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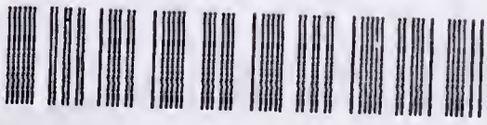
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THE

EVANGELICAL REVIEW.

C. P. KRAUTH, W. M. REYNOLDS & M. L. STOEVER,
EDITORS.

"Es sei denn, dass ich mit Zeugnissen der heiligen Schrift, oder mit öffentlichen, klaren, und hellen Gründen und Ursachen überwunden und überweiset werde, so kann und will ich nichts widerrufen."—LUTHER.

VOL. XI.

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THE EVANGELICAL REVIEW.

NO. XLI.

JULY, 1859.

ARTICLE I.

THE PRESENT POSITION OF THE LUTHERAN CHURCH.

It might, at the first view, appear very difficult to define the presnt position of the Luthern Church, not merely in any particular country, but in all parts of the world where it exists. It is so widely diffused, displays such a want of a common form of government and mode of operation, is so generally agitated by existing questions of various characters, and exhibits an aspect so diversified that it may easily seem to many to want those principals of unity and stability which are necessary elements in any object of which we would convey clear and well defined ideas. These, however, are the conclusions of a very superficial observer only. When we come to examine the principles which underlie these agitations, we find that they are everywhere essentially the same. The great fact which seems to us to stand out most prominent in the history of the Lutheran Church for the last ten years, is her effort to strengthen her ancient foundations and carry out her original principles to their acknowledged and logical consequences. In order to be convinced of this, we have only to examine her struggles in every land where she has existed, and to look at the results which now begin to manifest themselves more and more clearly.

Before examining the tendency of secret movements in the Lutheran Church, it is necessary for us to determine what was her original position, in order that we may see how faithful she has been to this, and whether she is moving forward in the same direction, or passing off from it tangentially into some other direction.

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That the Augsburg Confession of 1530, was the original and full definition of its position by the Lutheran church, no one will venture to deny. It has, indeed, been said in a recent No. of this Review (Vol. X, No. XL. p. 502) that "*the Augsburg Confession is not a complete creed*," but it is at the same time admitted that "*it is a Protestant Confession.*" We must, therefore, define the position of the Lutheran church as a Protestant body. We can, however, by no means agree with the statement which immediately follows, that this confession is "*negative rather than positive.*" We think that it has always been justly considered one of the chief glories of the Lutheran church that it was not merely destructive, but constructive, that it not only overthrew Romanism but established the gospel; that is to say was not merely negative but positive.

In this light we have always viewed the first twenty-one articles of the Augsburg Confession, nor do we see how any other interpretation can be placed upon them. They certainly give a summary of the great fundamental doctrines of the Bible and of the distinguishing doctrines of the gospel without any reference to the errors of Rome primarily or specially. Thus they first affirm the teachings of the three earliest confessions of the primitive church in regard to the Trinity and the person of Christ. They then give the doctrine of original sin and the great gospel doctrine of Justification by faith in Christ. Then, in the same positive manner, we have the divine appointment of the Ministry, the necessity of good works as fruits of regeneration, the Church, its ordinances, Baptism and the Lord's Supper, and the like. In all this there is no more of opposition to Rome, that is to say, distinctive Protestantism, than there is of rejection of ancient heresies or contemporaneous errors. The negation only serves to establish the more firmly the positive truth which had at first been asserted. The object evidently is not to bring out the peculiar doctrines of Protestantism in opposition to Romanism, but rather the great fundamental doctrines of Christianity, without which it would entirely disappear. It is evident both from the tone of the Confession itself and from the historical elucidations of it which we possesss in such rich abundance, that the Confessors had not yet arrived at the conclusion that a separation from Rome was inevitable. They are conscious that they themselves belong to the original "holy, catholic and apostolic church," and they hope that their opponents will not break the great bond of unity, but will remain or,

where they have departed, return to this "*one holy church.*" This is distinctly stated at the close of the *Twenty-first Article*, where they say: "This is generally the sum of our doctrines, in which it may be seen that nothing is contained which is discordant with the scriptures, or with the Catholic church, or with the church of Rome so far as it is known by its (standard) writers" (the church-fathers.)* Evidently, they do not consider themselves to be denying, but affirming the fundamental doctrines of the church of Rome as well as of all orthodox Christendom. That they did not misunderstand the prevalent feeling of the times even in the partizans of Rome, is shown by the fact that their opponents at the Diet in their atttempted "Confutation" admit nearly all the doctrines here set forth with very little hesitation. Thus, the first, third, fourth, fifth, eighth, ninth, thirteenth, fourteenth, sixteenth, seventeenth, and nineteenth articles are received without any hesitation, and some of them were warmly commended by this professed "Confutation." Thus it is said in regard to the Sixteenth Article, "It is willingly received, as agreeing not only with the civil law but also with the common law."† Nor do the writers of this document seem to be very decided as to the position which they should occupy in regard to most of the remaining articles. Thus they "approve" of Art. 2, with a a slight exception, and of Art. 6, "it is established and satisfactory,"‡ but the great doctrine of justification by faith alone here so clearly and beautifully announced, almost in the very words of scripture, is most offensive to that system under which they had been trained by the ever-increasing corruptions of penances and indulgences.

It was not, however, until the council of Trent, thirty-three years after the delivery of the Augsburg confession, had closed its sessions, that the Romish church finally took the irrevocable step by which she separated herself from the "one holy church" of Christ and his apostles, and instead of being what she so proudly claims in her absurd title of "catholic" a universal, became one of the narrowest of sects. It should

*"Haec fere summa est doctrinae apud nos, in qua cerni potest, nihil inesse, quod discrepet a scripturis, vel ab ecclesia catholica vel ab ecclesia Romana, quatenus ex scriptoribus nota est." Art. XXI., p. 47, Lib. Sym. Müller Ed.

†See "Hase Libri Symbolici—Prolegomena. Confutatio Potificia p. I. XIII.

‡Ratam gratamque habetur. Ubi see prop. I. VIII.

not, therefore, excite surprise that the Confessors, Luther and his colleagues, so long cherished the hope of coming to an agreement with Rome. The Rome of that day was very different from the Rome whose character and policy were finally determined by the Council of Trent. Anti-Christ was, indeed, already in Rome lending his power to the pope and wielding his sceptre, but he was not publicly and officially recognized as the Lord of the church who occupied the place that of right belonged to Christ alone. The Council of Constance had, indeed, breathed the spirit of Anti-Christ in its murders of Huss and Jerome of Prague, as well as in various other decrees, but it was not utterly destitute of the spirit of Christ and had not, at all events, taken the pope in his place. Its deposition of three popes and its attempts to reform the papacy as well as its practical assertion of the power of the church over the pope sufficiently distinguish it, corrupt as it was, from the Council of Trent which was the mere breath of the pope's mouth. Hence we find Möhler, acknowledged as the ablest representative of Rome since the time of Bossuet, determining and defining the doctrines of the church by the decrees of the Council of Trent alone, "It is evident" says he, "that the Catholic [Roman] church, in fact, has, in the matters in question, but one writing of a symbolical authority. All (others) that in any respect, may bear such a title are only a deduction from the formulary, or a nearer definition, illustration, or application of its contents" etc.* He has shown in the passages immediately preceeding how all the other symbols are derived from the decrees and canons of the Council of Trent.

Möhler also in the same connection, tacitly admits that before the publication of these decrees and canons of the council of Trent the church of Rome had nothing, no confession of faith at least, whereby she could be distinguished from the rest of the christian world. "It is," says he, p. 103, "a matter of course that those formularies only are here understood, wherein the peculiar and opposite views of the two Confessions [Romish and Protestant] are set forth; and not by any means those wherein the elder class of Protestants, in accordance with Catholics, have expressed a common belief. The Apostolic, Nicene and Athanasian creeds, and in general all the doctrinal decrees which the first four general

*Symbolism * * * by J. A. Möhler, D. D., Translated by J. B. Robertson, Esq., [Rather poor translation] N. York, 1844, p. 106.

councils have laid down in respect to the Trinity, and to the person of Christ, those Protestants who are faithful to their church, recognize in common with Catholics; and on this point the Lutherans, at the commencement of the Augsburg Confession, as well as in the Smalcald Articles, solemnly declared their belief. * * These formularies constitute the common property of the separate churches." This, we may observe in passing, entirely removes the argument which Romanists are so fond of urging, derived from the pretended antiquity of their church. Even if the Lutheran church first came before the world when it presented its Confession at Augsburg, it is still older than the church of Rome, which agreed upon its Confession only after the incessant wranglings and hesitations of *eighteen years* (from 1545 to 1563), and thirty-three years after the Augsburg Confession had been promptly presented, *in the very hour* when the disciples of Jesus were "called before kings and councils for his name's sake."

The Augsburg Confession may, therefore, be called a Protestant Confession, but it is not, strictly speaking, a negation of Romanism which as yet had no formal existence. Many of the errors of Rome had, indeed, long overspread Christendom and had been defended by decrees of the Popes and decisions of the councils called under his over-shadowing influence. But many voices had been raised in opposition, and Luther and many others believed that a free council and the untrammeled judgment of the Christian world would correct these abuses, and assert and establish the genuine doctrines of the gospel. The question, however, was, what are the genuine doctrines of the gospel upon these disputed points? Still further; it has been slanderously asserted that Luther and his friends had not only forsaken certain usages of the church, but that they had renounced Christianity itself, as our collaborator has so well shown in his article, p. 493. Hence they were called upon to state their views not only in regard to the points which had actually been brought into dispute between Luther and the adherents of the popacy, but also in regard to what was distinctive in Christianity, and the great fundamental doctrines of the gospel. These, we take it, are positive teachings.

We do not, indeed, maintain that the Augsburg Confession "unfolds the *entire* gospel system in an explicit, exhaustive mode," for that is not the nature of a confession. *Explicit* it certainly is, as far as it goes, but we do not think that

it was ever proposed in a confession to "exhaust," draw out, or exhibit "the entire gospel system." The Apostles' creed embraces but five or six points; the Nicene scarcely as many; and the Athanasian employs itself chiefly with one. Neither the Thirty-nine Articles of the Episcopal church, nor the Westminster Confession of Presbyterianism will be regarded as exhibiting *all* the aspects of the doctrines of the Bible. In fact, the very design of a confession carries a certain degree of limitation with it. A confession is the avowal of belief in certain great truths and the rejection of opposite errors. "Whosoever will confess me before men" says Christ, "him will I also confess before my father who is in heaven." Matt. 10, 32. This confession is so solemn an act that it must necessarily be something that is vital to the existence of Christianity. Even the Formula of Concord which few persons will suspect of a tendency to overlook any point of Christian doctrine, declares that "unnecessary and useless strife is to be avoided" in a confession, and that only "the articles of faith, or chief points of Christian doctrine" are to be introduced into them.* If every truth or doctrine contained in the word of God is to be confessed in a formal manner, it seems scarcely necsssary to have any other confession than the Bible itself, as that is certainly the most complete statement of "the entire gospel system" that we can obtain. But, obviously, this is not the design of such a confession. Its design is to remove all ambiguity from our views of certain important points of general interest, as, for instace, when Christ asks his disciples, "Whom say ye that I am?" and they reply in the words of Peter, "Thou art the Christ, the Son of the living God."

Judged by this standard, the Augsburg Confession is certainly extensive enough. It embraces all the important points which were called into controversy between reviving Christianity and resistant corruptions, between simple faith in Christ and a vain self-righteousness, and reliance upon merit and good works rather than upon the gospel plan of salvation. It contains, by common consent, the great central doctrines of Christianity and of Protestantism. Nor are these in a form so general as to remove from it anything

"* Quod videlicet discrimen sit habendum inter necessarias atque inutiles contentiones, quae plus destruunt quam edificant, ne iis ecclesia perturbetur, et inter necessaria certamina — — ubi de articulis fidei ant praecipiis partibus christiane doctrinae agitur." Form. Conc. II Pars, Sol. dec, p. 572; 15, Mül. Ed.

that is essentially distinctive against prevailing errors, as is evident from a synopsis of the points of doctrine which it distinctly developes. These are; 1. The existence of God in a unity of essence and a trinity of persons; 2. The attributes of God and the equal divinity of Father, Son and Holy Ghost; 3. A distinct rejection of all the ancient heresies in regard to the Trinity and a definition of position which precludes modern Socinianism and Unitarianism; 4. Original Sin; 5. Rejection of Pelagianism; 6. The humanity, atonement and work of Christ; 7. Of justification by faith; 8. Of the means of Grace and the relation of the Christian ministry thereto; 9. Condemnation of the views of Anabaptists and [Quakers] upon these points; 10. Of the necessity of good works with a denial of justifying power therein; 11. Of the true unity of the church; 12. Of the validity of the word and sacraments even when administered by bad men; 13. Of Baptism; 14. Of the Lord's Supper; 15. Of Confessions, with a distinct rejection of the Romish doctrine; 16. Of Repentance, in opposition to the Romish doctrine of Penance; 17. Of the Perseverance of the Saints, in which the Calvinistic view is rejected; 18. Rejection of the doctrine of perfection; 19. Of the use of the Sacraments and rejection of the idea of a justifying power (*ex opere operato*) in them; 20. Of Ordination; 21. Of Church rites and ceremonies not essential to salvation; 25. Rejection of the authority of tradition. 23. Of civil government as a divine association, with the lawfulness of oaths and marriage and the holding of civil offices; 24. The rights of conscience, or the duty of the christian to refuse obedience to magistrates requiring what is sinful; 25. Of Free Will, in opposition to Fatalism and Pelagianism; 26. That God is not the author of sin; 27. Of the true nature of good works and of faith as their proper source; 28. Of the last judgment, with a rejection of Universalism and Millenarianism; 29. Rejection of the worship of saints; 30. Of the Lord's Supper to be received in both kinds of laity as well as clergy; 41. Rejection of the procession and adoration of the host; 32. Of the marriage of priests, and the rejection of monkery with the right of friars to marry; 33. Rejection of the Romish doctrine of Mass, with the true nature of the Lord's Supper; 34. Rejection of the Romish doctrine of Auricular Confession; 35. Rejection of the Romish system of fasting and prohibiting the use of particular articles of food at certain times. 36. The condemnation of monastic vows; 37. On Ecclesiastical power, or the usurpations of the bishops,

with the denial of civil power to the church; 40. The supreme authority of the word of God in matters of faith; 41. By implication in Art. 28, the equality of all Christian ministers and the denial of the supremecy of the Pope.

This, certainly, is a great array of the fundamental doctrines of Christianity and of Protestantism, as well as of Lutheranism. It is by no means a systematic exhibition of Christian doctrine, and there are, perhaps, several points which it might be desirable to introduce into such a statement: But most persons will now be disposed to complain rather that there is too much that there is too little. Such has also been the general judgment of the Lutheran church, which has everywhere with great unanimity received this as the fundamental confession of the church. It is true that various other confessions have, from time to time, made their appearance in the Lutheran church. But whilst some of them have everywhere gained acceptance in the church, they have all united in basing themselves upon the Augustana. Thus the Formula of Concord in Part I, Art. III, of its Epitome says, "As regards schisms in matters of faith — — — we decide that the first, unchanged Augsburg Confession which was delivered to the Emperor Charles V. at Augsburg in the year 1530, in the great diet of the Empire is the unanimous consent and declaration of our faith and confession, especially against the Papacy and its false and idolatrous worship and superstition." And in Part II. in the Introduction (Mueller's Ed. 566, 5) they add: "We have no intention either in this writing, or in any other to depart a hair's breadth from said confession,"* They further proceed in the following article (IV) of the "Solid Declaration" to declare that they had no intention of presenting or establishing any new or peculiar confession of their faith, but only to explain more fully the sense in which they received the Augustana.† It is true that they at the same time declare their reception of the Apology, the Smalcald Articles and the two catechisms of Luther; but these also are declared to be nothing more than an explana-

*Neque in animo habemus hoc scripto ant quocumquealio a commemorata jam confessione vel transversum, ut aiunt, unguem discedere, vel aliam et novam confessionem condere," Form. Conc. II. Pars. Sol. Dec. p. 566.

†"*Mentem nostram invicem corde et ore ita* declaravimus et jam declaramus, quod nullam novam aut singularem confessionem fidei nostrae conscribere ant recipere in animo habeamus. Quin potius publica illa et communia scripta amplectimus etc." Ubi supra p. 568.

tion or clever statement of the doctrines of the first confession, or an abstract of its most important teachings (in the case of the catechisms) for the benefit of the laity.* On this last point also the moderation of their tone is in remarkable contrast with the violence of those who have since, especially in our day, elevated all the Symbolical books to the rank of absolute confessions and the strictest rules of faith. "For," say they in giving the reason why they adopt the larger and the shorter catechisms of Luther," for all the churches of the Augsburg Confession have approved and received these catechisms, so that they have everywhere been publicly used in churches and schools as well as in families. And the sound doctrine, derived from God's word, is embraced in them and set forth in the clearest and simplest manner, for the use of the less learned and the laity."

We do not pretend to deny that all the Symbolical Books, as well as the Formula of Concord, itself were afterwards received and enforced with great rigor in most parts of the Lutheran church. It is, however, difficult to understand how this could have been done as a consequence of the Formula of Concord and in immediate connection with its publication. As is well known, not only Professors in the Universities, and ministers of the gospel, but schoolmasters and all who had any connection with the church, as its officers were everywhere called upon to subscribe and declare their adherence to its doctrines. From 8 to 10,000 names were thus in a short time appended to it, given, as Guericke is careful to tell us,† voluntarily and "without compulsion." But yet large bodies of sincere Lutherans refused to give it symbolical authority, although they did not pretend to deny its many merits and general accordance with the Augsburg Confession.

For ourselves, we are free to say, that we regard the Formula of Concord as one of the ablest expositions of Christian doctrine that has ever been given to the world, a legitimate developement and natural explanation of the true sense of the Augsburg Confession, as well as an orthordox exhibition of those points of Christian doctrine which were then controverted, clear in its statements, logical in its reasonings and scriptural in its character. At the same time we regard it as more adapted to a dogmatic exhibition of theological

*Ubi supra p. 518,5 and 570,8.

†Kirchengesch. III, 420.

distinctions than as a suitable form for a church confession. It has not warmth and life enough for that which we think should be rather an outpouring of the heart than a process of ratiocination. It is indeed clear and explicit, comprehensive and unequivocal, but it is too cold and severe, too stern and intolerant.

Just the opposite of this is the apology for the A. C.—a beautiful outpouring of Christain faith, but much more of an oration than a confession, just exactly what it professes to be—an *apology* for the Confession, but not a confession.

The Smalcald Articles have much more of a confessional character, and in several points supplement the A. C., particularly in regard to the doctrine of the Lord's Supper, and the supremacy of the Pope. Yet it seems to be too much like a mere repetition of the Augsburg Confession, to make its reception a necessary condition of church fellowship.

As regards the reception of the Catechisms of Luther, we take a similar position. No Lutheran will doubt that the Shorter Catechism is an established part of the Lutheran doctrine—we can just as easily conceive of a child's learning to read without learning the alphabet, or to cypher without the use of figures, as of any one being an intelligent member of the Lutheran church without the assistance of the shorter catechism. But the larger catechism is related to the shorter about as much as the Apology is to the Augustana—a fine model for our pastors in their exposition of the shorter catechism during catechetical instruction. In a word, we believe that the Augsburg Confession and shorter catechism are the only parts of our Symbolical Books that have all the requisites of perfect confessions.

It is true we might be disposed, especially at the present day, to add a few points to the Augsburg Confession to explain some of its positions a little more fully, and to announce somewhat more distinctly to the world the position which we occupy in regard to certain controverted doctrines, such as infant baptism, confession (in the Romish sense and practice,) predestination, Arminianism, Episcopacy, church-government, and, perhaps, a few other points.

Yet there can be no doubt as to the position of the Lutheran church on the Augsburg Confession—that she cherishes it as her chosen watchword, and that so far from relinquishing or modifying it, she is rather inclined to develope it and carry it into all its legitimate consequences. This is shown by her past history to which we have thus briefly referred, and is

manifest in her present struggles which we are more particularly to consider.

In the year 1817, just three centuries after the sun of the Reformation arose upon Germany, it appeared as though that sun had reached its western horizon, and were about to descend and be forever quenched in the ocean of indifferentism. Infidelity had undermined the foundation of faith, Rationalism had systemised and given the form of science to the chaotic ways of human speculation, spiritual religion had been stifled by forms and ceremonies, and practical piety had given place to material interests and worldly-mindedness. The ground was thus cleared for the long cherished scheme of the Electors of Brandenburg, now raised to the throne of Prussia, namely, to make their own apostacy from Lutheranism national, and to consolidate (as they imagined) their dominions, by the combination of the two great branches of Protestantism into a common form, if not of faith, yet of church communion. The tricentenary of the Reformation (1817) was signalized by Frederick William III, of Prussia, as the epoch for consummation of these plans, and the name *Lutheran* was stricken from the official language of the government in reference to the church. But this only served to show how indelibly the faith of Luther was engraved upon the heart of Germany. At first only a few feeble voices protested against this sacrilegious invasion of the rights of the church and of the individual worshipper—only a few pastors hesitated to receive the royal order as the command of heaven—only a few Professors in the Universities were willing to be deposed from their chairs, and only a few congregations had the firmness to say "No! we will submit to the spoiling of our goods, we will be banished from house and home—we will go to America or to Australia rather than surrender the faith of our fathers and our faith in Christ as we have learned him in his own word." Yet, year after year, the number of such confessors of Christ increased until in 1845 Frederick William IV was obliged to "tolerate" the small Lutheran party which could not be moved a hair's breadth from what it regarded as undeniable doctrine of God's word. Only three years later (1848) the "Revolution" shook the Prussian State to its centre and threatened to hurl the king from his throne: Red Republicanism and Infidelity, joined in the closest league, shook their gory and snaky locks before the affrighted eyes of the government, and drove them into the arms of the church—

even the long despised and bitterly persecuted Lutheran church, for relief from these apprehensions and security from the dangers evoked by their own efforts to subvert that church. Long before this, however, Lutheranism had everywhere made itself felt and respected. In 1817 Claus Harms threw down the gauntlet to Rationalism, as Luther had done, three hundred years before, to Romanism, and gradually gathered around him an ever-increasing band of bold and skilful defenders of the faith Scheibel, Rudelbach, Guericke, Harless, Sartorius, Twesten, Wiggers, Kurtz, Kahnis, Hengstenberg, Heffens, Grundtvigt, Caspari and others, with whatever errors and weakness some of them may be charged, have given to Lutheran theology a tone and power, and commanding position, which carry us back to the palmy days of Chemnitz, Buddeus, Bengel, Mosheim, Carpzov, Walch, Spener and Storr. Its spiritual and intellectual predominance was so obvious that its acknowledged advocates naturally took their places in the old seats of Lutheran theology—the Universities—so that Erlangen, Rostock, Dorpat, Kiel, Christiana, Lund and others are now the avowed adherents of the doctrines of the "Unaltered Augsburg Confession."

The Prussian monarchy, scarcely able to realize that it had escaped destruction at the hand of the infidelity which it had so long cherished, seemed ready to restore Lutheranism to its ancient rights, and constituted its ministry for Ecclesiastical affairs with a majority of Lutherans as the controlling element. But the re-action was too sudden to be permanent. Only ten years have elapsed, and a new administration, under the regency of the Prince of Prussia, puts the government into the hands of the avowed opponents of Lutheranism—Hengstenberg is applauded by Bunsen, and the former, who has heretofore appeared so firm a believer in the "divine right of kings" to govern the church, is now ready to exclaim with the Psalmist, "*Put not your trust in Princes.*" In a recent No. of his "Kirchenzeitung" he intimates that the time may not be distant when it may become the duty of the Lutheran church to withdraw from the established church of Prussia.* Five of the seven General Superintendents and a great majority of the Provincial Consistories of Prussia, are decidedly Lutheran in their views, and heartily attached to the doctrines of the Augsburg Confession, as are also a de-

*See "Foreign Religious Intelligence" in the *New York Independent* for April 21, 1859.

cided majority of the clergy. Most of these, headed by Hengstenberg, seem to entertain extreme views, or what is amiably termed "High Churchism." But we trust that this is only the result of the strong reaction against the destructive principles of Rationalism and the insidious movements of Prussian "Unionism," by the former of which all that was distinctive in Christianity was subverted, and by the latter all that was peculiar to Lutheranism was ignored.

If Lutheranism is thus strong in Prussia where it has had to struggle with a despotism bent upon its destruction and as insidious as it was unrelenting, it is easy to infer what its position is in other parts of Germany where it has been left free to struggle with its opponents. Rationalism has everywhere been met and overcome by the irresistible weapons of sound reason and a fair scriptural interpretation. Almost every University where Lutheran theology has formerly prevailed, is steadily gravitating towards its ancient direction. Orthodoxy is everywhere in the ascendancy, and the Augsburg Confession is the ordinary standard of that orthodoxy. The refusal of Erlangen to admit members of the Reformed church into its Theological Faculty, and the deposition of Prof. Baumgarten at Rostock for teaching doctrines inconsistent with the Symbolical books of the Lutheran church are very significant facts in this direction. We think that there can be no doubt that the tone of German theology is at this time tenfold more Lutheran than it was twenty-five, or even ten years since.

Still more is this the case in the Lutheran countries surrounding Germany on the North and East. In Denmark Claus Harms first nailed up his ninety-five theses against Rationalism, as we have already said, and Grundtvigt, Twesten, Martensen and Rudelbach have continued the same reformation until the last of the Rationalists are distinctly informed by the Bishop of Seeland (Martensen) that their services are no longer required for the performance of pastoral functions in Christian congregations. It is true, Grundtvigt and some of his ardent admirers have fallen into very serious errors, have not only insisted upon the divine inspiration and normative power of the Apostle's creed, but have sacrificed to this theory some of the most important doctrines of the Augsburg Confession, especially its doctrine of Baptism and the future fate of those who die impenitent, with a leaning to the idea of "the restitution of all things" to their primitive perfection—one of the most insidious forms of Universalism.

The state of things in Norway is well described by a Lutheran pastor, a graduate of the University of Christiana, now laboring as a pastor and missionary among the wilds of Wisconsin and the picturesque lakes of Minnesota. "I date," says the Rev. A. C. Preus, "the downfall of Rationalism from the year 1820, although its decline goes further back, say to the establishment of the University of Christiana. There the first theological Professors, Stenersen and Hersleb, were both orthodox Lutherans as well as learned and pious men. Among Norwegian ministers a decided Rationalist is a *rara avis*—I have myself known but one out of an acquaintance of several hundred Norwegian pastors—he was an old gentleman from the University of Copenhagen. The clergymen divided into two parties—*strict Lutherans* who held the Augsburg Confession to be in every article a correct interpretation of scriptural truth, and *Grundtvigians* who also acknowledged all the articles of the Augsburg Confession as scriptural, but have at the same time, some ideas outside of this * * * * The only prominent Grundtvigian in Norway is pastor Wexels, and he is more than matched by his opponents, Prof. Caspari and Doctor Johnsen. Grundtvigianism in Norway is fast fading away—Wexels being between 60 and 70 years of age and no one appearing ready to take his place * * * * The Norwegian people, with the clergy at their head, are moving forward toward the better development of the church. There is within the church no tendency to alter any of the symbols. I am not aware of a single attempt to alter anything in the Augsburg Confession, and should such an attempt ever be made, it will stir up a fearful revolution. All the agitation in the church of Norway has reference to the relations between the church and the State, and to some ritual matters, such as Private Confession and Absolution."

The state of things in Sweden is not very different from that in Norway, although Rationalism has been much more widely diffused in the former than in the latter country. This is very remarkable in view of two facts, first, that the Augsburg Confession alone has had symbolic authority in Norway whilst in Sweden the Symbols generally were introduced as a part of the promise at ordination;* and, secondly, that Norway was so much more closely connected with Denmark,

*As we are assured by Rev. L. P. Esbiorn, Prof. of Theology and Scandinavian Languages, &c., in the Illinois S. University.

and through it with Germany, where Rationalism was so much more powerful.

The principal sources of agitation in Sweden also are the relations of the church to the State, and the attempts of foreign sectaries to undermine the established faith of the people. The religious feelings of the great mass of the Swedish people are deeply awakened, the Bible has been scattered broadcast over the land, and the whole nation, but especially the peasantry, have taken it to their hearts almost with the fervor of primitive christianity. Hence the phenomena of the "Readers" (Laesare) and the praying and exhorting of laymen, young men and maidens, and even children, and others from whom such things are least expected in Europe. Of course, Methodists and Baptists, not to say Mormons and Romanists, find this a field white for the harvest, where, if they may not thrust in their sickle and reap the whole field, they may yet glean many an ear, even as the fowls are said in the parable to devour certain seed that "fell by the way side."

In those Northern lands a fearful responsibility rests upon the church authorities and upon all pastors and ministers of the gospel. The public mind is now susceptible, in an eminent degree, to religious impressions, and may be "turned to them as clay to the seal." If they do their duty a new religious life, of greater energy than was ever before known, will speedily animate and elevate to a higher level of christianity the whole body of the population, especially that which is its wide-spread, granitic foundation, which now seems heaving as with the convulsion of an earthquake, and may be thrown up into mountains that shall catch the first beams of the approaching Sun of Righteousness. But if this auspicious moment is neglected, these movements of the masses may be converted into the destructive throes of the earthquake which shall overwhelm and dash into the wildest chaos the existing order of things. It is in this way that we understand and explain the apparent success of the proselyting efforts of the various sects to which we have just alluded, and to which we would, on this account, most earnestly invoke the attention of all reflecting men in Scandinavia. Hence, too, we are assured that these inroads upon the church are not to be met by penal statutes or persecution in any form. That will only elevate these disorganizers to the imaginary honors of martyrdom. The only safe and rational course is for the Scandinavian pastors promptly and fairly to

meet and supply the spiritual wants of their awakening people. Let them lead them to Christ by holy and godly lives as well as by orthodox preaching—let them see that they are in earnest in the great work committed to their care, and they will have no cause to complain that earnest inquirers after truth, and least of all those who have imbibed the spirit of Christ from his own word, will forsake them and the church of their fathers for the strange doctrines of strange teachers who have no sympathy with their established convictions or most sacred usages.

We do not know much of the Lutheran church in Finland beyond the well known fact that it has long been accustomed to follow in the footsteps of the Swedish church. Two circumstances, however, lead us to look hopefully upon its future development. The first is, that the Finnish Bible Society has been very active for some years past, and we can not doubt that the general circulation of the divine word will here, as everywhere, be attended with the divine blessing. The second is, the connection of Finland with other parts of the Lutheran church in Russia, over which the University of Dorpat has for several years past exerted an influence so predominant and so salutary. This influence is, indeed, indirect, but sensibly felt in various ways. Finland has long been distinguished for the simple piety of its people* and the relations of the country to Russia have served but to render them more attached to the faith of their fathers. The present government of Russia seems to be treating the Lutheran church of Finland as well as other parts of its dominions with increased liberality, and we doubt not that the results will be favorable in every direction.

The German provinces of Russia are, however, the most remarkable instance of the power of the church to discharge her high functions under the most difficult and most oppressive circumstances, with which we are anywhere furnished. The aggressive movements of the Russian church and its attempts to proselyte the members of the Lutheran church in Kurland and other German provinces are well known, whilst no counter movement was tolerated by the government. Under these circumstances the University of Dorpat has performed a service to the church which must forever endear it to Lutherans in all parts of the world. It was here that Sartorius and his colleagues first raised their voices alike

* See Wiggers "*Kirchliche Statistik*" II, 423–425.

against Rationalism and against the various assaults, both open and secret, that were made upon the doctrines and theology of the Lutheran church. Kurtz, Keil and others have carried on the good work and at the same time elevated the literary and scientific character of the University, until now Dorpat stands upon an eminence by no means inferior to that of Leipsic, Rostock or Erlangen.*—In 1832 the Lutheran church of Russia received a common liturgy and church discipline—the former upon the basis of the old Swedish liturgy (suggested, doubtless, by the former relations of a large part of the country besides Finland, to Sweden,) the latter establishing annual Provincial Synods and requiring all the clergy to subscribe the "*Book of Concord*;"† the church in Russia is then as strictly Lutheran as in any other part of the world. The Lutheran population of Russia can not be less than 3,000,000.

In Hungary and Siebenbürgen the Lutheran population amounts to at least 1,000,000. Here Rationalism supported by the countenance of regularly organized Socinian or Unitarian churches, has made fearful ravages. Yet a better day appears to be dawning even here also. The late social and political trials and religious persecutions, prompted by Romish hierarchy and ruthlessly carried on by the Austrian government, have directed the hearts of the people to the only Refuge of the oppressed, and to christianity as the surest source of consolation and support. Neither Hungary nor Siebenbürgen ever received the Book of Concord as their fundamental confession, though in the former country it was regarded with great favor, but in the latter the Augsburg Confession and Luther's catechisms alone were made obligatory upon the ministers of the Church.

The Lutheran church in Holland, although small in numbers, (not embracing over 60,000 members at the time) was, aa early as 1791, divided into two parties, one Rationalistic, the other orthodox- The latter based itself upon the Augsburg as the original an proper confession of the church, the former followed in the wake of German theology, their min-

* The "*Dorpater Zeitschrift für Theologie und Kirche*," edited by the Theological Faculty of Darpat, will henceforth represent the theological position of the University and the religious condition of the country, at least its Lutheran parts.

† See Kurtz "Lehrbuch der Kirchengeschichte" p. 233.

isters being generally educated at German Universities. The wide diffusion of Rationalism in Holland (the whole of the national church which had formerly received the decrees and canons of the hyper-calvinistic Synod of Dort being every where brought under its influence) seems to have made an impression upon the "*Renovated Lutheran Church*"* also. And at least we infer from the proposition made in 1819 by the Rationalistic Synod to the orthodox—which, however, failed in consequence of the Rationalistic party refusing to acknowledge the unaltered Augsburg Confession, or at least its first four Articles (on the Trinity, Original Sin, of Christ and of Justification) as the foundation of their faith. Now, however, the Lutheran church of Holland has a far larger infusion of orthodox elements and is steadily moving forward in the same direction with other branches of the church.

But we hasten to that part of the Lutheran family with which we are more immediately concerned, that, namely, which is found in our own country and in North America generally.

That the position of Lutheranism has been greatly altered in the United States within the last ten years no one who is at all acquainted with its history can for a moment doubt. We doubt whether any portion of the church of Christ has been more rapidly or more substantially developed in the same time. The external prosperity has been wonderfully increased. Its numbers have more than doubled within that time, whilst its efficiency in all departments of its work has become more and more decided. In 1848 the "Committee on the state of Religion" appointed by the General Synod reported in its connection 336 ministers, 762 congregations and 62,022 members, with an average annual increase of 5,300 members. The Lutheran Almanac for 1859 gives us a list of 719 ministers, 1,378 congregations, and about 150,000 communicants. Not connected with the General Synod are 364 ministers, 545 congregations and not less than 100,000 church member. There were then connected with the church *six* Theological Seminaries, *four* Colleges and a few Academies. Now we have *eight* Seminaries for ministerial training, *seven* Colleges, and a constantly increasing number of Academies and Female Seminaries, several schools for orphans and one Deaconnesses' Institute. Then our Foreign Mission was just

* The orthodox party took the name of "Herstelde Evangelisch Lutherische Kerk"—"The Renovated Lutheran Church."

established in India, now we have ten missionaries there, and are seriously contemplating the establishment of one in Africa and another in China. Then we were just commencing our Domestic Missions in the Mississippi Valley, west of Ohio, now we have there several colleges and theological seminaries, which every year send forth fresh accessions to our ministry, whilst Indiana, Illinois, Michigan, Wisconsin, Iowa, Missouri and Kentucky all have Synods of their own (some of them three or four) and more than two hundred ministers preaching in the English, German, Danish, Swedish and Bohemian languages, besides a small Mission among the American Indians. Nor can we doubt that the increase in intellectual and moral and religious power has been fully proportionate to this increase of numbers.

But that our course has not been one of unmingled prosperity during this period, is involved in the nature of earthly relations, and we would, perhaps, be safe in saying that during no former period has the Lutheran church in America been so strongly agitated. It is patent proof of this that we must still divide the church into the two great sections of "*United with the General Synod*" and "*Not United.*" The General Synod has, indeed, increased in an unexampled manner. The great body of the church east of the Alleghany mountains has now come in connection with it, and it has extended its borders across the Mississippi into Texas and Iowa, and placed its missionaries in Minnesota, Nebraska and Kansas, and in the British Dominions in Canada and Nova Scotia. But, at the same time, it has appeared to be strongly agitated by internal divisions and to be more violently assailed by those bearing the same name, but refusing its fellowship and assailing its position with even greater violence than denominations from whom hostility is taken as a matter of course.

It will assist us in obtaining clear ideas of the present position of the Lutheran church of this country to review the various parties standing aloof from the General Synod together with the causes of their hostility and the reasons of their disagreement and separation from each other.

The oldest opposition to the General Synod comes from the Tennessee Synod, or, as it was formerly called, Conference. Notwithstanding its name, this body was established mainly in Virginia, though its members were widely scattered over the adjacent States of North Carolina and Tennessee. It was never numerous, and even at the present time, after

an independent existence of nearly forty yeors, scarcely counts forty ministers and reports less than eighty congregations. The separation of this body from the Synod of North Carolina undoubtedly originated in personal difficulties, yet it almost immediately took the form of doctrinal difference. The members of the Tennessee Synod stood very firmly upon the letter of the Augsburg Confession and charged the Synod of North Carolina with deviating therefrom. This the North Carolinians very warmly denied, affirming in various ways their unchanged attachment to the Augsburg Confession, and more particularly defining their position in their Minutes for the year 1825 where they say (p. 11) "That none of our ministers can receive any Catechism, which, in articles of faith or doctrines, departs from *Dr. Luther's Small Catechism;* because we are bound by the Constitution of the General Synod of our church to make no change in the doctrines of our church. This is the true sense of the Constitution, 2nd part, 3d paragraph, and in consequence of this, the consciences of our brethren in Christ can never be afflicted or depressed by new doctrine." This coincides remarkably with the declaration of the representatives of the Synod of Maryland and Virginia (contained in their Minutes for 1824, pp. 17–19) where they answer some queries of a member of the Tennessee Synod upon this subject as follows: "As to the supposed power of the General Synod to introduce new doctrines into the church, we would not consent to the General Synod's exercising any such power, and believe none was given her in the Constitution. *The unaltered Augsburg Confession is the only Confession which this Synod receive, or which has been received by our church in this country;* and even the "*Plan Entwurf*"* expressly stated (p. 5, sec. 4,) that the General Synod has no power to make any alterations in the doctrines hitherto received in the church, and the Constitution of the General Synod expresses the same idea in less perspicuous terms in Art. III, Sec. II, 3."

Still, the Tennessee Synod was not satisfied, but continued to urge the charge of departure from the doctrines of the church not only against the Synod of North Carolina, but against all the Synods united in the General Synod. Yet the Tennessee Synod did not go beyond the Augsburg Confession and the Catechisms of Luther in its confessional re-

* This was the title given to the original proposition for the Constitution of the General Synod prepared, we believe, by Rev. G. Shober in 1819.

quisitions, and recently a warm debate has sprung up in that body as to its relations to the other Symbolical Books, one party (represented by Rev. A. J. Brown) showing beyond any reasonable doubt that the Constitution of the Tennessee Synod binds its members to nothing more than the Augsburg Confession, the other (of which Rev. H. Wetzel, of Virginia, is the spokesman) maintaining that they are pledged to the whole Book of Concord.

It is not, however, doctrinal differences chiefly that separate the Tennessee Synod from the General Synod, but matters of discipline and practice. The Tennessee Synod was from the beginning fearful that the General Synod would have too much power and govern the church with too strong an arm—a fear which is inexplicable to those who regard the chief objection against the General Synod to lie in its weakness and want of all other than *advisory* power. The Tennessee Synod also had a great dread of Theological Seminaries, Bible and Tract Societies, or any very active measures for preaching or giving efficacy to the gospel. These views, however, have been greatly modified within a few years past, and we are assured that some, at least, of their ministers are fully up to the spirit of the times in all these matters.

The Synod of Ohio and adjacent States sympathised very strongly with the Synod of Tennessee, some of its earliest members having came from that body. It did, however, join the General Synod, and sent its delegates to its second convention held in Frederick, Md., in October 1823. Subsequently, however, it withdrew its connection, although some of its leading members have always been favorably disposed to the General Synod. Like some other parts of the Lutheran church, it at one time contained some members infected with Rationalism, some of whom, however, like the lamented Professor Schmidt, of Columbus, subsequently became the most decided champions of orthodoxy. But of this orthodoxy the Augsburg Confession and Luther's Shorter Catechism were, until 1848, the measure. Until that time the Synod had very decidedly rejected all propositions made for the adoption of all the Symbolical Books. It was in consequence of this, together with the refusal of the Ohio Synod to designate the Synods which it would acknowledge as Lutheran, to alter the form of their Liturgy for the administration of the Lord's Supper by the removal of the words "*Jesus saith*," as well as the decision to maintain instruction in the Seminary at Columbus in the *English* language and not ex-

clusively in the German, that the Rev. Messrs. Winkler, Sihler, Fr. Becker, Ernst, Burger, A. Schmidt, Selle, Richman, Saupert and Schürman withdrew, and shortly afterwards (May 20, 1846) in connection with the Saxon ministers, Löber, Walther, Keyl and Gruber, (who had emigrated with Pastor Stephan) formed the "Synod of Missouri and adjacent States." The event is a striking commentary on the folly as well as the sin of schism. Although it might have been supposed that this violent procedure of Dr. Sihler and his friends would have forever prevented the Ohio Synod from taking the position which they so strongly insisted upon, only three years had elapsed before the Ohio Synod (in its meeting at Columbus) gave in its adhesion to the Symbolical Books as the proper exposition of the faith of the Lutheran church. Had these gentlemen remained in connection with the Ohio Synod there is every reason to believe that many subsequent difficulties would have been avoided. The Ohio Synod was, however, by no means unanimous in its adoption of the Symbolical Books—it is doubtful whether a majority was in favor of the measure at the time and the English Synod (the whole body was called the "Joint Synod" and was composed of three District Synods) steadily refused to change its Constitution which acknowledged only the Augsburg Confession as its doctrinal standard. In consequence of this and some other difficulties the English Synod withdrew from the Joint Synod and united with the General Synod. Nowhere, perhaps, do the disturbing elements in the Lutheran church come into more violent collision than in the Ohio Synod. It contains at once the English and the German, the Missouri and the Buffalo tendencies, members of secret societies (Freemasons, Odd Fellows, &c.) and the most violent opposition to such societies. Although strengthened by the recent accession of an additional Synod in Indiana and a considerable body of ministers in Michigan, the future of this body is very doubtful—it is certainly greatly shattered by the storms through which it has passed within the last fifteen years. It now contains about one hundred ministers.

The Missouri Synod presents the most remarkable instance of Synodical growth and development which is anywhere to be found in the history of our church in this country. Organized, as we have already seen, in 1846, only a little over twelve years since, with only *nine* ministers attaching their names to its constitution, commencing its operations in the extreme West (in the city of St. Louis) it now numbers *more*

than one hundred ministers, has its congregations in Missouri, Iowa, Wisconsin, Illinois, Michigan, Indiana, Ohio, Maryland, Pennsylvania, New York, Louisiana and, perhaps, some other States. Its number of communicants is not as large as in other parts of the church with the same number of ministers, but its discipline and efficiency are admirable. They sustain one College, one Theological Seminary, (with between *fifty* and *a hundred* young men in a course of preparation for the ministry) a mission among our North American Indians, one weekly newspaper and one monthly journal devoted to theological discussion. A great part of this rapid increase is undoubtedly to be ascribed to the influence of the well known *William Löhe*, pastor of Neudettelsau in Bavaria, who as early as 1840 began to take an interest in the condition of the Lutheran church in America. In 1843 he began to publish his "*Kircheliche Mittheilungen aus u. über Nord-America*" (Ecclesiastical Intelligence in regard to North America) the profits of which were to be devoted to the work of missions among the Germans in the United States. He first proposed to co-operate with the Seminary at Columbus, Ohio, and sent several students to that institution. But upon the withdrawal of Dr. Sihler and his friends from the Ohio Synod he both approved of their course and came to their assistance with redoubled energy. Men, money and all forms of encouragement were supplied to the utmost of his power. To him, we believe, the Seminary at Fort Wayne is mainly indebted for its assistance, whilst he also assisted very liberally in the establishment of Concordia College in St. Louis, Mo. But upon the final separation of the Buffalo Synod from that of Missouri, Löhe ranged himself upon the side of pastor Grabau and entirely withdrew his contenance from the Missouri Synod.

This leads us to consider the relation of the Buffalo to the Missouri Synod, which will also enable us to define more particularly the position of both these bodies. Pastor Grabau, as is well known brought his congregation of persecuted Lutherans from Silesia to this country in 1838, and settled at Buffalo, in New York. Some of his friends went further west to Wisconsin and others into Canada. Buffalo is, however, their principal settlement, where they have also established a College and other institutions, under the care of pastor Grabau. We believe the association called "The Buffalo Synod" now consists of about *twenty* ministers. At first upon friendly terms with the Missourians, they finally assumed

a most hostile position in consequence of their difference upon the following points: 1. Pastor Grabau (who represents the Buffalo Synod) insists upon a church government entirely conformed to the original form of the Lutheran church, or that of Saxe-Coburg which was established in 1626. The Missourians maintain the power of the church of every land to make such regulations for itself as it may from time to time require. 2. The former is disposed to separate the clergy entirely from the laity and make them independent of them, at least in regard to everything relating to ordination, doctrine and discipline. The latter apply the spiritual priesthood of believers in such a way as to derive the ministry from it, and give a prominent part in the government of the church to the laity. 3. The two parties differ entirely in their interpretation of the 14th Art. of the Augsburg Confession, especially as regards the points of *call* and *ordination* to the ministry.* In a word, the Buffalo Synod has strong hierarchical tendencies, represents the high church and Romanizing tendencies of the newest school of Lutheranism, of which Hengestenberg, Leo and Löhe are representatives, and entirely ignores the sober theology of Luther, Buddens, and Mosheim, for which also the Missourians have a much stronger affinity.

But both these parties, we believe, profess to stand upon the whole symbolical system of the Lutheran church, though we are greatly at a loss to know how the Buffalonians reconcile their position with the teachings of the Smalcald Articles: Luther's authority in regard to ordination they set aside without any ceremony.

The Buffalo party is very small—not embracing, so far as we know, over twenty ministers. But they are likely to be strengthened by a body of Pastor Löhe's friends, young men whom he has recently sent to the United States, whose headquarters are in Iowa, where they have established a Seminary for the training of young men for the ministry, conduct a religious newspaper, &c.

The Norwegian Synod of Wisconsin may be regarded as forming another section of the Lutheran church in this country. This body now consists of only fourteen ministers, but its number of churches and members is greater in proportion than any other part of the Lutheran church in the United

*See this subject more fully discussed in this Review for Jan. 1853, pages 417 to 424. Also "Unsere kirchliche Lage etc. von Wilh. Löhe 87–122. Nördlingen, 1850.

States. They report, as in their connection, in the States of Wisconsin, Iowa and Minnesota 92 organized congregations and over 13,000 communicants. All these ministers have been educated at the University of Christiana, in Norway, and having been in this country but a few years have, of course, the same theological views which they there imbibed. They stand firmly upon the Augsburg Confession, but have no prejudice against the other Symbolical Books. They have formed a Synod embracing only their own nationality, but have adopted a system of church government not inconsistent with the genius of their new country and accordance with the free and firm character of the old Northman.

The Franckean Synod of New York has cut itself off from the rest of the Lutheran church by tacitly, if not formally and publicly, abandoning the Augsburg Confession. It has published a sort of Confession of faith of its own, and in its erratic and self-destructive career has shown how dangerous it is for men to renounce the faith of their fathers and set up for universal reformrs of all the established forms of church and state, of religion and of morals. They may be properly ranked as one of the few sects to which Lutheranism has given birth, and it is difficult to say how much or how little of the original element they have retained in their present organization.

These are the principal Lutheran elements which have hitherto refused to coalesce with the General Synod, and have not had sufficient affinity to combine into a single body of their own. Some of them are strongly antagonistic, as the Missourians and Buffalonians, others heterogeneous in their character, and held together rather by custom and old association than by common principles. There is no reason why the Tennessee and Ohio brethren should not unite together, except that they are so far locally distant. Nor are efforts wanting to bring together all these parties. The convention which has recently taken the name of "The Free Evangelical Lutheran Conference" has had several meetings, and still excites an increasing interest in most of these bodies. Its immediate object is the interchange of opinions among all those who call themselves Lutherans and profess to receive the unaltered Augsburg Confession. It has been attended almost exclusively by the members of the Synods just mentioned, the adherents of the General Synod absenting themselves not so much on account of the predominance of the German ele-

ment and language in that assemblage as from the conviction that it is a movement towards a rival General Synod. Not that they would have any objection to the formation of such a body, which would labor in the same direction that they have long done, that is to say, for the union in one body of the scattered fragments of the Lutheran church in this country; but they feel that their present position is one too important to be rashly compromised by any attempt at a union upon different principles. Moreover, they prefer working out in the General Synod itself the problems of the Church's destiny, and have quite enough discussion there without going into other bodies or associations to define their position, or to determine the elevation or depression of the theological barometer. In the mean time, if these friendly interchanges of ideas upon the Augsburg Confession contribute in any degree towards harmonizing the views aud concentrating the scattered energies of the several sections there represented, we shall gratefully acknowledge that the *four years** thus devoted to meditations upon the Augsburg Confession have been profitably employed.

But what is the position of the General Synod itself? Much has been said, but very little *written* on this subject, for some time past, at least not in our Engiish papers, though our German and Norwegian friends have exercised themselves considerably in this matter. The "*Lehre und Wehre*," the organ of the Missouri Synod, and the "*Maanedstidende*" (Monthly Journal) occupying a similar position in the Wisconsin Norwegian Synod, have been very earnest in demonstrating, for some time past, that the General Synod is not a Lutheran body, but something in the nature of the "United Church of Prussia." It ought to be a sufficient answer to such a charge that repeated efforts were made up to the year 1841 to effect a union between the German Reformed and Lutheran churches in the United States. But all such efforts were most signal failures. The last attempt of this kind was made in the organization of a "Foreign Missionary Society of the Evangelical German churches in the United States," at the meeting of the General Synod in Hagerstown, in 1837. This movement originated in the withdrawal of the lamented Rhenius from the Episcopal "Church Missionary Society" of England, and his consequent appeal to the churches of Ger-

* It is, we believe, the fourth convention of this kind which meets in Fort Wayne, Ind., on the 14th of July of the present year (1859.)

many and America to sustain him in the management of an independent mission. If anything could have united the German Reformed and Lutheran churches in America, it would have been this, for at that day nothing was so fully regarded as common ground for all Protestant churches as the work of foreign missions. The circumstances of the case, moreover, excited deep feeling and called forth the warmest interest for missions among our churches of German descent —it was, in fact, the impulse which called into existence the Foreign Missionary Society of the Lutheran Church in the United States. The Society was organized* with the lead ing men in the Lutheran and German Reformed churches as its officers, and a very strong appeal was made by a most judicious Committee, inviting and urging all evangelical German churches to unite and co-operate in this good work—a special Committee was also appointed to correspond with "the brethren of the German Reformed Church," and several years spent in negotiations. But the result was to place the two denominations further from each other than ever, and the project was unceremoniously dropped in 1841. (See the Minutes of General Synod for 1841 p. 36.) But a still stronger proof of the spirit of the Lutheran church was given in its refusal to act as an auxilliary to the American Board in this same work of Foreign Missions; all the arrangements had been made to this effect, but the stubborn common sense and sound church-feeling of the mass of the church refused to sanction them, and the Lutheran church entered independently upon its missionary career—for which we all now most heartily thand God, and none more fervently than the warmest friends of the American Board who so reluctantly separated from that noble association. I know, indeed, the human passions and infirmities which contributed to this result, but above all I see the hand of God directing the destinies of his church, making "*the wrath of man to praise him and restraining the remainder thereof.*"

But it is said that the General Synod did, by the action of its committee of Foreign Correspondence in 1846 put itself upon the basis of the United Church of Prussia, and thus remove its Lutheran character? This charge originates partly in ignorance of what was actually done by the General Synod in regard to that remarkable letter, and partly in want

*See its Constitution in the "Miuntes of the General Synod for 1837," Appendix No. II. pp. 33 to 41.

of familiarity with the constitutional powers of the General Synod. As regards the former point, it is observed, in the first place, that *that letter was never laid before the General Synod* so as to allow of any action being taken by the Synod in regard to it; and, in the second place, even the report of its action by that committee met with decided opposition and was materially modified before it was adopted, as may be seen by reference to the Minutes of the General Synod for 1848, p. 18 (Ress. 8–9.) All that the General Synod, as a body, knew about the matter, was contained in the report of the committee which (as amended) may be seen in the minutes just quoted. Appendix F, pages 50 to 52. All that is there said upon the point in question is found on page 51, where it is said in reference to the Evangelical or United Church of Germany "that the ground on which it is organized and that of this General Synod are, in general, identical. *Both are based on the principle of unity in essentials, and liberty in non-essentials,*" which we regard as widely different from an attempt to identify the United Church of Prussia and the Lutheran church represented in the General Synod. The following paragraph of this Report also, though open to very grave objections, still does not represent the General Synod as departing from the established doctrines of the church, but only as "*allowing liberty in regard to non-essential doctrines.*"

Be that as it may (for we have not time here to enter into the merits of this famous letter and the subsequent report of the committee), it is very certain that neither the General Synod of 1845, which appointed this committee, nor that of 1848, to which it reported, nor any other General Synod either before or since, has undertaken to identify the Lutheran church in the United States, or that part of it which it represents with the United Church of Prussia, nothing of this kind can be found on record in the minutes or in the history of the General Synod, and our German friends in the Missouri Synod, and our Norwegian brethren in the Wisconsin Synod may as well dismiss all fear and anxiety upon this subject.

Still further, even if the General Synod had done such an act, it would be un-constitutional, and therefore null and void, though it might be very proper for a subsequent General Synod, when made aware of the fact, to disavow the act, as was done in the case of the Resolution passed in 1839 in regard to the Tennessee and Franckean Synods, which, after

repeated discussions, from year to year, was finally rescinded by the General Synod of 1857—nearly twenty years afterwards. We do not, however, think that anything of this kind is called for in the present instance. The committee merely gave their own individual views of the state of theological opinion in the General Synod *at that time*—and such views did undoubtedly at that time prevail in the General Synod to a considerable extent, just as intolerance, formation and Rationalism have, from time to time, prevailed in other parts of the Lutheran church, and more especially in Germany. Thank God, a different state of public opinion now prevails in the General Synod, just as a sounder faith has been restored in Germany, Norway and Sweden, and in all important parts of Lutherdom !

But we say that such an act of the General Synod, declaring the Lutheran church united in it, to stand upon the basis of the United Church of Prussia, or anything like it, would have been utterly unconstitutional; it would have been a change of the organic law of the body, and would have called for the ordinary process by which alone the Constitution can be changed, as laid down in Art. II of the Constitution. But still further, the Constitution of the General Synod expressly prohibits any such change as would have here been required, namely, *the introduction of the Confessions of the Reformed Church* in addition to those of the Lutheran Church, inasmuch as it is upon their agreement (*consensus*) that the United Church of Prussia is based. But, as we have already seen in the early action of two of the leading Synods by which the General Synod was formed, (supra p.) this body was expressly prohibited by Art. III, Sec. II, of its Constitution from "introducing such alterations in matters appertaining to the faith, or to the mode of publishing the gospel of Jesus Christ (the Son of God and ground of our faith and hope) as might in any way tend to burthen the consciences of the brethren in Christ." Of course, they could not introduce the Helvetic Confession, or the Heidelberg Catechism, and no man in his senses ever thought of anything of the kind.

But we have said that whatever may have been the state of public opinion in the General Synod in 1845 or 1848, there is no doubt that the proposition to put the General Synod on the basis of the United Church of Prussia would be universally scouted now. If anything were wanting to

prove this, the discussions in the recent meeting of that body at Pittsburg, on the application of the Melanchthon Synod for membership, and the action taken thereon are conclusive in the matter. The Melancthhon Synod presented itself for reception into the General Synod, alleging that it had done everything required by the Constitution and rules of the General Synod, in such cases made and provided, and more especially that it acknowledged *the Augsburg Confession as a substantially correct statement of the fundamental doctrines of the word of God*, (we quote the spirit of Dr. Kurtz's statement, he appearing as the representative of the Synod); further, that they were organized as a district Synod by the consent of the Maryland Synod to which they had formerly belonged &c., &c. Unfortunately, however, their spokesman, in reading his extracts from their Constitution and declaration of sentiments, stumbled upon a passage in which they defined their position* in regard to "certain errors alleged by some to be contained in the Augsburg Confession, but which, whether contained therein or not, they most peremtorily rejected," such as "the doctrine of the mass," the bodily presence of Christ in the Lord's Supper, the denial of the divine and perpetual obligation of the Sabbath, auricular confession, in short, the "Gorgons, Hydras and Chimaeras dire" of the "*Platform*" generally. This was the first time the friends of the Platform had ventured to present it upon the floor of the General Synod, either directly or indirectly, and its reception was certainly not encouraging. The General Synod was, perhaps, taken by surprise—the subject had been carefully withheld from its last meeting, and now it came forward indirectly and in a carefully modified form. Still, there was no disposition manifested on the part of the opponents of the Platform to shrink from the new issue thus presented. One gentleman did, indeed, move to refer the whole subject to a committee, but this was evidently with a view to deliberate action, and not for the purpose of getting it out of the General Synod. This movement was negatived by a combination of friends of the Melanchthon Synod with a number of its opponents, the former expected to carry their point immediately, the latter wished to have the whole subject properly ventilated in open Synod

* We quote from memory, not having the documents before us, and not pretending to give ideas "*totiden verbis*," but endeavoring to preserve their spirit.

before giving it into the hands of a committee, or with the idea that the Synod would have the discussion at all events, and might as well have it then as at any other time .The Synod then went into a deliberate discussion of the points at issue, and it has been said by some of the oldest members of the General Synod, who were present and listened carefully to this debate, that it surpassed in power and in the calmness and thoroughness of its investigation any that has ever before been conducted upon the floor of that body.

The objections made to the Melanchthon Synod were, 1. That there was no necessity for its organization, as one Synod was enough for the State of Maryland, and there were not more ministers there than were necessary to constitute a respectable Synod. 2. That the Melanchthon Synod was irregularly organized, without a distinct geographical boundary and in violation of the understanding with the original Synod. Consequently, 3. That the Maryland Synod protested against the recognition of the Melanchthon Synod by the General Synod. And finally, 4. That said Synod did not comply with the General Synod's requisition for the admission of Synods, inasmuch as it did not stand clearly and distinctly upon the Augsburg Confession, which is the General Synod's standard of Lutheran orthodoxy.

This last point clearly defines the present position of the General Synod as to the doctrines of the church. *It was distinctly admitted upon all hands, that no Lutheran Synod can be received into the General Synod without acknowledging its adhesion to the Augsburg Confession*, The only question was in what sense, or what extent the Augsburg Confession was to be received. The Platform men, and those who sympathised with them, of course, had to take the ground that the General Synod did not bind its members to a full and unqualified reception of the Augsburg Confession, and some even went so far as to say that they did not receive all the teachings of the Augsburg Confession. But Dr. Kurtz, one of the authors of the Platform, was very emphatic in declaring that the Melanchthon Synod did receive the Augsburg Confession as required by the General Synod. Dr. Sprecher, another author of the Platform, whilst maintaining that the General Synod "recognized differences of opinion among Lutherans on some points in the Confession, and did not require absolute assent to everything contained therein," still *admitted that the General Synod knew nothing of any other confession than the unaltered Augsburg Confes-*

sion—a confession different from that of 1530 was not the Augsburg Confession at all. Dr. Schmucker, the writer of the Platform, was also quoted as having, as early as 1824, maintained that "the unaltered Augsburg Confession is the only confession received by the General Synod, or which has been received by our church in this country," and though present and attentive to what was said (though not a member of the Synod) expressed no dissent from the statement.

The inference is obvious—the Platform is logically defunct in the General Synod; no Synod in that body can with any propriety base itself upon this as a declaration of faith, either as a revision of the Augsburg Confession, or as a substitute for it. Why? Answer: the General Synod requires its members (District Synods) to stand upon the Augsburg Confession—by this it means the unaltered Augsburg Confession of 1530. Hence those who take the Platform as their standpoint, or in any way tamper with the Augsburg Confession are standing on a basis different from that of the General Synods.

But did not the Melanchthon Synod do this? And if so, why was it received into the General Synod? That the Melanchthon Synod occupies a very unsatisfactory position in regard to the Augsburg Confession is manifest, and so the General Synod has declared, although in terms which, we are free to confess it, are not sufficiently clear, distinct and decided for our conception of the dignity and authority of such a body. We consider it a stretch of courtesy to say that the General Synod "*cordially* receive the Melanchthon Synod"—the opposition to its reception was too strong to justify such language even though passed by the decided vote of *ninety-eight* yeas to *twenty-six* nays, for we are assured that at least one half of those ninety-eight would have preferred a different phraseology. Not that they wished, or that we would wish the General Synod to reject the Melanchthon Synod—but we would receive her as an erring child, with the words of serious admonition, not of too fond indulgence. The terms of the reproof are, in our opinion, too mild, although *it is a reproof* when the General Synod "fraternally solicits them to consider whether a change in this doctrinal basis of the paragraph in regard to certain alleged errors would not tend to the promotion of mutual love and the furtherance of the great objects for which we are laboring together." And yet even thus the General Synod has very distinctly defined its position and marked its disapprobation of this modified

form of the "Platform"—it neither approves of any tinkering at the Augsburg Confession, nor of any insinuations as to imagined errors in that fundamental confessiou of the church and acknowledged basis of the General Synod.

The Melanchthon Synod was received because the General Synod is a mild and tolerant body, and because its members, generally, those of them, who are most staunch in their adherence to the Augsburg Confession (to which some of them also add "the other Symbolical Books") *remember the rock whence they were hewn and the hole of the pit whence they were digged*"—they remember how but a few years since the great body of what was called "the Lutheran church" was under the influence of Rationalistic principles, and whilst they rejoice in ther own emancipation and in the deliverance of the church generally from those principles, they are not willing to use harsh measures of conversion, or to repel from the communion of the church those who believe themselves to be its sincere members, and who, they trust, may, by the grace of God, yet become such. There is no disposition in the General Synod to force men into orthodoxy. If the doctrines of our church are not scriptural—if the Augsburg Confession cannot commend itself to the judgment and conscience of all who call themselves Lutherans, and who have been nurtured and trained in the bosom of the church—the General Synod will endeavor to enlighten, but it will not apply force to the conscience of any man. This, we take it, is its present position, and in this, and in general attachment to the great doctrines and distinguishing features of the Augsburg Confession, we believe there is now more unanimity in the General Synod than at any former period in its history.

ARTICLE II.

THE FAMILY IN ITS RELATIONS TO THE STATE.

By Hon. Edward McPherson, Gettysburg, Pa.

As we look down the long vista of the past, and abroad upon the splendid panorama of society, there appear prominently before us, two well-defined, completely-organized, firmly-established Institutions—The FAMILY and The STATE, both of which have visibly marked themselves upon the passing ages, and are yet highly active in controling the progress

of events. They are co-existent with Man, and were created for his good. They came up out of chaos hand in hand, and are still abreast, having been companions for many weary centuries. They have played a conspicuous part in human affairs, and have essentially modified the World's Civilization —of which, with the variety, fitness and vastness of its parts and the gracefulness, vitality and magnificence of the whole, it is difficult to obtain a realizing sense. Yet though having a common purpose, animated by a cognate spirit and united in the closest bonds, they have many points of difference.

The Family is a private, well-knit corporation, simple in plan and compact in structure—to its circle, a safe and cheerful refuge; to those beyond, a frowning battlement. The State is a public, ill-jointed corporation, cumbrous in plan and complicated in structure—to its citizens sometimes a defence, sometimes an oppression; and hence exposed to rebellion from within and attack from without. The Family comprehends few interests, and they harmonious, and is vigilant in their defence. The State, various and diverse interests, which it moves slowly to defend. The sphere of the one is domestic—regarding Man chiefly as a social being; that of the other is public—regarding him chiefly as a political being. One directly regulates individuals, the other masses. One cultivates the affections, the other public spirit. The Family moves *within* the State, yet is the brace and girder which sustains it. Both have great vigor and resistant power. The vitality of the Family is the greater, because more concentrated. The two were not intended to be antagonistic, and never have been so, except when men inspired with evil, wielded the State for the destruction of society and the degradation of the people. Then the Family hurried to the rescue. In antagonism, each has checked the other. Properly developing, each has strengthened the other, and glorified its mission.

The relation of the two has always been intimate, and mutually influential. It could not be otherwise. Nothing ever existed, destitute of an influence. Resultless existence is an impossibility. Sometimes, the influence of an object may not be easily traced, but nothing justifies the assumption of absolute negation. All analogy and all known results teach that the power of mutual influence is inherent in every created thing. Truly understood, this is a grand and elevating thought. It reveals a hidden sympathy between the very highest and the very lowest forms of Creation. It gives a

common ground, on which all—the greatest and the meanest—stand as equals, thus establishing the unity of Creation, and inferentially the Oneness of the Creator. But whatever may be true with regard to the general proposition, there can be no doubt with regard to the particular one, that from the beginning the Family and the State have been closely united—whatever their stage of development—and have exerted a powerful influence—both, upon Man, and each upon the other.

It is unnecessary to our purpose and might be fruitless to inquire, how far each has operated. For all who think, appreciate the difficulty of analyzing the complicated mechanism of Society, and discovering the precise sphere and use of all its parts, with their mutual relations; and it will be readily admitted that while there is no problem in Human History more inviting and fascinating, there is none more delicate and insoluble than the proportion in which each social influence contributes to the general mass. Neither is it easy to determine which of these two corporations has more forcibly impressed the other. At first glance, it might be supposed that the ponderous mass of the State had overborne the lighter framework of the Family; but reflection will, at least, cast a doubt over this assumption. Family-life is active and intense, gains thorough possession of the impelling powers of Man, and thus immediately moulds and controls him. Its influence, rising from below is, like heat, far more searching and penetrative than that descending from above. There has recently been an apt recognition of this truth. When the Emperor of Russia sought to reconcile some of the ultra-conservative of his nobility to his serf-emancipation project, he told them, with great point, that it was better for them to have this movement initiated from above than begun from below. Descending, the flame may be guided; ascending, it might spread wildly and outgrow all means of suppression. The thought shows that the Czar's advisers have not misread History, or misjudged Man. The Family is the foundation-institution — on which all others rest. Hence, it readily sends its spirit through the super-incumbent mass and assimilates it to itself. Hence also, only that social progress is real, which has its foundation in the foundation-structure of Society. Any other is evanescent in nature, deceptive and delusive. Upon an enfeebled or corrupted Family, no healthy, vigorous State ever rested. As well, build houses on the sand. Besides this advantage of position, the Family, as has

been intimated, reaches those personal motives which generally incite to effort—such as Man's pride, selfishness and ambition, and his better qualities, his affections, sense of justice and of duty. Government cannot reach these, or feebly compared with the Family, which is Man's storehouse, full of treasures of priceless value. In his course through life, the Family constantly appeals to him, directly and personally, and calls him by considerations which stir the deepest recesses of his heart, reach the profoundest depths of his nature. No spot so rivets feeling as the Family. No object of earthly interest is so dear to the hearts of Men as the present and prospective interests of their wives and children. Before no shrine, do all conditions so sincerely worship as the Household Gods. It is, therefore, no exaggeration to describe the Family as an engine of vast potency; and to assert that as may be its suggestions—whether springing from a high or low grade of sentiment—will, in large part, be the nature, aims and characteristics of Man, and through him, of the great public corporation which is his outward exponent.

The State, however, is not impassive. It impresses the Family—not merely generally, as all formative influences modify each other, but particularly, for a prime duty of the State is protection of all its organs from rival and encroaching interests. The Family is thus ever under the guardianship of the State, is taken to its embrace, and receives of its spirit. Likewise, the State reaches the Church and all other organizations, and thus indirectly reaches the Family through the relations of the latter to these other organs. Besides this, the State wields the legislative arm and through this power—sometime severes and withering, sometimes mild and benignant—it reaches the Family, and in the spirit of barbaric desolation or civilized development mars or perfects its fair proportions.

It is, however, the achievements of the Family which we propose chiefly to consider. They may be described under the general two-fold division of *moral* and *political*. Some of its influences are incapable of accurate analysis into either of these divisions, and partake of the nature of each—so closely are the two intertwined in the web of Humanity. We classify them, safely, according to their preponderating marks.

The Family softens the manners of a people. This may seem an unimportant consideration, but it is a highly import-

ant one. There is a close connexion between gentle manners and gentle thought. When the world was peopled by men who spent their lives in war and enjoyed its brutalities, who thought lightly of human life and were harsh and overbearing towards each other, human rights were little recognized, human suffering little regarded, and the human heart little cultivated. The moral world was a waste in which no flower bloomed. When, under the mollifying influences which have produced Human Progress, a change came and the world began to assume somewhat of its present beauty, we find as most marked among the changes, the consolidation of social institutions, the elevation of woman, and the reformation of manners. The Family was a leading spirit in effecting this regeneration. Before it had the definite shape which it received as a part—and a redeeming part it was—of the Feudal system, it was weighed down under accumulating barbarism, and was unable to perform its mission. An essential part of Feudality, inspired as that was by the generous spirit of chivalry, the Feudal Family at once made woman a wife, gave her a home, increased her dignity, enlarged her influence, and while improving others drew out her better nature and made her worthy of her newly-acquired rights, fit for the enjoyment of her extended privileges. From that period, the amelioration of the social and political condition of mankind dates, which, though irregular in progress, sometimes stayed by unfriendly hands and sometimes accelerated by propitious influences, has yet been steadily advancing and is now more rapidly moving towards its inspiring goal. At first, the light of the Family was feebly seen—so dense was the enshrouding fog. Gradually it has brightened, and now it sheds a flood of light over man's whole life. That star has become a blazing Sun, banishing moral darkness. That plant has become a tree, whose shady boughs invite the weary to repose, and whose leaves are for the healing of the nations. But the Feudal Family not only reached the manners of the Age. It reached the opinions of men, shattering some of the strong-holds of error. It originated milder conceptions of Man's mutual duties, and gained for itself a place in the great arena, wherein the master forces of the world have been fiercely struggling. Its work was worthily begun and has been worthily performed, but is still unfinished and will be, while violence and force maintain their strangling hold upon Humanity.

As a mere refining agent, the Family is unequalled. All

its surroundings are gentle and pure, and will remain so, while Christianity remains an element in civilization. But the Family, penetrated with Christian Influence, humanizes Man's whole tone of thought, exalts his nature, and incites him to virtuous conduct. In its nature private and measurably removed from external influences, it is a refuge from which outward evil is excluded, and which inward evil alone can pollute; and the power of this is chilled by the nature of the ties which bind the parties to each other—ties the tenderest, strongest, deepest—out of which proceeds the highest, purest, completest earthly happiness. As a protection from evil, one power alone is superior—that of the Holy Spirit. The influence of the Family upon Man is immediate while present with him, and follows him amid the world's activities, whispering comforting and strengthening thoughts when temptations assail, and perils surround him. Who has not felt the restraining power of loved ones at home, when principles have wavered and danger was imminent? What husband has not felt the love he bears his wife a protection in times of trial, and encased in that panoply, has not, under God, bade defiance to his foes? What Father has not been nerved to do the right by recollections of innocent ones at home vitally interested in the blamelessness of his reputation? What Son, beset by ensnaring allurements, has not thought of his Mother, and gained strength to overcome the weakness of his flesh? What brother, about to fall, has not been preserved by recalling the face of loving sister, and in the beauty of her purity found an incentive to self-respect? What man, bereft of either or all these endearing associations, does not cherish in the inner chambers of his heart, the memories which linger around them? In view of such experience, it requires no argument to prove either the *power* of the Family, or the beneficence of its nature. It is precisely suited to Man; who, unrestrained, would reach every conceivable depth of degradation—restrained, may attain the highest moral excellence. But the Family effects this, by power not its own. There is a certain refining and exalting power inherent in its nature, but none equal to the stupendous results accomplished. Its extraordinary vitality, energy and reforming efficiency are the direct gifts of the Christian Religion, whose breath transformed it from a merely human and imperfect organization into a divine instrument, and gave it immortality and invincibility. There can be no clearer evidence of this required than is furnished by the history of the

Family before Christianity was revealed. The Family as we know it, did not then exist in the world. The frame was there, and the parts; but the *spirit* was wanting. Hence its power was chiefly mechanical, and was negative. It resisted, in a degree, the mutilating interference of antagonists, but had no other efficacy than belonged to its *form*. The very means adopted to preserve itself, betokened the lack of moral power. Hence it was early corrupted, and its very existence imperilled by free divorce and legalized polygamy—both which fatal foes it was incompetent to expel. After a time, it almost disappeared as a clear, distinctive organization, having sunk under the moral depravity heaped upon it. But in its best days, it did not rise above a low level. The Father was the *master*, not merely the head, of his Family. He was its embodiment, in an absolute sense. He represented it, concentrating in himself all its dignity and power. Even the public law did not pursue the Father beyond the gates of his dwelling. His wife and children were his slaves, over whose liberty and life he had undisputed sway. All duties were rendered to him; none proceeded from him. His home was a close corporation, from which, indeed, the outward despot was excluded, but which an inward despot governed. The *Dii Penates* were worshipped, but not with a healthy worship. It was an unnatural, excessive, and irrational homage, become fanatical from the want of a moral restraining element. The rights of the Family stretched forward into the State, but with desolating and destructive, rather than beautifying and alleviating power. Every institution of the period was founded upon force, and the Family absorbed this spirit. It was a weapon, wielded by power, not a social organization mild in nature and high in aims. With the growing corruptions which finally overthrew governments and undermined Society, Woman, long an object of convenience, was continually degraded, until the Race and all its works festered and fell. When Christianity came with its inculcations of virtue, its exhortations to goodness, and its matchless expositions of human duties, the Family, illuminated and energized with Gospel light, received its true impulse, perceived its true work, and roused to its accomplishment. Its great victories are due to this immortal and all-conquering agent, which will be, as it has been, the faithful servant of God, the loving guardian-spirit of Man.

The Family protects the morals of the young. What has been said, chiefly applies to the adult members of the Family.

Its power over the young is incalculable. These it takes at the most impressible age, when the tender nature, first rousing to a sense of life, instinctively imitates, eagerly learns, unresistingly receives every impression offered. It is then that human agencies are most potent—that, as far as depends upon them, tone and direction are given to the entire future life. No one can outgrow the influence of impressions then received. They remain while life lasts, though sometimes happily modified by the restraining power of Grace, or developed into full activity by the same blessed influence. As a general rule, the training of the first few years of life settles the moral character of that life. It either blunts the sensibilities, stifles conscience, and prepares for crime, or it spiritualizes the nature, calls out its deeper feelings, and leads it on the path of virtue. Hence, as the Family has undisturbed and undisputed possession of the child in its earlier years, it is not difficult to see the vastness of its influence, and the responsibility resting upon its members—especially those to whom the child looks, and from whom it constantly learns. The true Family wards from its precious charge, all contaminating influences, keeps out all polluting agencies and preserves the young heart in innocence. More than this: It tenderly regards the child after its maturing years call it temporarily from its fold, carefully watches its moral growth, sedulously counteracts debasing lessons, and prayerfully labors for its highest good. The Family has a constant war to wage with opposing powers. All its labors are liable to neutralization from the contaminations of the world, and the strife is sometimes fearful and varying. Yet Heaven is not unmindful of it, and victory is generally with the faithful laborers. These principles are so obvious as scarcely to require statement; and they are certainly established incontestably, by facts. We have but to search the records of crime for proofs of the preservative power of the Family. Were the Family what it should be, and would be if parents were more faithful—the evidence would be more striking. But as it is, the vicious and criminal are almost exclusively found to be of those who were early left orphans, or whose parents have failed, through intemperance or other cause, to fulfill their obligations. Of the unfortunate occupants of the Rosine Association of Philadelphia, more than two-thirds were early subjected to the perils of orphanage; whilst of the 6,000 women in New York who openly lead impure lives, five-sixths have confessed to the habitual use of alcoholic stimulants, al-

most invariably a legacy from intemperate parents. Of the 2,000 who made full replies to official inquiries, 1,349 had lost fathers, 1,234 had lost mothers, and of the parents, 1,479 had died before their daughters had reached the age of 15. Orphanage is fruitful of crime, chiefly from the want of the restraints of home, the guardian influences of the Family, the tender, comforting sympathy of the dearly-loving. Crime is the canker-worm which impairs the vitality of States; and criminals are the sappers and miners who destroy the security of life and property, the peace of communities, and the happiness of the people. Nothing more fearfully contributes to make criminals than the privation, or want, of a true Family-life, which is thus seen to be an absolute essential of Civilization.

The Family furnishes opportunities for the thorough training of the whole character. This is of vital consequence. No training is really effective, which does not reach all the impelling powers of Man. To this the Family is peculiarly adapted. The parties meet under the happiest circumstances; the place is propitious, as well as the relation of the teacher and the taught, the period at which instruction commences, and the length of time it continues. Nothing can supply its place—nothing equal its efficiency in developing harmoniously the various powers of the child. His whole compound nature must be exercised and invigorated—not merely his Intellect, but his affections, his moral and religious sentiments. If in his training, one part be neglected and dwarfed, and another unduly developed, a monster is the result, who, possessed by one train of thought, becomes erratic in conduct, and often defiles the pages of history with scenes at which men stare, and tremble. Or he will scatter broadcast the seeds of error, which, springing up and bearing an hundred-fold, may not disappear for centuries, meanwhile doing harm to innumerable multitudes. Hence it is highly important in every aspect, not only that man should be *truly* taught, but that his whole nature should be reached by purifying agencies, and that no portion of this fearful moving power be perverted to unholy purposes. We have but to consider the nature of the Family to be convinced of its especial fitness for this work. It enlightens the understanding, purifies the heart, develops the affections, calls out generous feelings, and places the whole life under the supervision and control of those most deeply anxious concerning it. In it,

heart is knit to heart, and is first felt the divine afflatus of love. Its holy spirit penetrates all the intricacies of his nature, and marks its path by benign and cheering influences. Every day's life is thus daguerreotyped upon myriads of hearts, and its lessons of mercy or wrath, kindness or anger, love or severity, are vividly remembered, and will, some day, be reproduced as active formative influences in the lives of those now young. But it is impossible for the Family to combine within itself all the elements of education, and it has aids—such as the Church, Nature and the School. They are aids, not substitutes. The church has its duties and claims, but they do not, as has sometimes been held, exclude or modify those of the Family. They are mutual helps, having spheres distinct, and rights clearly marked. Comparing the two, the Family is much the more efficient, for it is the child's birth-place and home, while the church is external to the child, is not wielded by tender and loving hearts, cannot as impressively reach the sensitive nature, and if tested as an exclusive educator, would produce, as in the monastic system, incomplete beings, cold, unaffectionate, unsocial dwarfs. The world around has its part to play—the world of nature and of man. Both reach the opening minds and hearts. Nature impresses it, whether she appears in her wilder and grander, or with the smiling sweetness of her quieter garb. She reaches the imagination—filling it with wierd images, suggesting fanciful thoughts, and morbidly stimulating certain of his faculties, or soothing him with visions of calm and peaceful beauty gently educes all his powers and contributes to their healthful, harmonious growth. But animate nature has its work. All know the fearful potency of the mutual influence of man upon his fellow, the incalculable, immeasurable power which associates and friends are constantly, probably unconsciously but not the less really exerting upon each other. Nor can this be escaped. Man can not live in isolation, and independence—much less so can he grow in strength, without receiving and assimilating contributions from others. Likewise, the School is an adjunct of the Family. Its concern is chiefly with the intellectual nature. From its form, the general relations between pupil and teacher, the aggregation of children in a mass, the subordination to authority required, the habits of respectful and orderly behavior formed, the susceptible age of childhood, and various other causes, it is evident that its power for good or evil is vast. It is, therefore, of great conse-

quence to have the School and its influences commensurate with the preciousness of the subjects and the seriousness of the results. No object can more worthily command the means of The State than the establishment of Free Schools, nor of a community than their proper support, regulation and perfection. Thus, the domestic influence of the Family, the religious influence of the Church, the mixed influence of nature and Society, as well as the general influence exerted by the vast machinery of the State, through the School and other agencies, are all co-laborers in the work of thorough education; and the work is incomplete without the activity of each. Of these, the Family exerts the most marked effect, because it commences earlier, is more constant, has happier opportunities, and is wider-reaching and deeper-probing. Without it, Virtue would disappear, learning would decay, Passion would reign, and the world would be a desolation.

The Family materially affects the State by its alleviating influence upon woman. The sexes exert a powerful influence upon each other, and the degradation of one is sure to involve, at least, the measurable degradation of the other. Man has no interests to promote, no benefits to derive from the personal or social degradation of Woman. Precisely the reverse is true. Man falls socially, politically, morally with Woman. At their creation, God defined their relation to each other, and no good has ever arisen, or will ever arise, from a violation of the Divine decree. Time was, when woman was a mere toy of voluptuousness, when her rights were refused, her equality with Man denied, and she was an uneducated, toiling, oppressed victim. But they were fittingly the night-times of the earth, when governments were instruments of oppression, when the light of learning was almost extinguished, when all social and civil privileges were without guarantees and of course without real vitality, and when debauchery, licentiousness and crime rioted over the earth. It was but consistent that in this prostration of every ennobling sentiment, that of regard for woman should share. This sentiment, long buried, had its resurrection at the establishment of the Feudal System, which, however corrupting it may have been in some respects, inaugurated the revolution in manners and opinions, through which woman has had her true social position acknowledged, the Family has become a leading element in civilization, and the general condition of Mankind ameliorated. The Family not only elevates woman, and promotes every valuable interest of Socie-

ty, bringing the sexes together in the manner best calculated to effect the good of each, but all attempts to weaken or destroy it, have uniformly resulted in moral and material injury. In our active and adventurous age, restless spirits have revived and re-tested corrupting systems, but with uniformly disastrous failure. Communism has been tried, Free Love has breathed its pestiferous breath over our land forcing the growth of evil propensities, as a hot-house forces the growth of plants, and, last of all, the Polygamy of a dark land and age has been transplanted to our virgin soil, and has ended in the depravity and demoralization alike of the deluded victim and the cunning deceiver. I say, it has ended; for the case is made up, judgment has been rendered, execution has been issued, and time alone is wanting to complete the removal of the foul thing from within our borders. All similar experiments will similarly issue; for they are falsely based—being calculated to call out the baser part of man and furnishing no barrier to his utter destruction. Every relation of the sexes, either short of, in excess of, or antagonistic to the Divine purpose as revealed in the Bible and fully tested by experience, is unnatural and unwise, and will be found debasing and inconsistent with social progress. The Family ordained of Heaven, is the conservator of Virtue, the fountain of domestic peace, and the abode of purity. Upon its proper moral development the safety, prosperity and happiness of the world depend.

In many other social respects, the State is indebted to the Family, which gives parents common objects of interest and affection and thus enlarges and vitalizes their sympathies; which cultivates a taste for refining enjoyments and invites to refining pleasures; which elevates one's ideal by daily and constant association with the innocent and beautiful; which aids in curbing human passions by attracting the energies of nature to nobler objects; which, excluding the violent and ceaseless excitements of the outer world, substitutes calmer thought and less fitful habits and thus lengthens human life while increasing its rational pleasures; and which by its gentle spirit dissolves the corrupting accretions gathered in our pathway. In these and many other respects—a discussion of which would require too wide a range—the Family directly reaches and operates upon the Citizen, and through him upon the State.

Leaving this branch of the subject, I come to consider the *political* relations of the Family to the State.

The Family is of service to the State in localizing the feelings of the people, increasing their interests in the community and thereby intensifying the sentiment of patriotism. Love of Home is a large element in love of Country. Man feels most when he has most at stake—and that, immediate and tangible. In a wandering state he has not strong place-feeling, or absorbing national feeling. His life fails to secure him a point of concentration; a large part of his capabilities are undeveloped, and some of his gentlest attributes are without exercise or fruition. But in the Family, Man's affections, interests and ambition unite. As he thinks of those whom God has given him, he is furnished an aim in life, and feels the glow of it. New aspirations fill his heart, and new impulse is given to his every movement. He calls in his wandering thoughts and turns them upon one purpose. He rouses his flagging energies, and under his new devotion the earth buds and blossoms, the State is rendered more secure of his fidelity, and Society rejoices in an additional good citizen. Thus, the Family strengthens the State as against foreign foes. It also strengthens Man against the encroaching tendency of the State. Rulers need a strong resistant force, to check them. No truth is more legibly written upon human annals than this: Power, in its nature, is accretive. Sleepless, remorseless, conscienceless, it seeks self-aggrandizement. Its purpose is selfish, its spirit intolerant, its step stealthy, its eye unquailing, its energies unflagging, its agents numerous, its resources vast. The resistant forces must be of great power, to check this giant-stride. Indeed, none of sufficient strength have ever been devised; for in the race, Power always gains. Even in this country, in which we have a written Constitution commanding general homage, numerous and powerful institutions, an enlightened and educated people, the Executive Power is growing at the expense of those departments which were intended to be checks upon it; and a great central over-shadowing substance, silently and gradually grown, begins to raise its threatening front in the Central Halls of our system. It has gained its present dimensions from want of due and jealous watchfulness. We hope its progress will be stayed, its illegitimate pretensions be ignored, the ancient balance of our system be re-established, and public liberty be rid of its most alarming foe. Of the resistant forces in our government, few, if any, excel the Family in vigor and efficiency. Its form fits it for activity; and it is wielded under the most inspiring

motives. Besides, these corporations exist among all ranks and conditions of men, and consolidate them. They are one in nature, rights and fears. They pervade every part of the body politic, and, as a sensitive chord, vibrate to every touch, thus speedily informing all of the dangers which threaten any. Each Family circle is a focal point, around which interests, privileges and rights gather, and these form the jutting rocks and pointed headlands on which Power has been often wrecked. But this feeling is not restless and innovating. It menaces no friend. It is self-preservative, and yet progressive, with a firm and steady step. It educates man, teaches him his duties and enlarges the sphere of them, leads him to the contemplation of new thoughts, expands him with new conceptions, prepares him for emergencies, and gives him motives for promptness and vigor in action. In ordinary times, it works in ordinary modes, silently performing its mission. In extraordinary times, it resorts to the extraordinary means which may be at hand, and can be diverted to its use. The very nature of the Family tends to liberalize the mind and implant a hatred of injustice and oppression. In the worst periods, Man had in his Family a spot comparatively unpolluted by Power, in which, surrounded by his wife and children and inspired by affection, he could feel the pleasure of being free. This schooling was invaluable. It kept bright the flame within him, and preserved from extinction the glowing thoughts which became, in time, the beaming torch-lights beckoning the nations to paths of prosperity and peace.

The Family has affected national jurisprudence. Its needs are the base of the whole system of inheritance. This is observable in its every form. Take the earliest—the Patriarchal system of Society. The Mosaic law recognized as of prime importance the preservation of the Family. All its regulations tended to guard it from the dangers of dissolution which threaten all social institutions. Each Family had its proportion of land, and each branch its proportion of the inheritance. Land could not be alienated from the Family, and in the year of jubilee, it always reverted to the original holder, who was entitled to its re-possession at any time upon the offer of a sum proportionate to the period not yet elapsed and at the rate at which it had been sold. Sons alone inherited; but if there were daughters only, they received the inheritance, but were required to marry "within the tribe of their father," and their children were considered as belonging to their line instead of their husbands', that no Family might

become extinct. Intermediately between the patriarchal and feudal Family, this principle became feebler, and in the disorganization of Society was scarcely recognized. Nor is it surprising, that in a chaos in which all ties were loosened and the only codes extant contained provisions by which a man could separate from his family and relations and enter upon a condition of entire independence, it should be found wanting in stable legislation for the protection of the Family. At the period in question, Society was in a transition state. It had been violently uprooted, having been devastated by successive omissions. It was disturbed by conflicting forces, and it felt not the strong hand of public law. The old land-marks had been destroyed—new ones had not been agreed upon, or erected; and the powers which rescued the world from barbarism had not yet combined their energies. As they gained strength, confusion disappears, and customs were established. Man began to acquire, and find means for preserving his acquisitions. Hence, the movements of property became more regular, and the right of perpetuation followed. Gradually owners of property combined for self-protection, and the Feudal System grew to its large proportions. Of this, the Family was an impregnable and essential part. The lord centred in himself all power and dignity, and enjoying his preeminence aspired to transmit it. Under the influence of this feeling, the principle of inheritance was quickened into new life. But the fief was, in its nature, indivisible. It required *one* head. Whence came the law of primogeniture, with its complicated modifications of rights—a law which growing out of the necessities of the Feudal Family, yet obtains in parts of Europe, prevailed in a modified form in Pennsylvania as lately as the latter part of the last century, is a system in itself, has tinctured many departments of law, and has modified many social institutions and privileges. The *rule* of inheritance has changed, having conformed to juster principles; but the Family had antecedently changed and then effected the necessary revolution in the law. Besides this, the Family has always received distinct and positive protection from the law. So highly are its rights regarded, and so important is deemed its preservation, in complete integrity, that it early became a maxim of the English law that a *Man's home is his castle.* This liberal principle secured Family liberty, and also aided in the achievement of the individual liberty which was an early mark, and is now the crowning excellence of Anglo-Saxon jurisprudence. Furthermore, the law has provi-

ded penalties for crimes which threaten the existence and purity of the Family. And in many other respects, which it is not necessary to detail, the power of law has been extended to the Family, which has thereby materially modified public and private rights.

Real Family-life is inconsistent with an arbitrary or despotic form of government, whether civil or ecclesiastical. The two are, in essence, antagonistic. The one is expanding in thought and feeling; the other repressive. The one elevates and instructs its members; the other degrades, and would keep in ignorance. The one increases Man's consequence and activity; the other would diminish both, as imperiling itself. The one, as an institution, forms combinations with others, out of which rise new combinations and duties; the other is jealous of all leagues, because they may be checks upon it. The one is a humanizing agent; the other, a brutalizing. The Family, by establishing a common sympathy between men, unites and invigorates them; the other would dissociate men and introduce elements of discord, fearing to have them know each other or have community of thought or feeling. The one makes Society more compact, more vitalized and less conquerable; the other tends to disorganization, impassiveness and lifelessness. The one increases self-respect, enlarges our sphere of action and makes more imminent personal responsibility. The other fears an independent subject, and therefore would diminish his duties, contract his privileges and lessen his responsibility. Wherever there has been real Family-life, there has been liberty, or a readiness to grasp it when offered. This was strikingly manifested during the French Revolution which, in the beginning promised well and, perverted though it was, accomplished much in the overthrow of old and corrupt institutions abounding with abuses. Those portions of Germany which longest resisted the movement were those in which there were neither freeholds nor rural liberty. In those which eagerly responded to its comprehensive enunciation of human rights and promises of amelioration, the peasantry had long been land-holders, were comparatively free, and had long had the Home-feeling. Of this, despotism has uniformly been jealous. One of the most offensive interferences of the old Monarchy in France, was the constant control exercised over personal and Family concerns. To-day, France is similarly afflicted. Its homes have no sacredness, and government finds, or Tyrants have always found, facile judges, who have pronounced iniquitous

judgments desolating the hearth-stones and destroying the rights and privileges which are justly its. A recent decision, given within a month, has created general alarm, because of its destruction of private and family rights. Despotism is essentially the same, at all times. It has one nature which peers through all disguises. It is intermeddling, impertinent and unjust. In time, it invariably brings upon itself, as do all crimes, a punishment proportionate to the offences.

The Family has many other means of communicating with the State. It influences Literature, by affording gentle subjects, inspiring purer sentiment, and evoking noble strains. It would be interesting to pursue this thought and see the extent to which the Family has controled Literature; but the most superficial cannot be ignorant of the character or value of this service. The Family is politically, of use in creating common necessities, wants and interests, and furnishing the means for combined and concentrated action in their defence. But there are evils to be avoided. The very activity of its life predisposes it to excess and its accompanying evils. Family feeling has sometimes degenerated into a burning, absorbing and relentless passion, swallowing up all recognition of, or regard for others' rights. It has sometimes enjoined to crime, perpetuated deforming passion, made hate hereditary, revenge a duty and bloodshed a pursuit. This was in an unsettled age, and grew out of a morbid feeling destitute of moral or religious element. True Family feeling incites to no such course, and can be charged with no such crimes. It protects itself, but with weapons fitted to, and wielded in conformity with its nature. The Family needs no other defense. With this, it is invincible. There is another excresence, which has fastened itself upon the feelings—which, less hurtful than the former, is more common, I refer to Family-pride—which is self-complacent, to others frigid and arrogant, and is a cold, acid, pestilential sentiment destitute of beauty and exhaling no fragrance. It belongs to narrow, contracted and shallow minds, who appreciate neither themselves nor others, and would degrade a God-given institution to be a minister unto folly. The roots of this feeling are in feeble Man, not in the Family, whose life's blood this parasite would suck. Besides, Family-interests sometimes tempt to sacrifice of duty—a danger which is inherent in every tie. The more closely Men are related to each other and the more

complicated with external things, the larger is the surface of each, the more extended his interests, and the more numerous the avenues of approach to him. But ties must exist. Isolation is impossible. Those of the Family are not corrupting. On the other hand, they are elevating, expanding and improving. Violence is done to them where they are made the occasion of moral delinquency. Hence, the blame is not with them, but with those guilty of the abuse of them. These ties lift us out of ourselves, enlarge our scope and sphere of action, increase our capacity for feeling and doing, and prevent that "wrapping up in a narrow individuality," in which public virtue would be stifled.

There are many other suggestions which demand expression, but it is time to close.

It follows from what has been said, that the Family has its vitality and completest development in the Sun-light of Liberty. Freedom of motion is essential to health—circumscription of it productive of disease and death. State-life, depends upon the easy and free movement of its organs. Family-life, upon the freedom and virtue of its members. For ages, the Family breathed the atmosphere of despotism, and scarcely lived. On the re-organization of Society, it meets our view, emaciated, enfeebled and tottering. Gradually it breathed a purer atmosphere and strengthened. Where nurtured, it has grown robust, and stands proudly erect—not only capable of self-defence but a terror to its foes. Here, it is triumphant. It has wrung tribute after tribute, and amassed an impregnable ground-word of defence. It has burst all shackles, rent all bands, overturned all obstacles, defeated all assailants, and is firmly treading in its pathway of glory. Its spirit rises, as Man expands with the Christianizing influences, which have permeated its structure, invigorated all its parts and given it superhuman energy. Nothing can stay its progress, for its power is of God, and its mission is of Divine appointment. Its victory will be decisive and complete. But a work remains with us. Men cannot be negative in this contest.

The Family is his type in a special sense, as government is in a more remote; and its mighty power is but a concentration of himself. His relation to it is more immediate than to any other institution. He directly fashions it, which, hence, bears his image and transfers it to others. The equality of Family-life has, therefore, been in every age, the measure of Civilization. Its spirit is Man's and the world's; its

characteristics, the infallible indication of the present and premonitions of the future. When Man was debauched, it was covered with plague-spots. When he received a new life and was renovated, it rose up purified and beautified. Thus, he is a positive force, having grave duties and responsibilities. His mission is a high one—to reject all evil influences and absorb good ones, checking the one and intensifying and perpetuating the other—to promote personal purity by expanding his nature, elevating his aims, developing his affections, and regenerating his heart, and to have national life conform to the same exalted standard by purifying and keeping pure all its organs—to illustrate in himself the excellence of Virtue, and make the earth perennially beautiful and the moral world a brilliant, dazzling reflex of Divinity. This done, his duty will be done, and the cause of Truth—which includes all good things—will be onward with progressively increasing speed, until the world be covered with its foot prints, and every portion of Creation be transposed and beaming with its holy and beneficent spirit.

ARTICLE III.

THE INCREASE OF CRIME IN THE UNITED STATES—THE CAUSES AND THE REMEDY.

By Rev. E. W. Hutter, A. M., of Philadelphia.

THE present is comparatively an age of violence. Not the most casual observer of current events can have failed to discover, that Crime, of every grade and character, in these United States, is fearfully on the increase. Vagabondism and Ruffianism appear to have erected on these Western shores the red banner of an unchecked and sanguinary carnival. Go where we may, read whatever newspaper we take up, our sensibilities are shocked by the recital of some revolting deed of lawlessness and blood. The public journalism of the country is little more nor less than a weekly and daily record of crime.* So familiarized, indeed, has the public

* A sad commentary on the moral condition of the country is furnished by the fact, that there are two weekly newspapers printed, one in New York, the other in Philadelphia, whose columns are *exclusively* occupied with details of crime, and the editors seem never in want of

mind become to these details, that they have almost ceased either to interest or alarm. Nor is this frightful picture of demoralization any longer confined to the larger towns and cities. The contagion seems, at length, to have spread into the villages and rural districts. Every where, frauds, forgeries, embezzlements, arsons, burglaries, rapes, seductions, bloody rencounters, and even daring and premeditated noonday assassinations, constitute the staple of conversation and newspaper intelligence.

To this picture of depravity the public ought by no means to be indifferent. The general prevalence of crime in a community should fill the heart of every Patriot and Philanthropist with deep anxiety. But, more particularly, should the people of God cry and sigh for the abominations done in the land. And not to deplore them, nor endeavor to arrest them, is itself indubitable proof of sensiblities untouched by the grace and power of God. Hence it came that the prophet Jeremiah gave utterance to the emotions of a saddened spirit, in those memorable words: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep, day and night, over the slain of the daughters of my people." Hence Paul's spirit was stirred within him, at Athens, when he saw the city wholly given up to idolatry. And hence it came, too, that the Son of God himself wept over the ill-fated inhabitants of Jerusalem, in view of their deep moral turpitude, and of the righteous judgment of heaven, by which they were soon to be overwhelmed.

It is the indulgence of kindred feelings, and in the light of similar examples, that we desire, through the pages of the *Review*, to consider some of the proximate causes, by which this fearful increase of crime may be measurably explained. This task performed, we propose to bestow attention on whatever remedies the discussion may suggest.

Our theme is a lofty one. It challenges the profoundest scrutiny. We approach it prayerfully. Our sole object is to do good. May the Holy Ghost indite our thoughts, supply us with words, and add His blessing!

The proximate causes of the increase of crime in this country we hold to be the following:

I. *The rapid increase of population.*—Owing to the im-

matter, to fill them, but are rather cramped for room! Four executions of criminals, in one city, at one and the same moment of time, on one gallows, is another awful commentary on the horrible depravity of the present age.

mense emigration from the Old World, the augmentation of population, on these Western shores, the last quarter century, is without a parallel in the history of nations. Our institutions are so free, so liberal, and so benign, that they are attracting the millions of the down-trodden and oppressed of all lands. Whilst multitudes of these emigrants are a real acquisition to us, and vastly enhance our stock of national wealth and industry, it must, nevetheless, be admitted, that a large proportion consist of the very *refuse* of the over-grown nationalities of Europe, who, when they arrive here, know not how to discriminate between well-regulated liberty and lawless and unbridled licentiousness. Whilst the *fact* itself is to be lamented, it is precisely what we would expect from such a constant and overwhelming tide of emigration. We affirm it as *our* conviction, based alike on the reasonings of philosophy and the teachings of a salutary experience, that in all immigration there exists an inherent and unavoidable tendency to barbarism. Men leave, in large masses, a country, or state, and locate in distant and new territories, and the inevitable consequence is, that the ties of society are broken, the genial and hallowing influences of *home* are no more felt, and the salutary restraints of controlling public opinion are removed. The sense of moral obligations being thus impaired, an increase of crime seems an almost inevitable consequence. Hence it was, that, in the first settlement of California by *our own* countrymen, there were such saddening developments of an almost general demoralization. Many of those who seek our hospitable shores as an asylum from the religious and political proscriptions and the grinding poverty of their own land, beyond controversy, soon become assimilated to our institutions—become eminently useful and patriotic citizens. And yet candor constrains to the acknowledgment, that vast numbers of others come hither with the most extravagent and erroneous ideas of our institutions, and of personal freedom. Uneducated and unaccustomed to self-government, degraded and besotted with bad habits and gross superstitions, *at home*, they are bad elements of society *here*, as they would be, no matter how situated, or where located. Hence it is, that so large a proportion of the crimes perpetrated in our country is committed by foreigners. The evil, however, lies, we are certain, in the aggregation of masses, who are comparative strangers to one another, and is incident to *all* emigration, whether from the old countries here, or from old portions of our own country to parts new and remote.

II. *Juvenile delinquency, and a disregard, on the part of minors, of both sexes, of the restraints of parental authority.* —It is affirmed as a melancholy fact, that in no country on earth, with any pretensions to civilization, are age and authority treated with the same disrespect and irreverence that they are in our own. The scriptures declare, that "it is good for a man to bear the yoke in his youth," and they utter this heavy malediction, that "the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." But, alas, the majority of youth in our land seem to think, that the earlier they cast off the restraints of parental authority, the better they will prosper. This is often true of both sexes, but especially true of boys. Hence one of the most appalling symptoms of modern degeneracy is, that some of the most hardened and depraved criminals are mere lads. Not an uncommon spectacle is it, in our large cities, to discover boys, of from eight to ten years old, robbing tills and picking pockets for a livelihood. If not sooner checked by detection and imprisonment, at twelve they are promoted to the more difficult science of house-breaking, and by the time they have reached the age of twenty-one, they have graduated with high honors in the still more daring exploits of arson, rape, and murder! In the city of New York, a few months since, a lad of but sixteen expiated on the gallows the murder of an inoffensive citizen, whom he had assassinated on the highway under circumstances of unprovoked barbarity that would have disgraced the bloodiest among the Sepoys in India.

To such an excelling height of lawlessness have some of these reckless youth proceeded, that they have even organized *associations* for the commission of crime, banded together by a regular code of laws, and secret signs and oaths, for their mutual protection and encouragement. They know one another by the most significant and startling society names, themselves sufficient to intimidate and alarm the sensitive.*

* There are some of these society or club-titles, which we have taken the pains to transcribe from the fences, stables and unoccupied dwellings, in the lanes, alleys, and suburbs, of our own city. They are generally written in large letters, with either paint or charcoal, accompanied by some device well understood by the initiated, and which serve as an advertisement for meeting: "Night Owls," "Plug Uglies," "Black Hawks," "Bouncers and Killers," "Rawheads and Bloody Bones," "Hawks and Buzzards," "Lizzard Club, No. 1," "Whole Teams and Cross Dogs under the Wagon," "Shoulder Hitters," "Dead Rabbits," "Avengers," &c.

The members of these various clubs mostly meet in some low haunt, at night, and thence scatter, in squads, over the city, on errands of libertinism and crime. Many have parents at home, and when *they* neglect proper watchfulness and authority, it is not to be wondered that vagabondism is rampant through the land. In an oration on Liberty, delivered not long since by President Sears, of Brown University, the speaker remarked, that if we might hope for our institutions to survive the fate, under which the republics of antiquity had fallen, it could only be by a more careful family training, *at home*, in principles of virtue and industry. And this is true, for many a fond mothers's heart has been broken, in after years, through having suffered her son to mix in companionship, of the nature of which she knew nothing, merely because she deemed it too much trouble to keep him out of the streets, or because she felt sanguine that *her* son would prove an exception to all others.

III. *False theories and false philosophy in regard to the true nature and origin of Crime.*—The time was, when crime was called by its right name, traced to its true origin, and when criminals were treated as their conduct deserved. But it is to be apprehended, that attempts are being made, in many influential quarters, to establish a new order of things, erect a new code of jurisprudence, and inaugurate a new civil dispensation. New-fangled theorists there are, who would resolve all crime, of whatever grade, into a mere *accident*—who would treat it as a mere adventitious development. Thus, the phrenologist graciously releases the soul, and eases the conscience, of all responsibility for actual transgression, by charging it on the peculiar external conformation of the head! He, easy and good-natured philosopher, forsooth, reduces crime, with all its dire catalogue of wretchedness and woe, to a mere physiological malady—part of man's *bodily* organization—for which he can be held no more accountable, than he can for the color of his hair, the length of his ears, or the longitudinal propriety, or impropriety of his nose! And then, what is the remdy? Why, not the strong arm of the law—not courts and juries—not the Bible—not changed dispositions and a new heart—but right dietetics! The things needful for an individual thus unhappily constitutionally predisposed to steal, and debauch, and murder, are—flesh-brushes, diluted food, vapor baths, Congress water, pretty pictures of beautiful landscapes—a trip to Cape May, another to Niagara, and another across the Atlantic—and the singing of

sweet melodies falling in gentle and subduing cadences upon the titillated tympanum! A highly accomodating treatment, it must be confessed, is this, for one, who has been so unfortunate as to be naturally prepossessed in favor of Dead Rabbitism, since the phosphoric maker of the brain can bear the intolerable odiousness of sin much more easily than the soul —the intelligent, reflecting principle within!

In all candor and fairness, however, does not this materialization of crime, this fatalizing of human conduct, destroy all sense of responsibility, both to God and man, alike in this world and in the next? Are not all such theories of the origin and nature of crime, subversive of the entire order of society? Do they not lift off the weight of moral responsibility from the conscience and from the soul, by locating it, where the Creator never designed to locate it, namely, in the thickness of the neck, or on the nascent horns of the skull? And, with such ideas of crime extant in the world, taught by the essayist, the lecturer, and the reviewer—woven into the novel, the drama, the poem, the magazine, and the police report—is it matter of surprise, that crime is fearfully in the ascendent? By theories such as these *words* themselves are revolutionized, and their proper and true definition is changed. Sour is called sweet, and sweet sour. Darkness is called light, and light darkness, Flowers of rhetoric are called to aid, and deeds of fiendish malignity are so painted and palliated, that their damning color is obscured. And so often is the filtration repeated, that by the time the dregs reach the coffee-house and brothel, the poison of the original fountain is wholly obscured, and what is most substantially, and intrinsically, and unmitigatedly pestilential and vile, is transmuted into a very innocent and excusable infirmity!

IV. *Infidelity, twin-brother to the foregoing.*—If the Bible be a fable, and if man be no more than a dog or a monkey in his origin and destiny, why should his life be more valuable than their's? If there be no just God enthroned on high, no heaven, no hell, nor further retribution, why may not every one act as prompted by his own depraved appetite and passions? The connection between such doctrines, now *openly* advocated, before large assemblages, in most cities, professed philosophers may deny and decry, but common sense and experience prove that it *does* exist. Nor is it the casual connection of mere proximity, but it is the irreversible connection between cause and effect. Most potent is it, therefore, to the senses, that disbelief in the announcements of

the Bible, and especially in the cardinal doctrine of future endless rewards and punishment, destroys all salutary distinction between Virtue and Vice, and is itself a most potent and gigantic instrumentality of evil.

V. *The impolitic and undue multiplication of corporate monied institutions.*—The power of association, in the abstract, upon the unregenerate and unsanctified heart, is obviously evil, and to this cause we trace the frauds, forgeries, false entries, and embezzlements, which have caused so many to err from the faith, piercing them through, as with barbed arrows, with many sorrows. The maxim is familiar to all, that "corporations have no souls." It is to be apprehended, in too many instances, that the corporators have imbibed the erroneous idea, that they are themselves equally destitute of this invaluable element of our common humanity. In the infancy of these United States, when the population was yet sparse, and widely scattered, and their resources comparatively few and feeble, associated labor and capital were indispensable to the cultivation and improvement of the soil, the erection of bridges and turnpikes, railways and canals, and other important enterprizes; for, what the capacity of detached individuals could not achieve, *concentrated* energy and means have wrought with comparative ease. In the infancy of our governmental and social organizations, therefore, corporations were an unquestioned element of utility; and, with stringent limitations and restrictions, they may yet be. But, in these latter days, most sadly has the principle of associations been perverted and abused. Banking Institutions, Manufacturing Companies, Insurance Companies, Trust Companies, &c., spring up as by magic, with and without capital. They run well for a while, until they have gained the public confidence, when the world is startled with the announcement, that the officers and directors have made an assignment of all the affairs of the company, and the widows and orphans, who have entrusted them with their all, are suddenly deprived of their living, and turned adrift as beggars upon the cold charity of the world.

The inquiry is started: "Who is to blame?" The answer is: "No one in particular." "What has become of our money?" is asked by the stock-holders. "I can't tell," answers the President, "ask the Cashier." "I don't know," replies the Cashier, "ask the Directors." "And how shall we know," say the Directors, "we left all to the President and Cashier." "We will prosecute for our money," say an

hundred plundered widows. "And we for ours," exclaim a thousand beggared orphans. But they know not *whom* to sue. They consult an Attorney. Pocketing his fee, in advance, (all they had left,) he brings forth his spectables, adjusts them on his proboscis, takes down "Purden's Digest," writes to Harrisburg for a copy of the charter, and in due time informs his discomfitted clients that they are without any remedy. And why? Forsooth, because the officers and directors were not *individually* responsible. It was not *they*, who speculated with other people's money and lost it. It was the corporation! And so the corporators escape, live well, and maintain their so-called respectability, just as they did before, which we must all be exceedingly careful how we call in question!

Such is not God's law. Such is not the righteous and exalted jurisprudence of Heaven. From such flimsy and transparent subterfuges, in the great Day of Assize, He will tear the veil, for He hath declared, that "though *hand join in hand*, the wicked shall not go unpunished."

VI. *Degeneracy of public men.*—No maxim is more deeply rooted in the nature and essence of things, than that every *public* or national act of injustice weakens also the tie of *private* right, and that any development of demoralization in high places is followed by a marked increase of profligacy in all the lower departments of life. The first effort of a Statesman should be, to build up the moral energy of the community over which he has been placed sentinel. Most reverently should magistrates think of their functions, bearing in mind, that, whilst *they* and their cotemporaries live but for a day, the *state* is to last forever. Confiding in the power of truth and justice, therefore, their claims should ever be most inflexibly vindicated, their motions most loyally obeyed. As the first pre-requisite, therefore, to the proper moral elevation of the many, the ruler should cultivate the spirit of religion *in himself*, for if his own example be pernicious, he may be morally certain that the contagion will spread, until it pervades all departments and ramifications of society.

The time has been, in the history of this country, when the mousing owl did not sit on the towering peak designed for the majestic eagle. The time has been, even here, when no elevation, however commanding—no array of services, however splendid and protracted—no amount of talent, however imposing—could avert from *private* profligacy the infamy it had justly earned. If we turn to the eventful annals

of the revolution, how many splendid exemplifications of the most exalted and disinterested patriotism and virtue do we meet, which will remain forever, glorious monuments of an age signalized by generous and lofty deeds. How pure and unsullied the private characters of the men of the revolution, and those who immediately succeeded them! Malignity itself dared not breathe a whisper, that their judgments had ever been perverted, or their hands stained, by any polluting bribes. And when *one* such did appear, in the person of Arnold, so sensitive was the public national judgment, that by the united acclaim of the entire country his name and history became a synonym for all that was vile and detestable; the *Vox Populi* being a literal and terrible transcript of the righteous retribution of that yet higher and sterner *Vox Dei*, sounding in reverberations of appalling grandeur from the very home and centre of incensed Omnipotence.

We would not consciously, utter an uncharitable, far less an unjust, sentiment. But the irrepressible convictions of truth and duty compel us to the affirmation, that in this department of human activity Satan has wrought a most melancholy declension. Honorable and trustworthy men, without controversy, there still are in the high places of our land—men, who

> "Would not flatter Neptune for his trident,
> Nor Jove for his power to thunder,"—

but such, alas, constitute rare and singular exceptions. How much ruffianism has there been exhibited, of late years, in Washington! How many Congressmen have been engaged in drunken fights and disgraceful brawls, that would have been scarcely tolerated in the degraded denizens of Baker and Bedford streets! How general the conviction, that without the employment of money it is impossible to carry a bill at Harrisburg, no matter how just and desirable—but, with plenty of money, any legislation, however, pernicious, can be effected. These rumors may not be all true. They may be greatly exaggerated. But the time was, when the bare suspicion that a legislator had accepted a bribe would cause him to be shunned as a moral leper. But now it scarcely excites remark.

And not only has the love of the "almighty dollar" proceeded to a marvellous extreme among our public men, but the thirst for office, too, has lamentably increased. We have been reliably informed, by men who flourished in public life

thirty and forty years ago, that then it was an unheard of occurrence, for any one, either by personal solicitation, or through the intercession of friends, to *seek* office at the hands of the President. This was especially true of all Cabinet stations and Foreign Missions. In those purer and better days of the republic, so sacred and delicate were those places held, that, had any one *sought* them, this alone would have been regarded as conclusive proof of his want of moral fitness. Then the office sought the man, never the man the office, so that it was not an unusual occurrence for the President to write to prominent men, tendering them these high public stations, the very first intimation they had that their names were at all in contemplation! And frequently was the President obliged to write to half a dozen, before one could be induced to accept.

How now? Farewell ye days of primitive virtue and modesty, farewell forever. Who now waits to be *asked* to be appointed a Cabinet officer, a Supreme Judge, or to go abroad upon a Foreign Mission? Mr. Buchanan is not obliged to write many letters, entreating men to forgo their private interests for the public good. Why, there is as much scramble for office now, high or low, from the Presidency down to a Detective Policeman, as if it were a felon's doom to be any thing else. We know it to be a fact, indeed, that under the administration of that most excellent and upright man, James K. Polk, not less than forty-seven men wished to be appointed *Minister to England!* We know, too, that one of the applicants wrote an importuning letter, soliciting the place, in which scarcely three words were spelled correctly, and the main argument of the applicant, why *he* should have the place, was, that he had contributed, gratuitously, two entire barrels of the best apple-whiskey, on the occasion of an ox-roast, in celebration of the victory! Not receiving the mission to Englaud, (modest gentleman!) he next asked to be made Collector of the port of Philadelphia, then fell to Clerkship, and had not his stock of hope been exhausted, we dare say, at last, he would have been most happy to have received, as a kind memento from the "White House," a choice selection of cast-off garments! Such is office-hunting now. Contrast it with the primitive days of the republic.

False Codes of Honor.—If there be creeds many in the world, there are also *codes* many. Those most at war with Christianity and Common Sense are the so-called "Codes of Honor." Who originated them, and by whom promulgated,

we have never been able to discover. For instance: the code of the Duellist—what a moral monstrosity! A bully, exasperated by some fancied insult, offered either to himself, his friend, or his party, assails me with a volley of abuse, or posts me as a villain, or strikes me with his fist. This graceless nondescript "Honor" says, it is my duty to challenge him to fight a duel, that I may either kill him, or suffer him to kill me, as the sequel may prove. Now, how my honor is thus to be established, or my antagonist's taken away, will some astute philosopher of the fighting school have the kindness to explain. Suppose he kills me, which, ten chances to one, he would do. Then has he added murder to his other crimes, and for it he deserves to be hung high as Haman. Suppose I kill him. Then is the number of lawless and violent men increased by one, by my accession, and the sooner the world is rid of me, the better. The dictates of *true* Honor, without controversy, should lead me, to leave butchery to natural assassins, and keep myself separate from them as far as possible.

> "A decent, sensible, and well-bred man,
> Will not insult me, and no other can."

Here is another case, ten-fold worse: A villain succeeds in seducing his neighbor's spouse, sister, or daughter. Honor says: "Slay him! Shoot him down, as if he were a mad dog, without the benefit of clergy! Speed a dozen bullets through him, if need be on the holy Sabbath, at the very door of God's house!" And why? Forsooth, because he has dishonored that neighbor! And how dishonored him? That he has wickedly and basely dishonored himself, admits of no doubt, That he has dishonored the victim of his artifices is equally plain. But how he has dishonored him, who has had no part nor lot in his baseness, was in no wise accessory to it, and never in any way countenanced or promoted it, surpasses our comprehension. Unfortunate the injured party is, we grant, but not dishonored. We can only be truly dishonored by our own actions, never by those of another.

In these "fast" days, however, when "Young America" is rejoicing in his freedom, it is not at all an uncommon occurrence, to see one wicked man avenge an offence, real or fancied, by the commission of another and a greater, on the plea that his "wounded honor" demands it. Two cases of this kind occurred during the last year in this city, in both of which the men-slayers were honorably acquitted, and received at the court-doors, by a sympathizing multitude, with

pæans of exultation! Another case in point is that now in progress of trial, in Washington, (D. C.) which resulted in the shooting of Philip Barton Key.* This horrible Sunday butchery, we perceive, is gravely defended, as eminently proper and praiseworthy, and not at all to be complained of, having been done agreeably to the requirements of the "Code of Honor," in such cases made and provided. If there be such a code, it is surely from the Devil, and not from Draco, for the latter personage, we are sure, never invented anything so bloody. Its plain import is, that, in certain circumstances, of which he may himself be the judge, it is competent for a man to inflict summary vengeance on another, not by law, but without law, for the reason that the ordinary judicial tribunals will not kill, and mutilate, and destroy, after the same fashion. If it be true that there are private wrongs, so peculiar and delicate, that ordinary jurisprudence affords no redress, then is that system strangely defective, and requires

*Since writing the foregoing, the trial of Sickles has ended, and has resulted in his entire acquittal, amidst cheers and congratulations! Having ourselves resided, nearly two years, in the Federal metropolis, and mingled somewhat extensively among the *magnates* of our land, this result has not surprised us. We have always known, indeed, that the distance from Washington to the good place is very great, and the road not overcrowded with travellers, nor are we *now* less persuaded of the fact. What other result, indeed, could have been expected, when the crowd daily in attendance on the trial, were suffered, without let or hindrance, to vociferate and cheer Sickles, and his counsel, as if they had been so many national benefactors, returning from a mission of world-wide beneficence and glory!

Whatever others may think of the verdict, we pronounce it subversive to all law, human and divine—a disgrace to the age and city, in which it was rendered—the inauguration of an Epoch of Blood in the very Capital of our nation, worthy the worst days of the worst *sans culottes* of the purlieus of Paris. Judge Lynch sits enthroned in the very citadel of our land! And now, ye denizens of Washington, prepare for a fresh supply of Colt's and Derringer's Revolvers, for every man among you has a license to avenge his own wrongs, fancied or real, even unto the killing of every other man he hates! We predict, that more assassinations will take place in Washington, the next twelve months, than in any previous year, since its existence, and the contagion will spread through the land. And thus it will continue, until the fugitive and vagabond, "*Honor*," as he is falsely called, is expelled from our borders, and the sanguinary and revengeful codes he has established are abrogated, and the righteous and equitable and righteous jurisprudence, as it existed in the days of our fathers, is re-affirmed. Sickles acquitted! Sickles applauded! Sickles cheered! Sickles caressed! Sickles kissed! Sickles serenaded! After this, well may the good old prayer ascend from the hearts and lips of the pious and patriotic all over the land: "*God save the Republic!*"

immediate correction. But, we hold, in no case, nor for any possible provocation, has any man the right to redress his own grievances, especially by the shedding of man's blood. "Vengeance is *mine*, I will repay, saith the Lord."

But, alas, in these disjointed times, when even assassins are clamoring so lustily for blood and "honor," judges and jurors themselves are led captive by the sickly sentimentalism of the age, assassins are canonized as saints, and law becomes a mockery. Judge Lynch reigns, who is himself the most lawless scamp of all. We suggest, that it is high time that some of these so-called "Codes of Honor" undergo a revision, for some of them are a disgrace to the very name of civilization. The same inexorable Lawgiver, who, from the heights of Sinai, spoke: "Do not committ adultery"—made the equally startling announcement: "Thou shalt not kill." By no train of logic we have ever seen could we be persuaded, to regard these "honorable," self-avenging "gentlemen" in any other light, than in that of cold-blooded and vindictive murderers, every one of whom, without any compunctions of conscience, we would hand over to the tender mercies of the hangman.

But time would fail us to depict, and your space forbid you to print, *all* the causes, which might be enumerated, to account for the rapid and frightful augmentation of crime in this country. Need we refer to the audacious violations of our national treatise by bands of affiliated robbers, who pass by the name of "*Fillibusters*," who, under pretence of spreading the pure principles of Freedom, wage war upon neighboring nations, with whom we are at peace, murder their citizens, pillage their property, and seek, by the most dishonorable methods, to enrich and aggrandize themselves? Need we refer to the deluded "*Mormons*," congregated in one of our distant territories, who promulgate, practise, and defend principles which shock the moral sense of the whole civilized world? Need we refer to the License System, a "throne of iniquity" itself, "mischief framed by law," a Pandora box filled with woes, an inexplicable statutory anomaly, which first *authorizes* Drunkenness, and then *punishes* it! Need we refer to the mania for speculation, which has swept like a Simoom blast over the land, the desire of getting rich in a night, without work, and of living ostentatiously, without means? Need we refer to the heinous and crying sin of Sabbath Breaking, so fearfully prevalent in our land, the parent of an innumerable progeny of other evils?

And now, having inquired, at some length, into the proximate causes, which serve, in some degree, to explain the rapid and extraordinary increase of crime in these United States, the inquiry arises: *Is there a remedy?* "Is there no balm in Gilead, no physician there?" The importance of this inquiry is palpable, but it is not the less clear, that we can neither prevent nor cure a malady, physical or moral, until we have ascertained, as definitely as possible, *what it is*, for if we fail to comprehend the *causes* of human defection from the right way, we shall fail, also, to discover the means of recovery. Before a physician can apply proper remedies, he must secure a right diagnosis, and as in the physical, so in the moral world. The enlightened reformer, the conservative moralist, the learned theologian, the practical philanthropist, and, above all, the zealous and devoted Christian, are all deeply interested, not only in exploring the multiplied sources of evil, but also the most efficacious remedies for their removal. In these investigations, too, circumspection is essential, as it does not always follow, that the near proximity of any special phenomena indicates their true and legitimate connection. The development may be perfectly familiar, aud yet the immediate producing cause may be buried in obscurity's profoundest depths, to trace which, in all its complex ramifications, only patient and laborious investigation will avail. And there is, besides, a manifest difference between the *causes* and the mere *occasions* of events—between their one *origin*, and their subsequent consequent relations. We return to elementary principles, then, and affirm, that the original, primary, first cause of all the crime and suffering in the world, is *Sin*. God created man upright, but he has sought out many inventions. Owing to Adam's apostacy, the entire family of man is tainted with a most contaminating virus. The *heart* of man is deceitful above all things, and desperately wicked. Out of the *heart* of man proceed evil thoughts, murders, adulteries, &c. A man's *heart* deviseth his way, However, therefore, the pathology of man's moral nature may be unfolded, and whatever treatment may be prescribed for its restoration, to this complexion must all our researches come at last, that man is, *by nature*, a fallen being, no matter in what country born, no matter what the country of his adoption, no matter what the form of government under which he lives—no matter what his occupation, his intelligence, or his religion. He still exhibits a sinful heart, and a ruined nature, varying on-

ly in degree, never in kind. We may, hence, explore numberless divergent channels, but if we trace them back to their source, this is ever the gurgling fountain-head—*a wicked and depraved heart.* The fabric of human nature, as it originally came from the plastic hand of the Divine Architect, was a gorgeous and perfect temple of the Holy Ghost, the unspeakable effluence of the mysterious Deity. But, since the fall, it has been in ruins. The Corinthian columns, like the rubbish of Balbec or Palmyra, with all their sculptured foliage, lie mouldering in the dust.

For the cure and prevention of crime, there are as many nostrums, as there are quackeries in the *materia medica*, some of most boastful pretensions, and yet as gross empiricism as ever charlatan proposed to credulity itself. By some it is argued, that the sure and only means to arrest or diminish crime, is, the indefinite multiplication of the police force, of which some cities have already a full round thousand. And yet, thus far, the most efficient police organization, that could be secured, has proved wholly ineffectual to suppress, far less remove, crime. Offences of every grade continue on the increase. With a police-officer at almost every street corner, crime is rampant, and it is not a rare occurrence, that the police-officers themselves violate the very peace they were appointed to subserve! This is a restraining, but not a renewing remedy, and extends not to the root of the evil. In lieu of this costly "pound of cure," commend us much rather to the "ounce of prevention."

The *Socialist* seeks to prevent crime by a re-organization of society. He would re-cast the family, the community, the State, in a new mould, on the basis of a common equality. Discarding the maxims and institutions of a stupid ancestry, he would over-turn all their political and social arrangements, and re-organize the world on a metaphysical scheme and order of his own invention! He would begin the world, and have every body else begin it, as the lawyers say, *de novo!* The plan of Fourier is, to portion off communities into bands of four hundred families each, who are to dwell together in one edifice, and form a complete society by themselves—each *phalange*, (community,) having a *phalanstere*, (dwelling,) situated in the centre of a large area, which is to be so conducted that the "twelve radical passions," which he speaks of in his metaphysical works, shall be fully exercised, so that unity and harmony shall prevail, and each "phalanstere" be-

come an Eden of innocence and joy! A lunatic asylum we should regard the most fitting place for the advocate of any such Utopian, moon-struck theory, and yet Fourier has many followers!

The *Communist*, of whom Proudhon, the celebrated French Red Republican, is chief, has a different plan of reforming the world. He traces all crime to a defective social organization, whose main error consists in securing vested rights. Here is his theory, in his own language: "He, who takes a larger share than his neighbor, defrauds that neighbor, and must be compelled to restore what does not belong to him." Proudhon's plan is, to wrench all property from private hands, throw it into a common stock, and parcel it out anew. "Down with the family! down with property!" are his unhallowed watchwords. According to his theory, if my neighbor has two horses, and I have none, I have a perfect right to enter his stable, and lead one off, for my own proper use and benefit. Need we ask, how much of remedial power exists in such a profligate scheme? The remedy is itself crime, of the deepest dye, to be punished by the Great Judge.

The *Progressionists*, as they style themselves, headed by such men as Compte and Strauss, have still another scheme of reforming the world. They believe that "Excelsior" is written on a man's forehead, and he needs no higher power than *his own*, to rise to the highest pinnacle of perfection. According to their theory, man has, in himself, some sort of self-cooling piece of mechanism, acting on the intellectual and sensational faculties, by which new principles are developed, raising him in the scale of excellence, by leaving the evil behind, and thus gradually ushering him into a state of innocence and bliss. These silly men think, that the Ethiopian *can* change his skin, and the leopard *may* change his spots. Of course, it follows as a logical conclusion, that men can change their own hearts, too, *ad libitum*, from jet black to virgin white!

The *Ultra Abolitionist*, of the Parker and Garrison school, perceives all the moral desolation that afflict mankind, concentrated in the single specific system of slavery. He conceives that to emancipate the colored race will give to the earth a millenium; and in order to effect his designs, he would break down every legislative enactment, trample under foot every constitutional pledge, excommunicate from the church all that will not join him in his unwise crusade; and brand with odium every man, however pure and patriotic,

who is actuated by more practical and prudential considerations. This reformer hesitates not to recommend Sharpe's Rifles and Colt's Revolvers as agencies to be preferred to the Bible, and would convert, if needs be, every house of worship into a shooting gallery. He is met, in his mad career, it is true, by the lofty spirit of the American Union, holding in her right hand the Ægis of the Constitution. But what of that! This more than thirty plated shield he would batter down, as if it were a thing of dross, and would see our whole land drenched in fraternal blood, and the mangled corpse of national freedom cast out before the gloating eyes of European despots. And, to effect what? Why, to plunge master and slave, indiscriminately, in a ruin a million fold worse than that from which he essays to deliver him! This is philanthropy run mad—a scheme, for the improvement of the world, devoid of the plainest teachings of practical, common, every-day sense. It possesses neither the "wisdom of the serpent," nor "the harmlessness of the dove," but would be rather akin to Don Quixote's expedition against the windmills, were it not for the far more serious consequences it involves.

But time would fail us, too, to enumerate all the systems devised in various quarters, for the prevention of crime and the cure of man's moral maladies. Their name is legion. That they are, one and all, however, utterly ineffacious and inadequate, not to say absurd and preposterous, is evident from the fact, that they leave out of view the fundamental consideration, that all crime proceed from a depraved nature, and that any effort that strikes not at this must inevitably fail, and is only cutting off the outer branches of the Upas tree, not laying the axe at its root.

At this point of our article, then, we affirm, with a holy boldness, that, for the arrest of crime, in this land, and in all lands, in this age, and in all ages, there is but *one* remedy, and that is—THE GOSPEL OF OUR LORD JESUS CHRIST. Other schemes are only efficacious, when part and parcel of *this* scheme. Out of this grand plan, of God's own furnishing, men daub only with untempered mortar—closing up the wound, whilst there is left beneath a festering core, soon to break out afresh with accumulated virulence. All other plans of amelioration are defective, also, for the reason, that they rest exclusively on *human* energy, which, without the superadded blessing of heaven, is the very feebleness of impotency itself.

We have argued, that one of the proximate causes of the rapid increase of crime in this country, is, the tendency to barbarism *inherent* in emigration. Bring this tendency to the touchstone of the Gospel. This teaches, that God is *every where* present, beholding the evil and the good, unto whose universal inquisition all things are naked and open. Bring an individual, therefore, savingly, under the benign influence of the Gospel, and no matter *where* he is, whether upon land or sea, whether in the crowded mart or in the mountain's solitude, whether in Europe or America, Asia or Africa, he will remember, that the Omniscient Eye is upon him, noting his every thought, word, and deed, in his Book of Remembrance. It is hence the imperious obligation of the church, whenever any new country is explored, and whenever new sources of wealth are opened, attracting large masses of seekers, to dispatch thither the missionary and the colporteur, with religious books, tracts, and newspapers, above all, with the Bible, to remind the settlers, that they have not passed beyond the ken and jurisdiction of heaven's high, and holy, and eternal King.

We have argued, that juvenile delinquency, and a growing disregard, on the part of minors, of both sexes, of the restraints of parental authority, is another of the proximate causes of the increase of crime in our land. And how shall we cure this gigantic evil, except by the inculcation, with redoubled earnestness, of the pure and benign precepts of the Bible? What other system known among men urges upon parents such powerful motives to bring up their children in the nurture and admonition of the Lord, and pronounces upon rebellious and disobedient sons and daughters such heavy maledictions? Bring parents under the influence of the law of Christ, and they will love their children, pray for them and with them, set them a good example, admonish and reprove them when they go astray. Bring children into meek subserviency to the law of Christ, and they will honor their parents, love and obey them. Let the leaven of the Gospel permeate the family. It will be like the leaven in the meal, pervading all its membership, teaching each his relative responsibility, and awakening in the hearts of all aspirations the noblest and most refined that can be cherished by imperfect beings in a probationary state.

We have argued that crime is increased by false theories as to its true nature and origin, which lift the responsibility from the soul, and place it—nowhere. At first, it is true,

these mystifications dwell only in the minds of certain transcendental poets and philosophizers, who pass, or wish to pass, in certain circles, as wholly original thinkers—a species of Christopher Columbuses, we suppose in the domain of metaphysical exploration. But their marvellous discoveries soon spread, mingle in the thoughts and become part of the daily life of the teeming masses. Need we say, that any scheme, which destroys man's moral accountability, is *itself* crime? To what counteracting agency can we have recourse, if not to the Gospel? Christ is the light of the world. His mission was, and is, to dispel the clouds of ignorance and bigotry, which brood, in dark and threatening volumes, over the minds of men. He has defined sin, as no other teacher has, or could define it, exhibiting its origin, its hateful malignity, its horrible deformity, and its appalling consequences, both here and hereafter. He has made the authoritative announcement, that man is accountable to God for all his actions, who wlll render to every man according to the deeds done in the body, be they good or bad. His Gospel silences conscience, not by denying its existence, nor by impairing its monitions, but by first awakening it to the full urgency of its high functions, and then by extinguishing its consuming fires by a stream of blood flowing down from Calvary from the veins of our blessed Immanuel. As well, indeed, might we expect to steer a ship across the tempestuous deep by a compass that had in it no Magnetic Needle, as to guide a man aright over the ocean of life by a mind void of this vicegerent of heaven. The remedy for *this* evil, then too, is the Gospel.

We have argued, that crime is here increased, by a most impolitic and unwise multiplication of corporate institutions, especially those entrusted with the issue of a mere representative currency, whereby men obtain their own consent to deeds done in their *associated* relations, from which every one would shrink with abhorrence in his private capacity. This defect in our political organization how shall we remedy? Turn into every banking house, into every insurance and trust office, into every railroad and manufacturing company's office, the full tide of the Gospel. This individualizes men. This insulates them from their fellows. This assures them, that every man will have to bear his own burthen, and reap his own harvest, according as he hath sown.

We have argued, that crime is increased, by a most sickening and sorrowful decline of patriotism and virtue in our public men, by the rowdyism, the ruffianism, and, above all, the

corruption, witnessed in the high places of the land. This gigantic evil what agency shall remedey? We know of but one that *can* do it—the Gospel. Christ, the Son, like God, the Father, is "no respecter of persons." He has taught that no elevation among men, however commanding, can shield an offender from the bronzed arrows of Omnipotence. So far from place affording immunity, His most withering anathemas were hurled against the Scribes and Pharisees, and those who sat in Moses' seat. He has disclosed, that our accountability increases with our opportunities, and that "unto whomsoever much is given, of him will much be required." He taught, that in the Great Day of Assize, many, now first, shall be last, and many, now last, shall be first. If a happier condition of things is ever to be inaugurated in this country among our rulers, we feel confident, it can be wrought alone by the power of the Gospel.

Would we arrest crime, therefore, in this land, and in every land, let us build churches, let us send out missionaries and colporteurs, let us establish Sunday Schools, let us circulate Bibles and Tracts, and religious magazines, and pamphlets, and newspapers—and, above all, let us foster and encourage such institutions as the Northern Home for Friendless Children, Brother Passavant's Orphan Home, Pease's Five Points Mission House in New York, and institutions of a kindred character, which are parts of the Gospel. These strike at the root of evil. These snatch children from their haunts of sin and shame, before they have become hardened in crime, and, whilst their bodily wants are relieved, their *souls* are trained up for immortality and glory. Said Daniel Webster, shortly before his disease, as he purchased a useful book from a colporteur, on the moral and religious training of the young: "You have got hold of the right string, Sir, for if the youth of our country are not penetrated with the great principles and doctrines of Christianity, I do not know what will become of us as a nation." Our remedy, then, for all earth's moral maladies, is the Gospel. Are our liberties, won by the blood, and toil, and treasure, of a brave and patriotic ancestry, to be transmitted, unimpaired, to generations yet unborn? It must be done by the Gospel. Is our American Union, like the ancient Ark of God's Holy Covenant, to be snatched from profane and unhallowed hands, and transmitted, an invaluable heir-loom, to childrens's children, even to the "last syllable of recorded time?" We despair of man. But we *do* confide in the power of the Gospel. Are the en-

slaved of this land, and of all lands, to be emancipated? We have no confidence in volleys of hard words, any more than we have in vollies discharged from Sharpe's Rifles. But we *do* confide in the Gospel. Is Mormonism to be put down? The power to put it down is the Gospel. Are wars to cease to the ends of the earth, swords to be beaten into plow-shares, and spears into pruning hooks? It must be done, if ever, by the Gospel. Are drunkenness and licentiousness to cease, are ignorance and superstition, prodigality and idlesness, pauperism and degradation, to disappear? The agency to ostracise the dire train of demon-foes from the world, and the *only* agency, is—not hot-brained fanaticism, not popular furor, not the politicians, not the newspapers, not senators and representatives, not the President, nor even the people themselves—but the Gospel—Christ's glorious and blessed Gospel—the Holy Ghost come down from heaven, to seal it to the hearts of men. And why is this the *only* instrumentality adequate to the stupendous task? Because no other system grapples with the first elements of crime. This does. Because no other system probes the flowing sore to the bottom, and extracts the core. This does. Because no other system lays the axe to the root of the tree. This does.

We believe, most confidently, that, beneath the approving smiles of the Divine beneficence, the future, not of our country only, but of our entire race, is destined to be onward and upward. We believe in HUMAN PROGRESS, for history, philosophy, and revelation, alike conspire to teach it. If we had no such faith, we would not feel that we had any warrant, or encouragement, ever to preach another sermon, or sing another hymn, or offer another prayer before the Throne of the Most High. We would not disregard the injunction of the inspired Wise King, by affirming, that the former times were better than these. Most heartily do we concur, therefore, in all the reasonings urged with characteristic eloquence, by a learned theologian and brother of our own church, in one of his recent public addresses.* Whether we wish it, or not, we hold, that a manifest progressive destiny is before us. Law, order, design, adaptation, and progress, are visible in every department of the world's activity. Hence we regard our voyage through the illimitable regions of time and space, as not at all experimental, but fixed and sure, as are the ro-

* Thanksgiving Discourse, delivered by Rev. Charles Porterfield Krauth, in the English Lutheran Church, Pittsburg, in November, 1856, on "*The Former and the Present Times.*"

tations of the planets which revolve through the boundless Universe, and compose it. "Hitherto hath the Lord helped us." And though many a dark cloud has lowered in our moral and political horizon, our voyagings have been signally blessed of heaven, and will be blessed.

But, whilst we are cheered and encouraged by the reflection that the world is constantly on the advance in virtue, civilization, and religion, we must not close our eyes to the fact, that the progress of mankind in wickedness is equally a reality, every whit as palpable. Has the discovery of the sublime art of printing given a world-wide impulse to Christianity, so it has to Anti-Christ, for the same types that multiply, million-fold, the word of God, sow the earth full of corrupt and demoralizing literature. Is Christ riding, wiith lighting speed, on roads of iron, through the earth? Anti-Christ is journeying by the same conveyance. Has there been progress in one direction, by the glorious army of redeemed spirits, under the captain of their salvation? There has been progress, also, in the opposite direction, by captive crowds, led by the "prince of the power of the air, the spirit that now worketh in the hearts of the children of disobedience." Some one has said, that falsehood travels a thousand miles, whilst truth is putting on her boots. We do not believe a word of it. We believe the very contrary, that truth is always ahead in the race. But that there *is* a race, it were folly to deny, Truth will win. We know she will in the millenium. But her friends must not suffer her, on any account, to lag behind now. Speed her on, brethren, speed her on! Drive sin out of the world. Preach it out. Pray it out. Sing it out. Fight it out. Uproot idolatry. Cast down the altars of Paganism. Break the yoke of the oppressor. Exterminate crime. Lift up the fallen. Enrich the poor. Comfort the mourner. Enlighten the ignorant. Strip the vile of their vileness. Purify society. Diffuse education. Reclaim the wandering. Succor the tempted. Smooth the pillows of the dying. Would yon know *how?* Scatter to the four winds of heaven the Gospel, the glorions Gospel, the blessed Gospel. Translate it into every tongue. Carry it into all lands. Preach it to every creature.

ARTICLE IV.

GOD SEEN IN HIS WORKS.

By J. Few Smith, D. D., Newark, N. J.

God has made himself known to men by his *works*. These are evidences of his existence, and manifestations of his attributes. Impossible as it is for us to form a conception of eternal, uncreated existence, the wonders of nature cannot fail to speak to every right mind of a great First cause from whom they sprung. Nor can such a mind contemplating God's works, fail to learn from them many lessons concerning his attributes. To admit the idea of God, is, indeed, to admit the thought of *infinitude* in every possible perfection of being. As soon as we believe that God *is*, we believe him to be an infinitely perfect Being. But the more we contemplate intelligently his works in nature, the more distinct are our impressions of his various attributes, and of his full orbed glory. "*The heavens declare the glory of God, and the firmament showeth his handy work.*" "*The whole earth is full of his glory.*"

Far short as the "Book of Nature" falls in the richness of its revelations of the "Book of Grace," the volume of direct inspiration, yet it is full of instruction, and wise and happy is he who has learned to read them both aright. The one will much illustrate the other. He is best prepared to study and enjoy nature, and to receive instruction from her who has become best acquainted with God in the holy scriptures; while he

> "Who in the love of nature holds
> Communion with her visible forms—"

will find light thrown by her on the pages of the sacred volume, and confirmation of it. We need not fear that Natural Science will be found at variance with the Bible. There may be seeming collision, between them: the friends of Truth may get into false positions, or see things through disturbed mediums, and array themselves against each other: but Time and Study will, as they are constantly doing, remove apparent contradictions, and Science shall be found to be the Servant of the Bible and a minister of God. Science and the

Bible shall both stand as pillars in the temple of Truth, resting on the eternal Rock, and shining through the ages a house of worship for the living God.

But apart from this view of the results of scientific investigation as bearing on the Bible, there are benefits arising from the right contemplation of the works of God, that lie open to all, and of which all ought to avail themselves according to the opportunity afforded them. Too many of us live among the wonders of God's hand, blind to their beauty and their grandeur, and deaf to the lessons which they speak to us of Him, whom to know aright is our highest joy. The walks of every day life lead us amid scenes and doings of God, which angels would contemplate with adoring wonder. The rising and the setting sun, the moon whose "unclouded grandeur rolls" through

> "Heaven's ebon vault
> Studded with stars unutterably bright,—"

the rain, and the dew, and the stormy wind, and the gentle breeze, and all the mighty forces that man is constantly bending to his service:—and then, the infant in its cradle, the child at play, the well developed form of manhood, the eye, and ear, and voices and hand, muscle, and pulse and nerve:—what wonderful things these are! and how they speak to us of God! and how wise would they make us if we would but listen to them! And then, when released from ordinary cares we are permitted to wander away for a season amid the freshness, and the wilderness, and the beauty of the country, up among the mountains; or into the secluded valleys where the springs make the meadows green, and the wild flowers cling to the hill side, and the orchards let their blossoms or golden fruit fall on the velvet turf, and the tasselled corn waves laughingly; or down upon the sandy beach where the ocean comes rolling in with its ceaseless surging, and sublime music—who that will open his soul to the influences can fail to be made wiser and happier? Who that knows God at all, can fail to see Him then, and to rejoice with great joy in His presence, and to have nobler feelings within him, while he bows with adoring reverence?

All men, probably, feel in some measure the influence of the sublime and beautiful scenery of nature. Unconsciously it may be, they are affected by it. Yet we know that in multitudes of cases the effect is utterly appreciable, and the influence seems to be lost. Many men live amid such scenery, stolid and unmoved as the cattle that graze in the valley,

with apparently less of elevated sentiment than the eagle that makes its nest on the mountain height. There are thousands to whose ignorant minds and sluggish sensibility,

> "Those mighty spheres that gem infinity
> Are only sparks of tinsel fixed in heaven
> To light the midnight of their native town."

many men, in the midst of all the wonders and beauties of God's creation give themselves up to bestial lusts and sordid pursuits; look only for selfish indulgence, or gain, in every thing. Nature cannot regenerate the human heart which carries its corruption with it wherever it goes. Not God's works in nature, but God's Word applied by His Spirit, lifts up fallen man to happy communion with his Maker. Though all men ought to, yet all men will not, as a matter of course "look through nature up to nature's God." And so if we would reap the highest advantage from the contemplation of natural scenery, we should be prepared by previous acquaintance with God. Much depends, of course, on the native mental constitution, on temperament and culture. Piety will not make a man a poet, or an artist, or always intelligent, or contemplative. But piety does tend to refine the Spirit, and to render the perceptions quick and acute to discern the presence of God in his works. A religious life trains the soul to enjoy all that is fair and beautiful. The soul that is most in unison with God is best fitted to feel all the fine harmonies of his great Universe. Other things being equal, the man most familiar with the Bible and imbued with the love of it, will be most likely to see God in every thing. In this respect too, the Bible will be "a lamp unto his feet, and a light unto his path," guiding him to the discovery of fresh wonders, and delighting him with the traces of the Divine Excellence. Human ingenuity has constructed a mirror—the Claude Lorraine—which by softening the light as it comes to your eye, gives increased beauty and richness to the scene on which you gaze reflected in it. So he who looks on the work of nature in the light of the Bible finds them invested with a richer glory, and a deeper and more delightful meaning. For him the glow of heaven will be thrown over the scenes of earth. And for this reason you will often find persons illiterate but familiar with the scriptures highly appreciating the beauties of natural scenery, and deriving great delight from them. And we all know that the Bible itself is continually holding up to our view these scenes from nature to illustrate the character and government of God.

The natural effects of mingling in such scenes as are here alluded to, with anything like the right state of mind, must be, a profounder impression of the Divine Majesty and Goodness; an elevation of soul above ordinary earthly considerations; a deep sense of man's littleness producing humility, and at the same time a wondering and grateful admiration of man with his vast endowments and high achievements, the noblest work of God on earth; a feeling of dependence on God, and of confidence in him; and a quick turning of the soul to that greatest of God's works, the work of Redemption through the sacrifice of the Lord Jesus Christ, which while it out-shines all else, yet crowns all with richest glory.

Such, at least, in its measure, has been the writer's experience during the past few weeks, spent mostly in the open country, among the mountains, or by the sea-side, or where the fertile soil in our rich agricultural regions has requited patient labor with abundant harvests. And again and again, as I have looked on the high mountains or the broad fields or the great sea, or have gone into the mine, have these words of holy scripture recurred to my mind. "*The Lord is a great God, and a great King above all Gods. In His hand are the deep places of the earth; the strength of the hills is his also. The sea is His, and he made it, and His hands formed the dry land.*" Ps. 95, 3–5. And then, as I have seen and read what human genius and enterprise and industry have wrought on the earth's surface, or in its deep places, or far down beneath the waves of the ocean, I have said not only: How great a being is Man! but more and oftener: This too, is a work of God! for these words from the Book of Job (32, 8,) have often come to my mind: "*There is a spirit in man, and the inspiration of the Almighty giveth them understanding,*" and while in the presence of God's work, I have thought, how little and dependent a creature is man; it has seemed to me a good and blessed thing to have such a God to depend on—and my soul has rejoicingly said: "*O Lord, our Lord, how excellent is thy name in all the earth, who hast crowned man with glory and honor, and made him to have dominion over the works of thy hands!*" And while all the works of God were praising Him, there came to me the thoughts of that rich grace which God has been pouring on the churches of our land, and of that blessed work of redemption which fills heaven with rejoicing, and of the beauties and the bliss of the predicted time when that glory of the Lord shall fill the whole earth.

But now that this view of the contemplation of God's works may assume more point and impressiveness let us look at some particulars.

1. *We may easily accustom ourselves to regard these works of God as emblems, or indexes, of his character.*

The great things that we see, and the beautiful, may naturally make us think of the grandeur and the beauty of their Maker. Thus, the great mountain rearing its front upward to the sky, so that the clouds bathe its summit with their dew or curtain it with their drapery, and the sun has to climb a long way up ere he can gilde it with his rays, and seeming immovable in its strength—this speaks to us of the *grandeur* and *majesty* of God. So does the ocean that rolls before you

> "Dark, heaving, boundless, endless and sublime,
> The image of Eternity"—

in their presence you seem to *feel* that God is great. You say in your soul—"*The Lord is a great God*"—as one says of the sky as he stands looking up at the spreading field of stars, "How mighty is the sky! What little things are we!" and this, indeed, was just the sentiments of the devout shepherd—Psalmist—"*When I consider thy heavens, the work of thy fingers; the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him, or the son of man that Thou visitest him?* Ps. 8.

Nor is the effect of snch scenes diminished by the fact that generally among the mountains, and by the sea shore, there is a *solitude*, and a great *silence*. You seem to be hushed into awe by the presence of the ONE whose sole right it is to be present, and to rule amid such scenes; and by the solemn stillness, unbroken except by such sounds as you never associate with mere creature-sources, such as the moan of the wind through the forest, or the roar of the waves.

Then again, when deep black masses roll up from the horizon, and, hiding the sun and the stars, frown threateningly upon you; when the lightning flashes from cloud to cloud, and the mountain is circled with lurid glare, and the very strength of the hills seem to shake, as the thunder bursts its mighty peal that goes echoing and dying away amid their recesses; or when the storm is on the ocean, and the surf rolls and dashes in wild fury at your feet, and the strong ship is driven like a shell before it; or when the river that had rolled peacefully among the hills becomes swollen to a mighty torrent and sweeps furiously onward marking its course with

ruin; do you not think with awe not simply of the great *Power* of God, but also of his *Justice*, which uses that power to inflict a righteous vengeance on the objects of his wrath?

And, there again, as you linger in some sweet spot, where all is beauty and repose, where mingling sunshine and shade, hill and dale, grass and flowers and flowing brook, all court your stay, and offer you a little paradise—how these remind you of the profound serenity of the Divine character, of His Fatherly goodness, and of the sweet repose of his heavenly home to which he offers you a welcome. And then and there, too, or at some time when the severe but brief gust of thunder and lightening and rain has passed, and the sun floods the earth with brightness, and the rainbow bends its arch upon the clouds, do you not think of that great Love which averts deserved wrath, and furnishes a ransom for the lost? Oh! if we will but walk with open eye and listening ear, with hearts touched by the rod of God's word, we may find God's works speaking to us of his character, and the desert place shall be made glad by His presence, and all our delight amid the beautiful and grand scenery of nature shall be multiplied manifold. So, too, shall we follow the counsel of our divine Teacher, who has bid us learn lessons of confidence in God from the lilies of the field, and from the sparrow, that hops chirping from bush to bush. So shall we more fully understand the meaning of the apostle Paul, who said: "*the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.*" Rom. I. 20.

2. Another thought that may naturally be awakened and should be encouraged, amid such scenes, is *God's proprietorship of the world.*

In the city where we are constantly surrounded by the works of man's hands, and the cares of this life so engross man's mind and time, there is a great liability to forget that the earth and its products belong to God. These houses in which we live, our furniture and equipage, your wealth, your title-deeds and bonds, and certificates of stock, and gold, your factories and warehouses, your banks, your ships, your ingenious machinery, these are so obviously the product of human skill and industry, that it is very easy to forget God among them, and to grow proud and self-confident. But when you go out among the beauties and wonders of the open country, you get away in a measure from these works of man, and are so among God's works that you cannot fail to think of Him.

We know that men may be proud and selfish and grovelling every where; that man may think of the valleys only as his farm, and of the mountains as furnishing fuel for him, and of the rivers as turning his wheels or carrying his freights. Still when you stand at the base of a great mountain, or climb to its summit and gaze on peak upon peak around you, and far off on distant hills and plains; or when you dive into the recesses of the hills, and see the vast stores of fuel and of mineral wealth which they contain; or when you listen to the roar of the mighty cataract, or look out upon the boundless ocean; you are made to feel that man had nothing to do with the making of these, these are God's works, and to Him they all belong. Nay, when you look upon the harvest fields, you can hardly help thinking that not man but God gave them their richness; that He settled the furrows and made the fields soft with showers, and blessed the springing thereof, and caused the pastures to be clothed with flocks, and the valleys to be covered over with corn. Ps. 63. God seems at such a time to assert his claim. The word comes to us: "*The earth is the Lord's and the fullness thereof, the world and they that dwell therein. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His and He made it, and His hands formed the dry land.*

And it is highly important that we cultivate this feeling of regard for God's right to the earth and all it contains. There is too great a tendency to shut Him out from his possessions; to forget that we are his stewards and tenants at will; and that all his property is to be so employed as to promote his glory. It will not detract in the least from our enjoyment of his gifts, it will not diminish our wealth, or at all affect the legal guards and safe enjoyments of property, or incitements to industry, thus to regard all as His. For the use of it, the Rental, if we may say so, that is to accrue to Him from his property in the world, is to be in the advancing happiness and moral elevation of his creatures. And we may be sure that the man who uses this world as not abusing it; who as he stands and looks upon his fertile farm, or his rich mine, or his property of any kind, glows with gratitude to God, and recognizes his obligation to use it so as to glorify God, is none the less happy than he in whose thoughts God is not, and who only selfishly thinks, "All this is mine, gotten by my own cunning or strength! Surely it must add to the pleasure of successful industry and enterprize as it digs out treasures from the earth, or receives them from the sea, to be

mindful of the wise and bountiful providence that has laid up such treasures there, and that discloses them to man just when they can be most serviceable to his wants, and opens to his mind ingenious ways of getting possession of them, and turning them to best account.

For in close connection with this thought of God's proprietorship, we are called to consider:

3. *God's bounty in bestowing these things on man for his use and enjoyment.*

Although God claims the earth and all it contains, as his, yet He has given it to man for his enjoyment. Man will be held to account for the way in which he uses it; but he may use it and enjoy it freely. It is designed and constructed to be his earthly home, and to furnish him pleasure, and at the same time to afford a discipline of his moral nature, which is one of the great purposes of his earthly probation. So we are told that in the beginning God gave man the dominion over the works of His hands; and the Psalmist affirms (Ps. 115, 16) "*The heavens, even the heavens are the Lord's—but the earth hath he given to the children of men.*" This, of course, does not deny God's prorietorship in the earth, which is elsewhere so plainly and positively asserted. It only teaches that God gives it to man for his use. So that the very thought awakened as we gaze on the works of God, of his claim to the earth, and of our dependence on Him, which is adapted to produce humility, is accompanied also, by a grateful sense of God's bounty, who has made for man's use the sea and dryland, the strength of the hills and the deep places of the earth. And the heart that has any right sensibility, will be impelled by the emotions of reverence and the sense of duty, and the feeling of thankfulness, to serve the Lord with gladness, using for His honor the works of his hands. The Psalmist expresses this sentiment when he says: *in a spirit of reverent gladness, not of fear, or calculating self-interest, "O come let us worship and bow down, let us kneel before the Lord our Maker, for he is our God; and we are the people of his pasture and the sheep of his hand.*

But there is still another train of thoughts awakened by the contemplation of such scenes as are here alluded to. We have spoken of the feeling of *littleness* that comes upon a man, as he stands amid the wonders of God's hand, and bows with reverence before his Infinite Majesty; but how often do we see human ingenuity overcoming what at first sight seemed to be insuperable difficulties, and subduing the very

powers of nature to its control. How often do we find man, who in some points of view appears so insignificant among the other works of God, triumphing over them, and sitting a King above them? Leagues of ocean and of land, mountains and seas, cannot intercept his progress. He dives into the deep places of the earth. He uses the strength of the hills for his purposes. He makes the sea his highway. He employs the wind as his servants. Great rivers bend to do his bidding. The earth pours forth its treasures at his feet. The mountain that stands in his way, he levels, or he climbs, or he tunnels. The forces of nature that seem to oppose his progress, he turns to his account. The electricity that is so fearful a power as it flashes amid the storm, becomes his messenger, obedient to his will, running swiftly over land and under water to do his bidding; and gravitation that drags down everything towards the earth's centre, is made to lift up heavy burdens, or to carry him at his pleasure. When one lets his mind dwell on the wonderful achievements of man that come crowding to his gaze, when *literature*, and *science*, and *art*, when *manufactures*, and *commerce*, and *agriculture*, pass their works in review before him; or better still, when he selects some individual specimens of man's "witty inventions," and especially of those in which there is seen most directly the overcoming of nature, and the subduing of her to man's control;—how can he fail to stand in almost amazed admiration of human greatness, of the wonderful powers of man? Take for instance, the steam engine, canals, railroads, the art of photography, and the electric telegraph—and these are but a few out of many—and what a being does man appear! How nobly is he asserting his dominion over the earth! This late achievement of science and skill which has thrown into excited enthusiasm this whole nation, and which seems so full of auguries for good—this transmission of human thought from continent to continent, along the depth of the sea, what an illustration is this of the thought on which we are here dwelling! With what power does it show man to be endowed.

But now let us carefully consider. Is this contemplation of man's noble endowments and high achievements to take us out of the sphere in which we have been standing while contemplating God's works, and to make us forgetful of God, and vain and self-confident? In beholding how man triumphs over the powers of nature, and uses them for his purposes, are we to think that he gets the better of God, or can

do without Him? Far from it. Rather are we to contemplate man himself as the work of God, the noblest work of God that we behold; and to see in all that he has done, evidences of the divine greatness, tributes to the divine glory. God made man, and taught him all his wisdom and skill. "*There is a spirit in man and the inspiration of the Almighty giveth them understanding.*" And to Him be all the glory. This is a sentiment which a right contemplation of the triumphs of man amid the wonders of God's creation, should ever awaken. Such a sentiment would we ever have living in our hearts. It was in the writer's heart as he stood a few weeks since among the high hills of a neighboring State, and marked how human ingenuity and perseverance had forced a way for the railroad and the canal where there seemed scarcely room for the narrow river to wind its course; and again, how man contrived to dig the coal out of the bowels of the hills, "the deep places of the earth," and to make even the mountain side aid in conveying it to the boats and the cars that waited to carry it to our places of business and our homes.* There as we beheld what man was doing amid God's works we said, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding," and we more earnestly adored and rejoiced in the Lord who is so great a God, and who gives us all things. And very often during the days of rejoicing over the successful laying of the Telegraph Cable across the Atlantic, these same words have come up to our thoughts.† Yes, all these things are of God. He giveth man understanding to find out witty inventions.

* The reference is here to a brief but delightful visit to Mauch Chunk, and the Lehigh Coal Region: where one hardly knows which most attracts and interests him, the wild mount and scenery, or the ingenious works of man. We scarcely know of a spot where the professional man or the busy man, in any department, seeking relaxation and health, can spend a few days, amid such salubrity of atmosphere, and beauty and grandeur of nature, and so much to interest him in the results of human ingenuity. A ride on the "Gravity Road," where the train of cars will travel for some miles with no motive power but the force of gravitation, at almost any speed, is itself worth a journey to enjoy it.

† The writer was not among those who gave freest run to the prevailing excitement and what is here written was most, if not all, that he allowed himself to say with regard to it. But he was none the less sorry for the grievous disappointment that succeeded. That, however, does not detract from the greatness of the enterprise and the achievement. We believe that it will eventually be successful, that at some time, the line of communication between the two continents will be complete, and in "working order."

He it is who so enables man to send lightnings that they may go, and say unto him, *here we are.* Job 38, 35. And again we say, to Him be all the glory. With multitudes of others, we rejoiced in that sentiment of the noble hearted sailor commanding the Niagara, who in the very glow of success attributed it all to the overruling of Divine Providence, and ascribed all glory to God. We detract nothing from man in thus honoring God. We honor ourselves in thus remembering God. We work none the less freely in our high sphere, we use none the less freely and vigorously our endowments and the powers of nature laid at our feet, we are none the less likely to reach large success, when we thus recognize that his inspiration gives us understanding; that in his hand are the deep places of the earth, the strength of the hills is his also, the sea is his, and He made it, and his hands formed the dry land. But by such recognition we may be preserved from a vain glorious spirit, and a narrow earthly spirit, and a dangerous living without God in the world, and a selfish abuse of his gifts. We are in too much danger of putting Him apart from his works, of separating the service and worship of God from daily practical life, and recognizing his "inspiration" exclusively in what we denominate religious things. It is a right and blessed habit of mind to see God in all things. It will furnish us pleasant and profitable themes of thought wherever we may be. It will add to our pleasure amid the scenes of nature. It will inspire us with confidence and give us consolation in sorrow, and do much to keep us from unworthy self-indulgence and sinful pursuits.

Such a habit of mind is nourished by a life of piety; and will itself be a help to piety. For he who in such a spirit goes forth to enjoy a season of relaxation among the works of God in nature, will return to his accustomed work with a deeper glow of devotion to him, and a higher admiration of that great wonder of God, of which all others are shadows. For there is one work of God that outshines all else, and of which all else will serve in some way to remind the religious man; a work that is absolutely God's own, and which human ingenuity cannot fashion or control, though it may admire it, and reap its benefits. Neither out of the deep places of the earth, nor from the strength of the hills, nor from the caves of the earth, does *Redemption* come. There are no materials in all the universe out of which man can make salvation. But God has given us a Savior: his incarnate Son, crucified for sinners, living to save them; not for the rich or the learn-

ed, or the mighty alone, but for all who will come to Him; for the laborer in the mine as well as the owner of the mine, for the humblest sailor as well as the commander, from the most unknown laborer to him who is most distinguished among men. Man with all his ingenuity can build up no way to heaven: but he may climb the mountain of God's righteousness, and tread the way which Jesus has opened to eternal life. Man can lay no mystic wire across the sea that separates the physical from the spiritual world, earth from heaven; but God has opened a direct communication with Himself, free to all. Swifter than lightning is the speed of prayer to the heavenly Monarch, and closer than any earthly bond is the sympathy between the contrite spirit and the assembly of the holy ones on high.

And now the Bible teaches us that all the works of God in nature, and all the endowments that He has conferred on men look at this end, the Redemption of our lost race, through our Lord Jesus Christ. And he best studies and enjoys God's works, who gives himself most fully to this end; who lays his heart on God's altar, and seeks to make all of human endowment and accomplishment subservient to the glory of God in the happiness and Redemption of mankind.

Let us then seek to cultivate a love of nature, not as an idle sentiment, worshipping nature instead of God, nor as a mere lesson in theology, to be simply studied, not enjoyed, an argument for the intellect but not a love and a joy in the heart; not saying, "I am going to look on nature on purpose to find God;" but having such a habit of mind, that in the very enjoyment of the beautiful or grand things that we behold, there will mingle spontaneously these feelings of reverence and confidence and gratitude towards the Great Being. That we may ever with a glad heart so find God in nature, we must seek to have him in our souls—and we must open our hearts readily to all the powerful influences of natural scenery—going abroad into the quiet and beautiful places, or among her magnificent or awful abodes, released as much as possible from earthly cares, and divested of selfish considerations. We must learn to look for her revelations with an open eye and a loving heart, with a mind trained for their discernment. It is not hard to form such a habit of loving nature. The more child-like we keep our hearts, the more we shall find delight in these works of God; and very soon will it come to be the case that we need not *seek* for these pleasant scenes and sweet lessons—but they will spread them-

selves out before us; and before we call they speak to us in tones of soothing, or of instruction. Thus we shall find it to be as Bryant has described in his beautiful Thanatopsis:—

"To him who, in the love of nature, holds
Communion with her visible forms, she speaks
A various language. For his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And gentle sympathy, that steals away
Their sharpness ere he is aware."

It is when the heart glows with an intelligent acquaintance with God and love of Him, that we can say with true devotion, not with idle sentimentality; or mere ignorant naturalism—

"Thou art O Lord, the life and light
Of all this world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine
And all things bright and fair are Thine."

It is he who so loves nature, and so sees God in his works that can most wisely say,

"Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

'Neath cloistered boughs, each floral ball that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer."

Let us also cultivate the deep conviction and earnest acknowledgment the Supreme Sovereignty and Proprietorship of God, and of his wonderful bounty and grace to man, as a guard against ungodliness and a guide to piety.

In conclusion we would say, that perhaps more than ever during this summer have men been met by the thought of God in their journeyings and places of resort. For the great religious awakening has not subsided. Thousands have carried with them its blessed influences into their scenes of enjoyment and relaxation, and the voice of prayer and praise has been heard in unwonted places. May we find God still richly with us, a *great* GOD, pouring upon us the gifts of his grace. He *is* a great God, and we will know Him and confide in Him.

In the presence of the vast ocean that has been rolling since time began, and before the perpetual hills, man seems but a frail perishing creature. But let us not forget that *man shall outlast nature.* The mountains shall melt away, and there shall be no more sea; but man shall live forever. We—you who read, and he who writes these lines—we are destined to immortality. God has made us so; not we ourselves. And by his grace that immortality may be one of joy unspeakable and full of glory.

ARTICLE V.

LUTHERANISM IN THE UNITED STATES.

By Rev. Francis Springer, A. M., Springfield, Illinois.

THE word *Church* is generally understood to denote an association or body of people bearing the name *Christian.* It is applied to any collection or combination of believers in Christ, who join with each other for the purpose of exercising themselves in the virtues and duties which the Savior has enjoined. Such an association of people is a church; and this is the generally received import of the term among us. This view is doubtless derived from the scriptures, for we read, "Then had the churches rest throughout all Judea, and Galilee, and Samaria," &c, (Acts; 31,) "Paul, an apostle, and all the brethren who are with me (send salutation) unto the churches of Galatia" (Gal. 1; 2):—also "salute Nymphas and the church which is in his house" Col. 4; 15.

Distinction is made between *a* church and *the* church. As when Paul says, "Christ is the head of the body, *the* church" Col. 1; 18. Here, evidently, as in many other passages, the reference is to the entire host of the christian brotherhood, the whole world over, and without distinction of separate organization or particular locality. The Roman Catholics are very strenuous in their claim to the high honor of being *the* church to the total exclusion of all others. Yet there are great numbers of christian associations which are also entitled to the name of church. Hence we speak of a church bearing the name of Luther, of one that is called Presbyterian, of one that is called Episcopalian, of another which is known as the Congregational, the Baptist, or the like.

My purpose on the present occasion is to speak chiefly of that associated body of christians known in history and by common consent as the *Lutheran* church.

And, first, I have to say, that this church is not *the* church, by way of exclusive claim to fellowship with Christ. It is only a branch of the church. There are other associations of christians distinguished by other names and peculiar forms of service, and differing also in some doctrines, that are as justly entitled to the pre-eminence of being *the* church as is the associated body of Lutherans. Who and what those other denominations are, I need not now particularize, because the main point, and that which ought to concern me most—is that branch of the church to which I belong: but in speaking of this, I may be allowed to insist, that Jesus has "other sheep which are not of this (Lutheran) fold" (John, 10; 16): and this is to be urged for two reasons, at least, first, because there are many persons bearing the Lutheran name who seem not to regard other ecclesiastical bodies as being really and truly in acceptable fellowship with the church of Christ; and, secondly, because snch exclusiveness is illiberal, unchristian and injurious.

A pretension so high is made only by a certain party of Lutherans in this country, whose views of church polity and christianity have been moulded by the state of things in Europe. They come to America under the delusion that their peculiar Lutheranism is a universality, and that it must be received by all men everywhere. This ultraism is one of the unfortunate obliquities of human passion. It is shared in by others, as well as this little offshoot of Lutheranism. The High church Episcopalian refuses communion with his fellow christian who is unconnected with the pretended apostolical succession. The Papists are equally exclusive and, perhaps even more intolerant. A certain party of Baptists also exclude from their sacramental board all their fellow Christians who have not been immersed. It is due that these statements be made in connection with the stringent restrictiveness of certain Lutherans, because the facts show that these are not the only persons who are wedded to a low standard of christian philanthropy, and warped by narrow prejudices.

With sentiments so inconsistent with the expansive benevolence of the Gospel, the great body of Lutherans in the U. S. of America have no sympathy. It is not only right but expedient that the proper position of the American Lutheran church, on this point, should be distinctly proclaimed. This

is the more necessary here in the Valley of the Mississippi on account of the immense ingress of Lutherans from abroad, to whom duty requires this plain avowal to be made, in order that they may clearly understand that the religious spirit of the United States is not less tolerant than is the spirit of the government.

It is proper to state, plainly and emphatically, that in speaking of the restrictiveness of certain Lutherans and the other denominations similarly straitened in their theology, I mean not censure, but only to state facts. The Puseyistic Englishman has as much right to his opinion as I have to mine. The same is true also of the Baptist, the Antipedo-baptist, and of the exclusive Lutheran. And, moreover, all these several parties are entitled to respect, however antagonistic their faith. A man must not be laughed at for his opinions, but reasoned with in the spirit of Christian equality, brotherhood, and kindness:—much less, ought he to be scorned:—nor ought he to be looked down upon from the fancied height of self-complacent superiority. These stringent exclusives of the Lutheran church may be as honest and sincere,—as, no doubt, many, if not all, of them really are,—as are those who differ from them. Honesty and sincerity are qualities always to be respected, in whomsoever found,—Brahmin, or Budhist, Mohammedan or Jew, Christian or heretic. "Glory to God in the highest? on earth, peace! good will toward men!" (Luke 2; 14.) This is the ecstatic hallelujah of heavenly natures; and it is the spirit of this song that will bring all the millions of mankind as trophies of grace to the fellowship of God's Messiah and rational agreement with one another.

II. The next fact of Lutheranism upon which we may now dwell with profit is, that it is a *reformation*. It is not a stupid innertia, but a vigorous progression. It is not a dull finality, but an energy of ever-growing activity. It is not a reformation begun and ended, but *a reformation in progress*. In this sense, Lutheranism is the synonym of primitive Christianity. It is a divine vitality of unweary labor, and ever-expanding influence that has the entire world for its theatre and all time for its duration. One vital element in the great Reformation, begun by Luther, was, that it was a proclamation of faith in man, as well as in God, inasmuch as it invited all men to read and study the scriptures for themselves, and thereby it implied that the religious guides and rulers of the masses were to believe,—what they had never believed before,—that the masses were capable of deriving correct prin-

ciples for themselves from a free gospel, without the authoritative dictation of the priesthood and princes. But in this very fact is the germ of an ever-expanding progress. To all minds is the gospel an open sea of life, whereon each may navigate as God may favor with peculiar talent or grace.

Some Lutherans seem to look back upon Luther and the Reformation with an awe that strikes them dumb and powerless; so much so that they can see no room for improvement, and as if to attempt or even think of it would be sacrilege. Ask such Lutherans, did Luther and his co-laborers complete the work for which the reformation of the sixteenth century was needed? and they answer, yes. But is it so? Complete it? What did Luther and his noble fraternity of confessors complete? Why, just nothing at all, but set us a noble example of manly individuality, of fearless independence, and heroic advocacy of the truth as they understood it. Complete the reformation? Most certainly not. How could they finish, in a single generation, the overthrow of a fabric so mighty as was the Papacy,—a fabric as ingeniously contrived as Satan could make it, and high-towering and huge as hell is wide and deep, and which required thirteen hundred years and millions of money for its construction! Preposterous conceit, indeed, is such a notion. Why Rome yet stands shrowded in the gloomy ostentation of her ancient superstition; and even at this day proclaims, with ghostly solemnity, the absurd dogma of the immaculate conception of the mother of God! I do not mean to say that the reformation was a failure. By no means. It was a successful attempt to break down the most monstrous engine of human enslavement that the genius of evil ever contrived. But the work has not yet been completed. And yet some there are who seem to think the whole achievement done; and that now, we have nothing to do but march back and forth, as steady sentinels, along the line to which Luther advanced the glorious reform;—and that if one of us should venture to plant his foot a little forward in that line, he must be shot down, according to the rules of war, and his body dragged beyond the camp to rot as an infamous traitor and a cursed heretic. I speak figuratively. If my metaphor savors too much of actual war, then let me speak without a simile, and declare plainly, that the reformation begun by Luther is incomplete, and nowhere more so than among us who bear his immortal name.

III. Our work is two-fold,—1. *defensive*, and 2. *aggressive;* and then again, first, upon ourselves—secondly, upon others. We are to preserve whatever good the heroic christian men of preceding generations have wrought out for us. To this end, we must prevent the reformation from going backward, and bowing again beneath the surplice, the pallium, the crosier, and the crucifix. Let not our holy Protestant temples be invaded;—by the proscriptive dogmatism that pleads for our acceptance of antiquated forms under the pretence of beautiful and necessary uniformity. Uniformity is often the magical wand of an encroaching and heartless selfishness;—the same that tyrants have always employed to soothe down their victims into easy and unsuspecting acquiescence. Uniformity has always been the most specious and plausible pretext in the service of the ghostly holiness of Papal Rome. The lazy sleekness of the one-fashioned dogma and ritual should never be allowed in place of the invigorating and suggestive diversity among Protestants, which brings different minds into wholesome attrition with each other. The oneness for which the benevolent Savior pleaded so earnestly and so beautifully in the night of his betrayal,—O, how shamefully has it been perverted, by diversion from Him to the Pope!—ftom the eternal and wise God to a proud, fallible, and haughty mortal! And how has the church been degraded and sunk in stupidity by such crafty pleas enforced under the pretence that it is just *this* exactly which the holy Savior inculcates when he prays, "Holy Father, keep, through thine own name, those whom Thou hast given me,—that they may be one as we are, * * * that they also who shall believe on me through their word, may all be one;—as Thou, Father, art in me and I in thee, that they also may be one *in us*, that the world may believe that thou has sent me." (John 17; 11, 20, 21.) Here the point is that all should be one with Christ, as he is one with the Father; and Christ is here set forth,—as he is elsewhere distinctly proclaimed to be,—"the head over all to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1; 22–3.) One with Christ and with each other?—most assuredly, we all ought to be. But how?—in what fashion?—that is the question. The voice of ambition, speaking to us in history, says, be uniform in the acknowledgment of one creed, in the practice of the same outward forms of religious service, in union with only one—one association of Christian believers. This is the plan of union proposed by the Papacy, by the

Greek church, and by some Protestant denominations; but it has failed; not only failed; but it has proved to be a snare and a grievous curse, as the experiment of the Papacy has forcibly demonstrated.

Then, how shall we be one with Christ and with each other? Shall we be uniformed in garments of the same cut and hats of the same pattern? The Quakers have tried this; and the Methodists likewise; and yet, both Quakers and Methodists differ as much among themselves and have done as little towards bringing the whole world to their own standards of uniformity as any portions of mankind.

One with Christ? Most certainly, we ought to be, and one with each other also—not in physical attributes, but in moral. We can be one with the Savior. as he was one with the Father, by being vitalized and impelled by his spirit. In meekness we can be like him:—in pureness, justice, forbearance; in generous elevation of soul, in unwearying labors of benevolence, and unselfish activity for the temporal and eternal welfare of all mankind, without distinction of Jew or Gentile, orthodox or heterodox, "new measure" or "old measure," German or Scandinavian, European or American, the "Unaltered Augsburg Confession" or the "Substantially Correct" subscription. If the same mind be in us that was in Christ Jesus, then shall we be one with him as he was with the Father; and we shall be one also with each other, notwithstanding the external, real or seeming, differences by which we are distinguished and parcelled out into various denominations.

This graceful uniformity of spiritual sympathies and Gospel-taught philanthropy; of science, considerate and unostentatious fellowship with the holy Savior, this is the uniformity for which he prays, "Holy Father, let them be one, even as we are one!"

So long as christians are too selfish to be capable of differing without hating, suspecting and distrusting each other, they never can be one. Differences of opinion and modes of worship erected into walls of partition, are vices. Differences with affection, mutual co-operation and confidence, are Christlike.

As human society is now constituted, there is abundance of room for the benevolent exertions of all christians in their respective denominational circles, without clashing, enmity or hinderance. In this unexampled republic of freedom, where criminal execution for heresy would be murder, there

is the best opportunity the world has ever afforded for the exercise of all those high virtues of the christian character, by which the earliest followers of the Savior were so eminently distinguished. Indeed, there is occasion here for a higher degree of tolerance than there was in the Roman empire. Here *Christians* are invited to be tolerant; there, only *heathen*, of whom but little of this virtue could be expected. We have no need to fear the burning stake or the executioner's axe, and therefore are spared the exercise of the martyr's fortitude; but if when the pressure of persecution is removed, we cannot be at peace among ourselves by voluntarily allowing differences of opinion, we show by our conduct that our religion is powerless without persecution; while, on the other hand, if we voluntarily respect and confide in each other as brethren, we show by our conduct that christianity is powerful to do us good, unwhipped by the lashes of external force. This is a higher virtue than even martyrdom itself, because it is removed from the suspicion, even, of being enforced by external compulsion. It is not wrong for men to differ in their views of religion, any more than it is for them to differ respecting matters of politics or natural sciences and arts: but it is wrong for them to quarrel about their differences, and to hate or even treat each other with disrespect on account of them. The tyrannical governments of Rome, Spain, and Austria have furnished illustrations most impressively significant of the inability of pains, penalties and inquisitorial cruelties to nurture in the human mind the genuine spirit of christian piety. In the United States, opportunity is offered for voluntary and unconstrained developement of the christian life in the soul, and for the generous cordiality of voluntary co-operation among those whose right and happiness it is to differ. Among ourselves, as Lutherans, a lesson to be learned is, to differ without hostility and to hold fellowship with each other in spite of our differences. If we cannot do this, consistency, honor and conscience should compel us to separate and form ourselves into as many different churches as there are varieties of doctrinal and liturgical systems in use among us. But, happily for the proper unity and efficiency of the church, our tendency into such a wilderness of extremes has been arrested; and we are making commendable progress in the delightful experiment of becoming one with each other by a more complete practical oneness with Christ.

The field of our evangelism lies partly among Americans

by birth and education, but chiefly among Europeans who have emigrated to our shores.

A just discrimination is due alike to the piety and the scepticism of our transatlantic friends. There are distinctly two classes of persons brought to these western lands upon the tide of European emigration, who claim the attention of the Lutheran church. Each of these classes may be designated by a single word, the one is Rationalistic; the other Orthodox.

Among the Rationalists are various shades of religious belief. Some of them profess Christianity, condescend, perhaps, to call themselves Lutherans, and have churches and ministers; but they receive the gospel only in a restricted sense suited to a certain theory of religious philosophy whereby the miraculous character of Christianity is denied and its renewing influences upon the soul and conduct of man are greatly paralysed. It is probably among this class of persons that the "*Freeman's League*" has nearly all its members. This association appears to be widely spread over the United States, embracing numerous adherents in all the important cities of the nation. The "League" is organized for resistance "against all authority and all opinions which are contrary to the laws of thought and of nature." This is their own language. This "League" may be regarded as the embodiment, in America, of all the wild notions, sceptical theories and disorganizing principles of European infidelity.

Among the Rationalists in the United States there are many persons who seem to have set up a crusade against sound morals, and the christian church, its Sabbath and its ministers, greatly at variance with the peace of society and the stabllity of our civil and religious institutions.

When we remember that large numbers of this class of persons are nominally Lutherans and that they hail from the land of the immortal Reformer whose devout spirit they do not evince, we may properly deem the Lutheran church as commissioned to seek their temporal and eternal welfare by leading them in humble penitence to the Lamb of God.

The children of the Reformation who reside in America are, indeed, not responsible for the deplorable defection of their denominational brethren; but the honor of Lutheranism is impaired, the fair name of our venerable brotherhood is tarnished, and the holy cause of our common christianity is impeded by the mere fact of such persons coming from lands where Lutheranism has once prevailed. The cause and the

responsibility of the irreligion so extensively prevalent among the Lutherans must rest with those who, for a generation past, have poisoned the religious sentiment of continental Europe with the spirit of infidelity.

To the class of orthodox Lutherans, belongs a character entirely different. They are generally hearty, earnest and consistent disciples of the divine Savior. Their distinguishing peculiarity, however, is their rigid adherence to the letter of the Augsburg Confession and the other,—too voluminous —exponents of the Lutheran faith and church-service, in Europe. They do not fraternize with their Lutheran brethren in the United States because they do not think their American brethren orthodox. In fact, they are as exclusive as are some Baptists, Episcopalians, and Roman Catholics. They unchurch everybody who does not render a hearty subscription to their peculiar Lutheranism. They are close communionists of the strictest sort, admitting none but those of their own church, to the Table of the Lord. In their religious services, they are formal, stately and solemn. With them, an exact and sanctimonious observance of church rites, seems to pass as evidence of pure devotion and a regenerated spirit.

A noticeable trait in the character of many immigrant Lutherans, is their aversion to Synodical organizations. Perhaps some of these opponents are good men whom God accepts; but others of them are known to belong to the class distinguished by their "easy virtue" and latitudinarian Theology. In the opinion of such men, accountability to a Synod is a dangerous encumberance of freedom and an infamous detraction from a well-informed and self-poised individuality. They are men who have gone wild in freedom.

But the one and all-pervading distinction of German Lutherans in America, is their tenacity of language. So firmly do they hold on to their European forms of speech, that some German christians seem to be of opinion, that christianity is helpless and shorn of all its excellence when not attired in the sonorous eloquence of the German language. They seem to be assured by their theology, that God is a German, and accepts no service not rendered in that language. There is but little hope of overcoming this desperate attachment of our foreign brethren to their native speech, except by means of English instruction to their children. For this purpose, the publication of our laws, and the transaction of business

in English, together with the Free Schools of the land, are sufficient.

It is to be borne in mind also, that the Church system of Europe does not train its subjects to the practice of voluntary support of the gospel. Many Lutherans, therefore, coming to us from abroad are but indifferently prepared by their previous training to pay a sufficient support to their pastors and the other needful investments which a free and efficient evangelism requires. Reared to the compulsory exactions of the civil government, our immigrant brethren are strangers to the more equal and generous plan of giving freely according as God hath prospered them. And, while they hesitate to give of their own accord, they are stoutly determined not to pay in the way of taxation for church purposes, because this was one of the severest measures of oppression to which they had been subjected in Europe. They come to our midst with an aversion to taxes. Having been severely governed, in this respect, in the land whence they have fled, they are extremely jealous of any such appearance in this home of freedom in which they have sought an asylum. That great numbers of our ecclesiastical brethren coming from abroad, are inexperienced in vital godliness, is the natural result of the cold formality of their native State churches, whereby they were not trained to practical godliness but only to be churchmen. As the church had always aided very much to burden them with taxes without doing any good to their souls, they naturally concluded that such a contrivance is worthless or at best extremely liable to suspicion. Hence, many of them, on arriving in America, evince a hatred to the church, and avoid connection with it.

By way of apology for the obvious inequalities of our brethren from Europe, it is proper to bear in mind that they come to us from amidst the disastrous influences which have always been attendant upon the union of the church with the State. In the lands whence these brethren came, the church is degraded by its forced subserviency to the civil government. In such a state, religion comes to the people in the garb of legislative authority. The law enjoins a certain amount of religion which is definitely set forth, and enforced by penalties. Thus bereft of its primitive simplicity and loveliness, christianity is garbed in the unseemly habiliments of human craftiness, and strikes the beholder more as a gorgeous pageantry of earthly power and ambition, than as the

angel of mercy, smiling light into man's heart and on his pathway to celestial bliss.

The fact that such alliance of the Lutheran church in Europe with the State, is suggestive of the new aspect in which the church presents itself here in the United States. Not only is it here disengaged from the political government, and in this respect materially different from its condition in Europe; but in several other traits of character and condition it is different also. The new nationality of America new-moulds everything. No transplant of European laws, church creed or polity can withstand the tendency of the American life to infuse with its own spirit into both the people and institutions brought to our shores. The Lutheran church in this country is utterly incapable of wearing the same aspect in policy, and ritual observances, as in Europe. As well might you attempt to establish in the United States a dynasty of the Pharaohs, or to erect, for the government of the people, the ghostly Inquisition of the Papacy. The Lutherans in this country have assumed the right to regulate their church affairs suited to the newly developed social system, both secular and ecclesiastical, to which this mighty empire of freemen in the West has given rise.

I have already stated, that our work, as a church, is twofold,—*defensive* and *aggressive;* and then again, first upon *ourselves*, and secondly, upon *others*. The things we are required to defend are our doctrinal stand-points, namely, that the fundamental doctrines of the word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession; (2) our church organization as it is seen in the equality of lay and clerical representation in our Synods, and the independent action of each congregation or church in the call and support of its own minister and in all its local affairs both temporal and spiritual; (3) our form of worship, our hymns and our discipline and government as published in our hymn books by authority of the General Synod; and (4) our method with the young, by instructing them in a series of lessons presented in the "Smaller Catechim," respecting the doctrines and requirements of our holy religion.

All these are peculiarities of our church, and we as Lutherans and Lutheran ministers, are required to defend them; and in accordance with their teachings, we are required also to make active aggressions, for Christ and his church, in the world of mankind around us.

In this respect, the Lutheran church in the United States has been most remarkably deficient. But for the constant supplies furnished by emigration, the Lutheran church, in this country, seemed to be in danger of being absorbed by other and more active evangelisms. Instead of being an efficient body for the conversion of others, our church has been in many instances a source whence others have drawn accessions to their own numerical strength. The main causes, on our part, have been three, a foreign language, European ecclesiasticism, and the want of an evangelical aggressiveness. Regarding each of these causes, it is needless here to dwell in detail. Every intelligent member of the church is sufficiently acquainted with its history, to understand well enough how these causes have operated. No great length of time has elapsed since our church began its appropriate work upon itself, by stirring up its own members to attain the higher religious life which is begotten by the experience of godliness in the soul. As a people, we have been practicing more and more in the direction of this goodly light of religion *felt* as well as performed; until at length we have begun to feel a little of the courage and self-assurance necessary to an attack, indiscriminately, on the world of outsiders around us. Happily, our mode of warfare is now changed. Having learned, by the experience of several generations, that the religious vitality, imported from Europe, and shrouded as it is in the mysteries of a strange tongue and equally strange notions and ritual, is incapable of carrying on an efficient evangelism amidst the storm of new ideas and in the new nationality of the United States, our church has assumed a simple form, more in keeping with the plain democracy and forcible *practicalness* of American life. But to reach this point, has cost us many a struggle, and, indeed, the contest is not yet over.

The two contending parties that divide the eye and ear of the church between them, are extremely jealous of each other; the one standing in continual dread of old forms and ceremonies, and the other nearly breathless with apprehension lest the old landmarks of Lutheranism should be lost altogether. The danger on one side is the imposing but lifeless churchliness of a dead orthodoxy; on the other, a total desertion—or what is worse, a surreptitious perversion—of the noble Confession of the church. The one party charges upon the other the offence of graceless formalism, and re-

ceives in reply the accusation of departure from Lutheranism. But, fortunately, for the peace of the church, the inclination to mutual recrimination is fast passing away, as all parties see more clearly that a common stand point has been attained in the form of a qualified acceptance of the Augsburg Confession; and this stand point is the more satisfactory because it has been developed gradually by the necessities of the church, and is invested with the character of a compromise that is expressive of concessions on every side. No one can say with justice that any essential doctrine has been lost, or that anything unessential has been imposed. The present bond which holds varying parties of Lutherans together, and is destined yet to bring in others who are still aloof, is admirably Lutheran in its spirit, because it is the spirit of Lutheranism to be right without coercion, and free without doing wrong; and because also, it gives unhesitating precedence to the Holy Scriptures as alone "infallible"—just as Luther did.

That uncomfortable shyness so natural among men, who are suspicious. regarding each other's opinions, is destined to give way as the parties become more candid in expressing their views and willing to entertain fraternal discussion. That this good work is in progress among us, every one must plainly see; and to aid in it, for the purpose of a more cordial union among us, is the design of this free and outspeaking contribution to the pages of the "Review." It is wrong to waste our time and wear out our patience in silent grief, because others have spoken opinions contrary to our own. The proper course in such a case is, to speak also. To this there can be no objection on the part of antagonists who are reasonable.

Any one, who carefully contemplates the present condition of the American Lutheran church, and is familiar with the history which has led to its present development, cannot fail to discover the controlling ideas by which its spirit and policy are dictated. Such an observer might give expression to these controlling ideas somewhat in the following form. Starting out from the point that, "as Jesus Christ has left no entire specific form of government and discipline for His church, it is the duty of every individual church to adopt such regulations as appear to them most consistent with the spirit and precepts of the New Testament, and best calculated to subserve the interest of the church of Christ," it follows, (1) That all specific forms of church organization are only

humanly-devised and voluntary, as are any other forms of voluntary association, whereby men may choose to unite themselves together:

2. When any considerable number of persons associate themselves permanently with each other, for the attainment of any particular purpose, justice to themselves and duty to the rest of mankind require them to declare the purpose of their organization and the means which they intend to employ for the accomplishment of said purpose. This did the noble band of christian confessors in the days of Martin Luther. Their purpose was, to enjoy among themselves and propagate among others the doctrines and precepts of Divine Revelation according to their own understanding of the doctrines and precepts which that Revelation teaches. The confession which they made before the great National Assembly of their country, June 25th, 1530, was the same in principle and virtue, as the declaration of American Independence, 246 years afterwards, save only that the one was a religious and the other a political declaration. Both of these great instruments are historical monuments which indicate the progress of humanity in the career of enlightment, liberty and happiness. The man or the party that presumes to interpolate or change the language of either, becomes liable to the imputation of giving a false coloring to the history of human progress.

The declaration of Augsburg is the exponent of the degree of intellectual and social development of which the most active and vigorous race of mankind was then capable; and that instrument is therefore scarcely more the property of the Lutheran church than it is of the entire race. But, though it is a fixed point in human progression, we are not hence to infer that progression itself has been arrested and can advance no further. It is the right, nay, the duty of any generation having attained a clearer light and superior advancement over preceding generations, to mark, by a suitable monument, the point of progress they have reached. This fact being granted, it follows, (3) that the people of a subsequent generation may, of right, make a new declaration, standard or confession; or, if not quite prepared for this, they may proclaim a qualified adherence to the one made previously. This latter alternative has been chosen, as we think, by the great body of Lutherans in America. This manifestly, is their proper position at present; and, in assuming it, they have acted in obedience to the law of human progress and de-

velopment. But, as is usual in all similar cases of transition which the history of the human mind records, a certain bewilderment has been experienced by many who, like soldiers in battle, knew not for a time, when the crisis had passed, to which side the fate of war had consigned them.

ARTICLE VI.

WHAT IS THE RESULT OF SCIENCE WITH REGARD TO THE PRIMITIVE WORLD?

Translated from A. Tholuck's Miscellaneous Works.

By Professor T. J. Lehmann, Pittsburg, Pa.

III. *Age of the Human Race.*

We have seen in what enormous numbers a Ballenstedt deals, when speaking of the age of the Earth, and of that, of the race which inhabits it. This infatuation has also spread among some of the learned men of our time. The same society of Pedagogues, already mentioned, that explained, very naturally, by means of the *generatio aequivoca*, the origin of man,—that they had explained their *generatio aequivoca*, itself, as easily and as naturally!—discussed also the age of the Earth. To one, 20,000 years appeared sufficient; another could not do with less than 40,000, until finally, a learned man of note, adjusted the dispute, by asking the question: "Ought we not rather set eternity for its limits?" We shall not enter into a discussion about the periods which may have elapsed, before the Earth became fit for the habitation of man; this might lead us beyond the history of the Earth, into another, much higher, for between v. 1 and 2 of the first Chapter of Genesis, there may be much "of which our Philosophy wots nothing."*

* It is known, that since ancient times, in many Theological Schools, the tradition has maintained itself, that the Earth was originally inhabited by evil spirits, before their fall, and that since their fall only, the chaotic condition has taken place of which is spoken in Genesis 1; 2. A Leibnitz even inclined a little to that opinion, and deduced from it an additional proof of the harmony existing betwen Nature and Grace. King Edgar, of England in the 10th century, confirming the law of Oswald, declares: That God having expelled the Angels, after their fall, from the Earth, after which it was changed into a chaos, placed Kings upon the Earth, that justice might be administered.

We shall treat here only, whether the present race of man may claim a greater age, than stated in the Mosaic records. Both, however, are frequently confounded by the learned of our time, as we may learn from their conversation. They have heard indistinct rumors of the many naughts which the Hindoos and Chinese use in their calculations, and farther that India is the oldest seat of cultivation and wisdom; this they join to the age of the Earth, without reflecting, that this calculation with naughts, may perhaps terminate in naught.

Although there is in many respects a remarkable harmony, betwen the Mosaic history and that of other nations, there is still a very essential difference as to time. Whilst the Egyptians, Hindoos, Chinese and Babylonians deal in monstrous numbers of years, we find among the Hebrews much more limited periods, and for the age of mankind, a very moderate estimate. Now, if it should be possible to prove this Chronology correct, would it not add essentially to the credibility of the Mosaic history? And this can convincingly be established, 1, from History in general; 2, from the character of those traditions of Asiatic nations; 3, from physical reasons.

We say, it can be proved by History. If the comparison between the individual and its genus is correct, upon which the motto at the begining of this treatise is based: toto illa aetas periit diluvio sicut infantiam mergere solet oblivio; if it is sure that the human race, in the aggregate, develops itself after the type of the development of the individual, is it not safe also to conclude that, *the time, when the remembrance of a people, or of the whole human race, ceases, is also nearest to its origin?* It has been conceded that toward the year 2000, before Christ, the history of all nations, even the oldest, merges in unreliable traditions. If the Mosaic history gives us information of a flood, that about 2300 years before Christ (according to Petavius) destroyed the human races, so that new social relations had to be formed among men, can we disregard this coincidence?

The truth of the Mosaic chronology is apparent from those traditions. The priests of Memphis, among the Egyptians, related to Herodotus, that during a period of 11,340 years, to Sethos, 341 kings had reigned; according to the 345 statues of High priests in the temple at Thebes, to the time of Herodotus, 25,865 years had elapsed; according to the Babylonian, Berosus, the flood happened 430,000 years

after the creation of the world; the divine kings of Hindostan reigned 30,000 years before Christ; are we here within the limits of history? If it is thought we are, then we must also take for history the Japanese traditions, which state that in the year 500‴,000‴,000″,079,123′450,000, the Mogul of Hindostan sent an embassay to Japan, to be instructed in Political Economy. *A few centuries beyond Christ, all Oriental nations, excepting the Hebrews, are without a history.* Let us hear about India, the opinion of the latest, for this land enthusiastic, inquirer, Bohlen, in whose statements so much reliance is placed: Ancient India, Vol. I, p. 88. "Rich as these records (speaking of the most ancient works) are, for the history of the religious, of the domestic and every day life, and for the history of antiquity of this people, just as unreliable are they for History; and all modern works, purporting a History of India, transmit only those traditions *in which no historical view is to be found.*" The remarks by Stuhr, on the character of the Hindoos, are excellent: Researches into the origin and the antiquity of Astronomy among the Chinese and Japanese, Berlin 1813, p. 13. "Sober clearness, so essential to retain in remembrance the consciousness of the march of historical development, is wanting in the active mind of the Hindoo. They scarcely know what riches of mind they possess during the present moment, much less how they acquired them, and how has happened, that of which they are conscious. The present time is to them, so to speak, an eternity without a past or a future, and this eternity in its fulness, in which the mind moves with freedom and without reflection, extends again into an endless temporality of their consciousness, in which no law of temporal development is perceptible. *A clear conception of chronological relations, is entirely wanting in the mind of the Hindoo.*" With respect to Egypt we shall quote the celebrated Chronologist, Ideler, with whom a scarcity of results, proceeds certainly not from want of application, nor of gift from forming combinations: Ideler's Manual of Chronology, Vol. I. p. 190. "*The primitive history of the Egyptians is a labyrinth, of which Chronology has lost the guiding thread.*" And finally on Oriental historical writings, Klaproth, in his Asia poly glotta-Estimation of Oriental Historians, p. 17, we find the following table:

Beginning with the domestic, certain (how much more remote is the certainty of foreign) history.

Of the Arabs in the	5th,	Century after the birth of Christ.
" Persians	3d,	
" Turks	14th,	
" Mongrels	12th,	
" Hindoos	12th,	
" Thibetans	1st,	
" Chinese	9th,	Century before the birth of Christ.
" Japanese	7th,	
" Armenian	2d,	
" Georgian	3d,	

The author adds: The present treatise shows, as I believe, the expectation of finding more material for the history of the human race in Asiatic records, than in the Mosaic history, among Babylonians, Egyptians and Greeks, to be overwrought; and that we may look, at best, to China only for some profit for the history of Eastern Asia." Of the History and Chronology of the Chinese, this great judge of the Chinese language, who, perhaps, was most familiar with its literature, says ib. p. 13. It is not difficult to understand, that it is impossible to establish a new system of Chronology, with such means; or to make use of it for the purpose of disputing the calculations of time in the Mosaic records."

The credibility of the traditions of the great age of those nations, has been examined by Cuvier, with a critical accuracy and thoroughness, that equal his geological researches, and the results, with respect to their great age as well, as with regard to their high attainments in astronomical knowledge, is very unfavorable. We refer here to Vol. I. p. 166, of his great work, article: *The uncommonly great antiquity attributed to some nations, has no historical foundation.* Twenty or thirty years ago, it was generally believed, that a convincing and astonishing proof of the great age of the Egyptian people, and of its astronomical monuments, had been discovered, in the, so frequently mentioned, Zodiac, in the temple of Tentyra, which was said, to indicate an age of 1,500 years; others attempted to prove from the temple of Elloree, in India, an age of the Hindoo nation, of at least, 8,000 years. The sensation, created by the Zodiac, was certainly great, and it is mentioned even now, in classes in Gymnasiums, as one of the most indubitable proofs of the infinitely great age of the human race, and its cultivation. Among those, however, who have made themselves acquainted with it, is scarcely one to be found, who now believes it. St. Martin, who judged most favorably of it, fixed its age, at about 600 years before Christ; Visconti, Letronne and Halma, at or near the time of the birth of Christ.. Cuvier has also thrown

clear light upon the matter, in his treatise: The astronomical monuments, left us by the ancients, are not so extraordinarily old, as has been believed, p. 221; and: The Zodiac has within itself no fixed and uncommon date of great antiquity, p. 253.* Those great numbers of years for the age of the Earth and the human family are by no means the only production of the kind, of modern times. It is well known that the bridge built by the Emperor Trajan, across the Danube, near Belgrade, of which at the present time some posts are yet visible, has served a long time to prove the very old age of our race. By permission of the Turkish government, one of these posts was taken to Vienna, for examination, the cen-

* A more favorable opinion, than the above, on the historical information as well, as on the astronomical knowledge of ancient Asiatic nations, is expressed by our excellent Schubert, (also by Schweiger,) who has, with peculiar predilection, labored in several of his works, for its establishment. See his Chronology; Nightside of Nature; Presentiments of Life, Vol. II., and his Astronomy 2d Edition. It is his opinion that those nations, in their astronomical observations, favored by the clearness of their atmosphere, obtained distant views, and that, at that time a more lively and deeper feeling for Nature led them to deep insight into Nature. The romantic statements of numbers, he thinks to be able to explain in a rational manner, and assigns, in the apparently arbitrary chronological data, mysterious significancy. The author of this has to acknowledge, that he cannot bring himself to agree, on this point, with that excellent man. First, In researches of this kind a critical examination of sources, from which we attempt to show proof, is indispensable. The statements of the Hindoos, even in regard to the age of their books, is known to be entirely unreliable, consequently our learned men have not been able to come to a conclusion, even about the age of the Veda. It is sufficiently known from the experience of Sir W. Jones and Wilford, that the Hindoo priests falsify the records, they place in the hands of Europeans, that they insert whole leaves, exchange names, add naughts, and date back almanacs—all this is fact. But it is clear that Schubert did first examine the sources, to which he refers. Secondly. The manner in which Schubert explains the origin of those great numbers, is not sufficient. According to his view, simple numbers have been arbitrarily multiplied, 10 or 60 times, dividing the larger cycles into any smaller sort, as e. g. 1656 solar years into 432,000 tenth parts of half a moon, from new to full moon, and in this manner the same period is sometimes expressed 4,320,000, sometimes 4,320,000,000 and as others 4,320,000.00,000. It would be necessary to show certain laws, to which these multiplications are subject, and even then it would not be satisfactory, since the word *year* is added. Thirdly. Those profound reasons for the higher numbers are not quite satisfactory. Schubert adopts certain fundamental numbers, which in the proportions of the Universe and the History of the world are repeatedly reflected; in this he is right. Among them belong the number 432. The altior ratio however, assigned for the use of it, and by which he proves its high significancy appears rather arbitrary, namely in this, that the medium distance of the Earth from the Sun amounts to 216 diameters of the Sun,—432. Now, it is by no means clear from this, that it would constitute an alterior ratio. Besides this statement is based upon a somewhat arbitrary presumption, viz: that the sun atmosphere is exactly 536 miles high, and consequently the radius of the Sun should be taken at 96,410 miles. This assertion is so precarious, that Schubert himself, on another occasion, gives to the nucleus of the Sun another diameter, 96,376 m. But, *salvo meliori judicio.*

tral part had remained unaltered; toward the outer portion it became gradually harder, and about half an inch thickness was entirely changed into Agate. Now, since that post had remained in the Danube for 1700 years, and for a perfect petrefaction of 3 feet diameter (this one had 1 foot thickness and 21 feet length) were required 100,000 years, consequently, for the petrefaction of a post of 6 or 8 feet, of which there were several, 2 or 300,000 years would be necessary; from this it was consided as proved, that the petrefactions in the interior of the Earth, indicated hundreds of thousand of years. (Compare Schubert's Urwelt, p. 280.) If such inquiries are calculated to awaken pride in the breast of the children of Adam, for the age of their mother Earth, then, the Ex-Emperor Napoleon had much more reason to be proud of this mock—Empire, Elba; for Chevalier's examinations of the rubbish from the mines on the Island, showed that they had been worked 41,000 years, and Fortia d'Urban, Histoire de la Chine avant le deluge d'Ogyges, p. 33, retained 5000 of them.

With respect to the physical reasons for the more recent origin of the present continent, Cuvier has explained them in his treatise from p. 126 to 149; and with him coincide the celebrated Geologists and Chemists de Luc, d'Aubuisson, Dolomieu and Buckland, that upon physical grounds we can not suppose the age of the present Continent to be greater than that indicated in the Mosaic history, i. e. from 5 to 6000 years. "If we observe closely what has happened upon the surface of the Earth, since it has become dry the last time, and the Continents received their forms upon the more elevated portions, we perceive clearly that this last resolution, and consequently the formation of the present human family, can not be very old. *This is one of the results of rational Geology, which is most clearly proved, and was least expected*, a result so much more valuable, since it unites with an unbroken chain Nature and the History of the Human Race.

IV. *On the Original Oneness of the Human Race.*

"The Hebrew myth—so it is said—acknowledges, in truth, but one originator of the human race, but—and now follows all that Natural sciences know. Oh! that our Theologians would take notice, that there are, besides biblical and theological (i. e. Myths of Theologians) also *geological Myths*. Many even now reason thus: Since America is, as can be proved, a Continent of later origin than the others, which is

clearly vindicated by the freshness and luxuriant growth of its vegetation, it is in accordance with all laws of probability, that it once had its own Αυτοχθων. (Aborigines.) But *Humboldt*, in his treatise on Steppes and Deserts, p. 15, says: The naturalist need not clothe the explanation of such appearances of nature (the enormous superabundance of vegetation) in the garb of a *geological myth;* it is unnecessary to suppose America proceeding from the water covered chaos, later than other continents, a swampy island, inhabited by crocodiles and serpents." Remember then, that there are also, *geological*, *physical*, &c., myths.

The hypothesis of a number of Adams, whose progenitor is the renown Theophrastus Bombastus Paracelsus, it is true, has found in modern time celebrated champions among the French, a Bory St. Vincent (essai zoologique sur le genre humain, 3d ed. Paris 1836, 2 Vol. I.) and Desmonlin, of whom the first has 15, and the latter 16 Adams. The former, celebrated man, has however by his description of our dear German nation, sufficiently prevented his hypothesis from finding favor among our *German Ladies.* This learned man, so thoroughly conversant with 15 Paradises, expresses himself, with respect to the neighborly Germans, in this manner: "The Germans are brutally brave, strong, elastic; bear patiently the greatest fatigues and pains, even bad treatment; and being passionately fond of intoxicating beverages, they are made by no means of the whip and whiskey, tolerably good martial machines. Most of their women *diffuse a peculiar odor, which is difficult to characterize, but reminds you of meat from newly killed animals.*

The question, whether the human family has descended from one or more individuals, has been stirred up again, among us, because Bretschneider expresses himself, in his, at the beginning of this treatise mentioned, Sendschreiben, in a manner to induce the belief, that by Blumenbach's classifications of human skulls, a variety of parents of the human race is proved. The incorrectness of this, was published in an excellent essay, in the Evangelical Church Journal, 1830, Nos. 52–94. The testimony of the most celebrated Nat. Historians, of Haller, Linné, Buffon, Blumenbach, Humboldt, and Cuvier on the oneness of the human race, was adduced.*

* We may add to these opinions of Naturalistss, that also of one of our most esteemed Anthropologists, whom we might desire in other respects to find an greater harmony with the Bible, Hillebrands at Giessen, who gives in his *Anthropology* (Mentz 1822) Vol. 2, p. 165, as the result of his thorough

The same subject has since been treated more extensively by Wagner, in his Anthropology, Vol. II, p. 209. We shall here communicate from Blumenbach's Contributions to Nat. History, p. 48, Vol. I, the beginning of the examination of this subject, which is written throughout in his droll manner: *A word for the tranquilisation of a general family concern.* "There have been—he continues—some people, who earnestly protest, against seeing their own dear *I*, placed in a common species of nature's system with Hottentots and Negroes. And again there have been some people, who have not hesitated to declare themselves creatures of the same species with the Ourang Outang. For, says e. g. the celebrated Philosopher and thoroughly honest Hypochondriac, Lord Monboddo, in his dry style: "The ourang outangs are proved to be of our species by marks of humanity, that I think are incontestable." But another (not quite so honest) Hypochondriac, the world renowned *Pholosophus per ignem*, Theophrastus Paracelsus Bombastus could not understand that all children of men could belong to one and the same race, and created in order to solve his doubts, upon *paper* his *two* Adams. Now, it might contribute to the tranquilisation of this general family concern, if I were to name three Pholosophers of a very different character, who, however they may differ on other points, are fully agreed upon this; probably, because it is a subject of Nat. History, of which all three were the greatest judges the world has lately lost: Haller, Linné and Buffon. All three thought men and ourang outangs widely different creatures, but all real men, Europeans, Negroes, &c., were varieties of one and the same species.

inquiries into the condition of the *unity* of a race, the following: "Bearing in mind these conditions, if we attempt an answer to the question in regard to the unity of the human race: *an unbiased and matured opinion, based upon sound reflection, cannot but decide in favor of it.* It can be established from Anatomy and Phisiology as also from history, that there is but *one* original stock of the human race, and that *all its varieties can only be considered as gradual consequences of various influences that produced these deviations without, in the least changing, their primitive type.*" A testimony given by Gregoire, in his: Histoire des Nigers, Paris 1808, p. 33, may he also be mentioned: "I have had an opportunity to confer on the subject with Bonn d'Amsterdam, who has one of the finest collections of human skins; with Blumenbach who has perhaps the richest of human skulls; with Gall, Meiners, Osiander, Cuvier, Lacépède, and I seize this opportunity to express the obligation I feel towards them, *all*, with but one exception, who dared not to give a decided opinion, as Buffon, Camper, Stanhope Smith, Zimmermann, Soemmering, *admit the unity of the primitive type of the human race.*" And after all the testimonies of the heroes of exoteric sciences, Pastor Ballenstedt appears with the question: "How can all mankind take their origin from Adam, or have had but *one* ancestor?"

Although all our chief Nat. Philosophers decide, from presented facts, that the different races form but one genus, there remains still an impenetrable darkness, *how these varieties have been produced.* For, it is to be well remembered, to which an unlearned man ordinarily pays no attention, that the variety of races is not only confined to the color of the skin, there exist also a variety 1, in the skin itself, the negro's remaining always cold and velvet like to the touch, and diffuses a particular odor. According to Humboldt, the Indians of Peru recognize their own people, Europeans and Negroes, in the dark by the sense of smell. 2, in the variety of construction of the skulls. The oval form belongs chiefly to the European, with the exception of the Laplander; the almost oblong to the Mongrels, Chinese and American Aborigines; the long and narrow, the *upper* jaw protruding, to the African, New Zealander and several other Australians; 3, in the remaining skeleton, where, according to Prichard, the fore arm of the negro, in proportion to the upper arm and to the whole body, is longer; the knees stand further apart than in the European, hands and feet are flatter, &c.; 4, in the difference of the hair, since, as is well known, the Africans and some Americans have crispy, wooly hair. With respect to the difference in color, the cause of it is to be found, as proved by Malpighi, in the rete mucosum. The human skin consists of three membranes: the corium, which, with a great number of nerves, lymphatic and blood vessels, form the basis of the skin, under which is the pituitary membrane, and over it the Epidermis, or outer skin. Of this pituitary membrane Blumenbach says: "This extraordinary suppleness of the pituitary membrane, and the general vitality depending on its condition, it seems to me, is one of the greatest and most remarkable advantages of man; an advantage that enables him, according to his high destiny, to inhabit the whole Earth. Similar to the different kinds of grain, with their tender and supple cellular tissues, are more readily acclimated than the more solid cedar or oak." Blumenbach compares, with respect to the pituitary membrane, the hog to man, which owing to this condition, can equally live in the most varied regions, but also like man it becomes much changed. A flour-like substance or pigment is found in the pituitary membrane, which gives color to the skin, and can be upraised in their layers; it consists of combination of carbon and iron, of which the manner of secretion from the blood, is not yet known. All children, those of ne-

groes also, are of a reddish color when first born; the rims of the skin around the nails and nipples begin to darken first in the negro, then around the genitals and on the sixth day, blackness is distributed all over the body. Whence this appearance? Can it be sufficiently explained from the effects of climate? One chief objection made against this, viz: that the climate under the Equator in America produces no nations of negroes, is sufficienly overcome, by what Humboldt says about the great variety of the American and African continents, the former being mountainous and well watered, the latter wanting in both. With regard to the other objection, viz: that neither Europeans nor Jews, who have for centuries inhabited African and Asiatic climates, have become black like negroes, it is a subject of wonder, that this question has not been satisfactorily settled. A great number of witnesses testify that the black Jews in Cochin and Africa* have become really black; others dispute this, we suppose that the truth lies between the extremes, viz, that they approach to black. We can here give testimony, upon the truth of which may be fully relied, which places it beyond all doubts *that Europeans in hot climates, become really as black as Caffirs.* The close and accurately observing Bishop Heber, says of the Persians, Tartars and Turks that penetrated into Hindostan: "It is remarkable, how all these people, even without intermixture with the Hindoos, become olive colored nearly like negroes—which seems to be peculiar to the climate. The Portuguese intermarry only among themselves, and if opportunity is offered, among Europeans, and yet *these Portuguese, after a sojourn in India of* 300 *years, have become as black as the Caffirs.*† Thus a variety of color affects nothing as far as the descent of various races

* Oldendorp, in his discription of the Caraib Isles, upon which so much care is bestowed, relates p. 287, that he is informed from the lips of a negro of that country, that the Jews at Loango are as black as the negroes themselves. With regard to the Jews of Abyssinia, who, according to their own statement, emigrated thither after the destruction of Jerusalem, we have lately received information through A. v. Katte (Voyage to Abyssinia, 1837). He thinks that these Jews should not be considered as emigrants, but this does not interest us at the present moment. In connection with it, however, the narrator informs us, that in Jemen the Jews are of the color with the Arabs, and that the descendants of Portuguese ancestors, who settled in Abyssinia "are even now of a less black color, and have in general more European features"—which would be a strong proof for the influence of the climate, as scarcely 200 years have elapsed since the Portuguese here settled.

† A certain vagueness seems to be contained in this statement, since the Caffirs, themselves, are of different colors. *Lichtenstein* calls them brown, *Barrow*, bronze, and according to *Dampier*, at Cape Natal the Caffirs are

from the same stock is regarded, and with respect to all other differences, we may well say with that ingenious Bishop: "If heat is capable of producing one variety, other peculiarities of climate may produce other varieties, and if they are suffered to act 3 or 4,000 years, the limits of their activity will be very difficult to decide." This opinion will appear yet more satisfactory if we add two remarks.

1. We must reflect that the other differences are by no means so general. Among the skulls of Europeans we frequently meet some, that resemble in formation those of the Negro, and again, as Lawrence remarks, skulls of Negroes similar to the European: the differences in hair is not entirely reliable, since negro-hair is found among Americans and Europeans. And even the difference in color is affected by many other, partly to us unknown causes besides the climate. According to Humboldt, e. g. the inhabitants of New Spain have a deeper olive color than even those of the hottest region of Africa, and the Californians appeared to La Peyrouse similar in color to the West Indian Negro. The Negroes of Dehold are blacker than those under the Equator in Guinea, and the Scots are generally of darker complexion than the English or Germans. We meet occasionally in one nation a scarcely explicable variety of color, as e. g. is the Congo, sometimes black, sometimes dark brown or olive colored or perhaps black reddish; the same happens among the Hottentots. 2. The analogy in the animal kingdom, as proved by Blumenbach, Link, Wagner, and others, favors considerably the adoption of a gradually originated difference in races. Blumenbach finds the hog in Piedmont generally black, in Normandy white, among ourselves sometimes black, at others white or of a reddish brown. In Guinea dogs and chickens are black like the inhabitants of that country. Most remarkable are the innumerable varieties of the dog species, and it would enter no one's mind to assign a distinct pair of parents to each the Poodle, the Spaniel and to the Pug dog. Examples of varieties in the animal kingdom in different localities, have already been mentioned on a former occasion. "*All national differences of the human body*—says Blumenbach—*in form and color, are no more surprising and inconceivable than those, into which degenerate so many other spe-*

black. But *Heber* uses the term *negro* first, in the place of Caffirs, it is therefore justifiable to imply that he meant a color nearly approaching to black.

cies of organized bodies, and especially among domesticated animals under our own eyes.

It will accordingly not be necessary, for an explanation of the origin of the races, to take refuge in that social detachment by an egotistic separation and diversification of nations, as represented by Steffens. This ingenious inquirer, who has devoted much time to the origin of races, speaks of two causes for their variety, their general distribution—and original sin. Steffens treats this subject in the Caricature of the Holy, but especially in an essay on races, Vol. 2d of his collected works: "Old and New" 2 Vol. 1829; and in his Anthropology Vol. II. p. 365. In the origin of the variety in races, we can think of an effect of original sin, only as far as the isolating of families and tribes, and also the diversification are based upon egoism. Egoism produces clanishness, and in larger spheres that uncosmopolitan, narrow-minded nationality, which ignores all, but itself. But it is evident that an important influence is exercised by this upon the varieties in language. His refutation of the materialistic reasons for a plurality of primitive origin, is also much to the point. We can not refrain from communicating a passage, which he quotes from Rudolphi's Physiology, and the answer he gives "We cannot deny—says that materialistic Naturalist—a possibility, that 500 millions of men can descend from a single pair, but it can become a *possibility* only through a chain of miracles. The first men were as much *liable* to accidents of all kinds, sickness, injuries, &c., as those that followed, and such an important subject, as the population of the Earth, was left to accident; but nature never acts in such a manner, &c." To this Steffens replies: "A more shallow tattle scarcely is imaginable: it is an absolute incapacity, even to think of a true historical development of nature—not subject to accident, but in the hands of God;—an unlimited narrowness of mind, that can not conceive, that a period which borders on the origin of a race, and stands in connection with it, must have been altogether differently constituted from that, in which this origin, this entirely new creation, is bound by an unalterable law of nature, to a race already in existence and its propagation; it is a stubbornness that *will* not comprehend, that sickness, injuries &c., have been developed from the manifold relations of men to men and to nature."

But setting aside all that has here been said in explanation of the gradual origin of races, are we not justifiable in

believing, that Deity has founded in man a free disposition, from which, by addition of external influences, sprang the difference of races? Having in the arrangement of the progress of the *Whole* of the history, deposited in the lap of the human family an infinite variety of mental abilities and talents, which were called forth by the touch of the wand, in proportion to the necessities of the times; why should it not also have deposited with regard to different localities and climatic conditions, a capability of development in the bodily organism of the first man? By this we mean, what Blumenbach expresses, when he says: "When the forming principle may have taken, at a later period, a different direction;" and if the development of nature has not been subject to accident, this changed direction is in accordance with the preordination of Deity. "It is undeniable—says Steffens, (Anthropology Vol. II, p. 300)—that circumstances and the condition of the Earth, must have widely differed from the present. It is very probable, that there were originally fewer real species that Naturalists now are acquainted with, and that this greater number was called into existence during a luxurious time, which had the power to alter the given form of the true species, in many different ways. The view that each now existing form of human beings is pure and original, extends in fact to the negative side of life only, and does not even comprehend the higher animal, much less man. It is very probable, we may say certain, that the great variety of races, which we now know, are of later date, and Nature intended te teach it, but we did not understand its hints." Returning to an original Oneness, the question remains to be answered: was any one of the present types of humanity, and which one, the first? An opinion is here offered, which has to an empiric Naturalist, who has adopted an Original Oneness of species, so many attractions, that it is only to be wondered at, that it has not spread any farther. Taking it for granted that the imperfect always precedes the perfect, Forres and Link make the negro the original type of the human family. His approximation to the form of the monkey and unto that of an animal, is, however, unmistakable. It is not necessary to have studied Gall's theory, to know that a prominent frontal formation is indicative of a greater development of mental capacity. Among African nations, the forehead is lower, and the sides of the skull are in proportion compressed; the jaws, like those of the monkey, protrude, and the hind part of the head, from which Gall especially

derives a preponderance of sexual instinct, becomes predominant. In addition we find flatness of hands and feet, both more similar to the monkey.* Following the principle, that the imperfect always precedes the perfect, we must consequently reduce man not only to the imperfect form of the Negro, but return to the original in the pulp, floating matter of Priestly, or to the Molluscas. It would be very difficult, to carry this, on the imperfect practizing, creative power, through all nature, and Shubert's remark in opposition to the adoption of a similar view, holds good: "*We find in the unborn animal, as e. g. in the chicken, still in the egg, the head and eyes, and even both lobes of the brain almost at the same time with the beating heart; calier than the limbs of the subordinate bodg.*" But History runs from the beginning most decidedly against the acceptation of that view. Since as we have seen, the opinion of America and Australia being near continents, has been placed among geological myths, nobody, now-a-days, doubts, that Asia is to be regarded as the common cradle of the human family. A. Ballenstedt, it is true, undertakes to reproach Humboldt with weakmindedness, because in this instance his conviction leads him to coincide with the Scriptures!! "He always repeats—says Ballenstedt, speaking of A. v. Humboldt, (Urwelt, Vol. II. p. 118)—that all mankind have taken their origin in Asia, and that the whole Earth has been peopled from it. *Is not this paying homage to a prejudice?* Is not this common belief (on the Paradise,) which we drink in with our mother's milk, and consequently not to be eradicated from the mind of men, originating in the Jewish Mythology?"—We have then to search after the primitive type of man, in that continent, and the question is, in what part of it.

After all, we would be led to inquire after the first dwelling place of man. We think to be able to avoid the tedious researches after Paradise, which have been made from the

* To remove the unfavorable impression, when we see the Negro, with regard to *bodily* formation, approach the genus of monkeys, we have only to consider these indubitable facts, which present us the negro with regard to *mental* faculties upon a perfect level with the European. Examples of preeminently cultivated Negroes, (*Gall*, from cranologic reasons, denied them a sense for music and mathematics, and just in these they excel) have been recorded by *Gregoire*, a *Wilberforce* of the French, in a work: de la litterature des negres, ou recherches sur leurs facultes intellectuelles, leurs qualites morales et leur litterature, Paris 1808, with the motto by *Mrs. Robinson*: "Whatever their tints may be, their souls are still the same." Rumor says, that *Blumenbach* has procured a more tangible proof of their intellectual activity, by collecting a library of books, whose authors are negroes.

Buremputer to the Vistula, since we are convinced that the whole of the former race, with few exceptions, have perished by the flood, and according to the established hypothesis by Cuvier, that the former continent has now become the bottom of the ocean, and the former bottom of the ocean a continent. We have consequently only to answer the question, what region is to be regarded as the starting point, after the flood, of the newly spreading human family? If geographical names, in the description of Paradise, might leave us in doubt about their signification, this is not the case when it is said, that Noah settled upon Ararat mountain. Ararat, signifies even now in the Armenian language, the name of Armenia, and those ancients, who mean by Ararat the Gordic mountains, lead us to the same region. The single Mount of the name Ararat—according to Parrot, who ascended it Oct. 9, 1829, 16,200 feet high, is situated in the midst of a desert, which extends almost without interruption from the mouth of the Senegal to the eastern termination of the desert Gobi (North of Peking) in the middle of the longest extension of land on the globe, from the Cape of Good Hope to Behring's straits. Now, just here, upon this range of mountains, which the ancient world points out as the vagina genirum, near which Braktria of pristine age with its Zend language, the mother language of the Sanscrit (according to Rask and others;) here, where the Ossetes speak a language, which has the most intimate relation to the New and Old Persian, and at the same time, not only a few, but a very great number of roots of the Indo-Germanic, or more correctly Indo-European (for all sclavonic languages belong to the same stock*—just here, we meet the most per-

* A traveller, who had spent several years near the Caucasus mountains, related, that the German colonists of that country, expressed their astonishment at the ending so many German words among the language of the Ossetes —Comp. what *Klaproth* says of this remarkable people in his voyage on the Caucasus and in Georgia, Vol. I. p. 96, also his extensive treatise on their language, Vol. II. p. 179: *Pott*, among comparing philogists seems to have been first, in his Etym. researches, Limgo 1833, in bestowing a well deserved attention to the Ossetic language. The Ossetes call themselves *Ir* or *Iron*, and their country *Ironistan*. *Herodotus* tells us that the *Medes* formerly called themselves ἀριανοι. This is the name Iran, which is always found in the old Persian inscriptions, from the time of the Sassanides, instead of Persia; so tells us *Sylvester de Sacy*, who has explained them. The similarity exists ing between the Ossetic and Indo-European languages in grammatical forms as well as in their Lexicography, and especially with the Persian, is very remarkable. The possessive Pronouns are e. g. *me* my, *dee* thine, *echi* his με, σε, ἑ, ωο your (sclavonic *was*.) The personal Pronouns: *man* I (Persian *men*,) *di* thou (Persian tu,) *ui* he (Persian *o*,) *mach* we (Persian *ma*,) *smach* you (Persian *schuma*,) *udou* they. The conjugation of the Present tense terminates: *iu, is, i; in, it, inse*. The Past tense is found by allonga-

fect type of the human form, the Caucasian race, of more or less white complexion, red cheeks, long, soft, nutbrown hair, and the beautiful oval, almost rectangular form of face—equidistant from the Mongolian to the N. E., the Ethiopian to the S. E., which both, by Blumenbach and Cuvier are considered as degenerations only, and extremes of the Caucasian race, that the generic relation of the three races is even impressible upon distance. Can we yet, for a moment remain in doubt, whether the European race is the oldest, if we consider this peculiar coincidence of nature with man, the nature of the land, and the traditions of the History of the Bible?

ARTICLE VII.

OUR GENERAL SYNOD.

The Nineteenth Convention* of the General Synod was held in the city of Pittsburg, in the church under the pastoral care of Rev Dr. Krauth, from the 19th to the 26th of May, 1859, and was opened with a sermon by Rev. Dr. Harkey, President of the last Convention, from the words, "A little one shall become a thousand, and a small one a strong nation." It was an excellent discourse, appropriate to the occasion, conceived in admirable spirit and calculated to do good. After a brief sketch of the General Synod, exhibiting the rapid progress the Lutheran Church has made in this country during the period of its existence, the speaker proceeded to point out the *Mission of the General Synod*, its responsibilities and obligations. In order that these may be

ting the verb, before and behind. *Churr* the sun, (Persian *chur*,) *mei* moon (Persian *mah*,) *stahleh* star (Persian *stareh*,) *varam* rain (Persian *barahn*,) *ad* spirit (sanscrit *atma*,) *adaman* people (semit. *adam*,) *fid* father, *mad* mother, *fad* son (according to Grimm, connected with the root *foed*, English *feed*,) *church* throat (German *gurgel*,) *kchug* cow (Persian *gav*.). One *ju* (Persian *jeck*,) two *due* (Persian *du*,) three *arte* (connected with *tre*) four *zuppan* (Persian *tschchar*,) five *fons* (Persian *pensh*,) six *achses* (Persian *schesch*,) seven *avd* (Parsian *heft*,) eight *ast* (Persian *hescht*,) nine *ferast*, ten *des* (Persian *deh*, Laiin *decem*,) &c. This similarity becomes still more apparent when we compare the ancient Median, the Zend, in which we find the numerals, as follows: *eud*, *tue*, *teschro*, *tschetwere*, *peantsche*, *chschuesch*, *hapte*, *aschte*, *neo*, *dese*. *Pott*, in his Comparative Philology, has progressively considered the Ossetic language.

* Officers—Rev. C. W. Schaeffer, D.D., of Germantown, Pa., *President;* Prof. M. L. Stoever, of Gettysburg, Pa., *Secretary;* Hon. P. S. Michler, of Easton, Pa., *Treasurer.*

met, and the various elements that are found in the Church kept in harmony, there must be a spirit of brotherly love and mutual forbearance. In the General Synod there are represented four or five different nations, speaking different languages, of varied habits, customs and manners; there are, too, various shades of opinions, on points, not regarded as essential and to which absolute assent is not required. Wisdom and love are needed to fuse into one these diversified elements, to make all of one heart and mind—not that they are to be reduced to the level of an exact uniformity, but to such a unity as tends to produce strength. Men are not expected to think precisely alike on all subjects, but their aims and efforts should be united to promote the good of the Church and the glory of God. On the General Synod's platform we can all unite. The Augsburg Confession must be recognized as our doctrinal basis. To this must we cling; "not a single bough of the tree," whose name and fame have filled the earth, "must be touched." Diversity of sentiment, in refernce to certain articles, not fundamental, may be allowed, but what the Confesseon teaches as fundamental must be received by the Church as fundamental. Useless divisions and multiplications must be avoided or we will become the prey of sects, and fail to fulfil our high mission. We have a great work to perform. The Church must be Americanized, its resources developed, its Theological and Literary institutions sustained and extended, a more active spirit of benevolence awakened, and greater zeal and more earnest efforts imparted to all our operations. The sentiments expressed by the speaker seemed to meet with cordial favor, and, by a unanimous vote of Synod, a copy of the discourse was requested for publication.

The excellence of the General Synod's doctrinal basis is now, generally acknowledged, and the wisdom of those, who framed its Constitution, appreciated. All who are in the General Synod or propose to enter its fold, must feel and act on the principles, on which the union is constructed. There has been diversity on minor points from the very beginning, and if we would prosper as a Church, the same spirit of toleration must continue to prevail. There must be no proscription, no persecution for difference of opinion. The same freedom of thought, which is claimed by one, must be conceded to the other. We must bear with one another in reference to those unimportant things in which we cannot agree, and cordially work together as brethren, because of those

glorious truths of our common faith, in which we alike rejoice. *In necessariis unitas, in dubiis libertas, in omnibus caritas.* Then will there be a glorious future for our Zion in this country! Her career must be onward and her mission successful! Then will she enlarge the place of her tent and stretch forth the curtains of her habitations, lengthen her cords and strengthen her stakes!

The General Synod, at the present time, embraces in its connexion twenty-six District Synods, from all of which there were delegates present. One hundred and thirty-seven (eighty-three clerical and fifty-five lay-members,) answered to their names, when the roll was called, the largest number ever in attendance, since the formation of the Synod, indicating an increased interest, on the part of the Church, in these biennial Conventions. There were also present eighty-four clergymen, as well as prominent laymen from distant sections of our Church, not delegated to the body, together with seventeen ministers, connected with other branches of the Christian Church, who came up to witness the proceedings of the Convention, and to evince their interest in those great enterprises, for the advancement of which our Zion is laboring.

One of the most important questions which occupied the attention of Synod and which was introduced immediately on the organization of the Convention, was the application of the Melanchthon Synod (of Maryland) for connexion with the General Synod. Objection was made to its admission on the ground that there was no necessity for its organization as one Synod was sufficient for the territory occupied by both, and there were not more ministers in the State of Maryland than were really necessary to constitute a respectable Synod; that the Melanchthon Synod was irregularly organized, and with no distinct geographical boundaries and in direct violation of the understanding with the original Synod; that the doctrinal basis of the Synod was not sound, inasmuch as it was organized on the principle of elective affinity and did not stand clearly and unequivocally upon the Augsburg Confession, required by the Constitution of the General Synod. It was argued, on the other side, in reply, that the action of the Melanchthon Synod was not irregular; that it had complied with all the requisitions of the General Synod, that a regular dismission of the members from the Parent Synod had been obtained, with a view to the new organization, and that a delegate had been sent to the Maryland Synod for the purpose of negotiating in reference to a regularly defined boundary; the elective affinity

principle on the part of Synod was also distinctly disavowed, and the reception of the Confession of Faith, as required by the General Synod, emphatically declared. The question elicited an animated, deliberate and protracted discussion, conducted in good spirit and with kind feeling, and characterized by great calmness and marked ability. Drs. Kurtz, Baugher, Mann, Sprecher, Reynolds, Diehl, Harkey, McCron, Krauth, Jr., Profs. Jacobs, Springer, Conrad and others participated in the debate which, until the close, was listened to with careful attention and the deepest interest by the whole Convention. Although the discussion consumed nearly two days, the time was not lost. Its influence upon the Church will be good. Expression was given to sentiment, which it was pleasant to hear, and indicating after all, that there is not much difference of opinion among the brethren composing the General Synod. Where there is diversity it is on subjects of no moment. All seemed agreed that the Sacred Scriptures are the only rule of faith and practice, and that the great fundamental rules of our faith are found in the venerable Augsburg Confession. The General Synod, we are sure, came forth from the discussion stronger than ever, its position being more clearly understood and its members more closely than ever cemented in the bonds of fraternal sympathy and Christian love. The whole subject was finally disposed of by the following resolution, proposed by Rev. Dr. Krauth, of Pittsburg:

Resolved, That we cordially admit the Melanchthon Synod, and would affectionately request the brethren of that Synod to express, officially, with a clearness which will remove all doubt, their adhesion to the principles of Synodical division recognized by the General Synod: and, whereas, in the Constitution of this Body, (Art. III., Sect. VIII.) it is declared that "the General Synod shall apply all their powers, their prayers, and their means, towards the prevention of schisms among us, and be sedulously and incessantly regardful of the circumstances of the times—in order that the blessed opportunities to promote concord and unity, and the interest of the Redeemer's kingdom may not pass by, neglected and unavailing," we would fraternally solicit them to consider whether a change, in their doctrinal basis, of the paragraph in regard to certain alleged errors, would not tend to the promotion of mutual love, and the furtherance of the great objects for which we are laboring together.

The resolution was adopted, *ninety-eight* voting in the affirmative and *twenty-six* in the negative. We believe the members generally were satisfied with the result and rejoiced that the difficult question of Synod was so happily adjusted. None wished to see the application of the Melanchthon Synod rejected, yet all earnestly desired to have the principles of Synodical division, as laid down by the General Synod, acknowledged, and the erasure of certain assertions in the Constitution, because they were regarded as offensive to some of the brethren, in connexion with the General Synod.

The discussion on the Pastors' Fund also awakened some interest in Synod. A new Constitution was adopted, which it is thought will greatly facilitate the operations of the object contemplated, and increase the efficiency of the Fund. It is designed to afford aid to superannuated and disabled Lutheran ministers, to the widows and orphans of such as are left, in destitute circumstances. The assistance thus rendered, is not to be regarded as an act of Charity, but an imperative Christian obligation, based upon the spirit of the Gospel, that, when a man has labored faithfully in the ministry and broken down in the service of the Church, provision ought to be made for him and his family, if in need, by the Church. From the report of the Treasurer, it appears that the present Fund amounts to upwards of two thousand dollars, which may be regarded as the nucleus to something permanent. The Trustees are to make efforts, by all proper means, to increase the sum, whilst the District Synods and Churches are earnestly requested to contribute to the Fund, or form auxiliary societies and transmit their surplus funds to the general treasury. All accredited Lutheran ministers connected with any Synod belonging to the General Synod may, if disabled, at any time, obtain relief from this fund. The present Trustees of the Fund, appointed by Synod, are Rev. B. Keller, Isaac Sulger, Rev. E. W. Hutter, L. L. Houpt, Rev. J. A. Seiss and W. M. Heyl, who were instructed by Synod to procure an act of incorporation, in conformity with the provisions of the Constitution.

The African Mission likewise claimed the earnest attention of Synod. Rev. Mr. Officer, who has, amid many discouragements, faithfully devoted himself to the task of preparing the Lutheran Church and procuring the means to establish the Mission, gave a history of his labors. He first visited Africa to see for himself and to collect such information as was necessary to act intelligently on the subject.

Since his return he had travelled through different portions of the Church in the South, and likewise in Ohio and Pennsylvania and every where found warm friends of the cherished enterprise. The Committee reported, that about three thousand dollars had been collected independently of all expenses, and that in their opinion the present was the time to commence active operations. Some of the brethren thought that we were not yet ready for the Mission, and that it would be more judicious to concentrate our efforts on the Mission already undertaken in India, which was in need of increased force, whilst others maintained that it was our duty to do something at once for the elevation and evangelization of Africa and take the front rank in this glorious work; that as a Church we had an historic interest in the question—the Lutheran Church was the first Church to present the Gospel to the African, and the first to make a strike at the slave trade—and we should be true to our history and labor with an eye to the great day of prophecy when "Ethiopia shall stretch forth her hands to God," and the glad tidings of redemption carried to all lands. The brethren of the South took strong ground in favor of the Mission and pledged the cordial co-operation of their Churches for its support. The subject excited quite an animated and deeply interesting discussion, in which Drs. Harkey, Sprecher, Krauth, Jr., Pohlman, Kurtz, Reynolds, Rev. *Messrs.* Harrison, Conrad, Karn, Wedekind, Scherer, Springer, Rugan, Steck, Aldrich and Strobel, took part, and after a free interchange of opinion, was disposed of by the almost unanimous adoption of the following resolution: *Resolved*, That the Committee on the African Mission be continued, and that they be directed to proceed with the work begun; but that no decided action as to the location and the commencement of the Mission be taken without the co-operation of the Executive Committee of our Foreign Missionary Society. The Committee, as at present constituted, consists of Rev. W. H. Harrison, S. Sprecher, D. D., S. W. Harkey, D. D., J. G. Morris, D. D., and J. D. Martin, Esq.

During the meeting of Synod delegates appeared from other ecclesiastical bodies with which our Church is on terms of correspondence, viz: Rev. G. C. Curtiss from the General Assembly of the Presbyterian Church, Rev. W. L. Lennert, from the Moravian Church, and Rev. T. Dresel, from the Evangelical Church Union of the West. These gentlemen presented the Christian salutations and cordial sympathy of the brethren they represented, together with interesting informa-

tion in reference to the condition and prospects of their respective churches. The President, who was always exceedingly happy in his *impromptu* addresses, responded most appropriately, in a speech of welcome, most sincerely reciprocating, on behalf of the Synod, the friendly greetings and Christian sentiments that had been uttered, and expressing the hope that our personal intercourse and our ecclesiastical correspondence might strengthen the conviction more and more, that, though different in name, *One is our Master, even Christ, and all we are Brethren.* A letter was received from Rev. Dr. Heiner, delegate of the German Reformed Church, regretting his inability to meet with us, and conveying the fraternal regard and kind wishes of his constituents. The Synod expressed the hope that the friendly relations, hitherto existing between the two churches, might continue to be regularly maintained. The following delegates were appointed to represent our Church in corresponding bodies: To the General Assembly of the Presbyterian Church—Rev. C. P. Krauth, Jr., D. D., *Primarius*, Rev. W. A. Passavant, *Alternate;* to the the Synod of the German Reformed Church, Rev. C. A. Hay, *Primarius*, and Rev. C. J. Ehrehart, *Alternate*; to the Northern Provincial Synod of the Church of the United Brethern, Rev. A. C. Wedekind, *Primarius*, Rev. C. W. Schaeffer, D. D., *Alternate*; to the Evangelical Church Union, Rev. W. M. Reynolds, D. D., *Primarius*, Rev. A. Schmieding, *Alternate.*

The usual Committees were appointed, by whom reports were prepared on the various subjects committed to their charge. From Dr. Harkey's report on the State of the Church, we learn that the Church during the past two years has enjoyed a very encouraging degree of prosperity. The addition to the membership of the churches represented in the General Synod during this period is estimated at thirty thousand, and in intelligence, piety and liberality the opinion is entertained, that there has been a very marked advance. Many precious revivals of religion have been enjoyed and a new spiritual life is evidently pervading the whole Church. The Committee think that as a Church we have great reason to bless God for the past and take courage for the future. The number of ministers in connexion with Synods belonging to the General Synod is reported to be nearly eight hundred; congregations over one fifteen hundred; communicant members nearly one hundred and sixty thousand. The

amount of money raised during the past two years, to carry on the benevolent operations of the Church is estimated at four hundred and twenty-five thousand dollars.

Dr. Baugher from the Committee on our Literary and Theological Institutions, reported that these institutions were making progress in the increase and spiritual health of the students, as well as in the improvement of the funds, and were doing a great work for the Church. There are, at present, six Theological Institutions, seven Colleges, seven Academies or High Schools and seven Female Seminaries, four Homes for Orphans and an Infirmary, sustained by Churches in connexion with the General Synod. The Committee express the opinion, deliberately formed, that the prosperity of the Church depends largely upon the thorough education of both sexes, and that our ministry cannot be too thoroughly trained, or too profoundly indoctrinated in the Word of God as set forth in our doctrinal standards. They deprecate the thought that our ministry should not make progress intellectually with the intellectual progress of the age, and believe that the greatest calamity which can befall a Church is an unconverted and uneducated ministry.

Dr. Diehl, from a special Committee, to whom the interests of the Illinois State University were referred, presented a report, on the importance of this Institution to the Church, as well as to the general cause of education in that section of the country, in which it is located. Resolutions were proposed and adopted recommending the Synods and Churches in that immense region, extending from the Wabash to Lake Superior and embracing so large a part of the Northwest on the Mississippi and Missouri rivers, to concentrate their efforts, as much as possible upon this Institution, until it is firmly established; also commending the enterprise to the increased liberality of our churches in the older States, and expressing satisfaction with the measures taken by the Synods of Illinois to supply the wants of our Scandanavian brethren.

From Dr. Mann's Report on Correspondence with the German Evangelical Church Diet it appears that the General Synod's letter to that body was most kindly received and the hope is expressed, that friendly relations may be continued by correspondence and the interchange of delegates. The communication from the Diet approves of the suggestion proposed by us, in reference to emigrants from Germany receiving certificates of church membership, and also gives the assurance that the Church governments of Germany are do-

ing every thing in their power for the spiritual improvement of those emigrants leaving the Fatherland. It concludes with kind wishes and the blessing of God upon the labors of our Church in this country. C. W. Schaeffer, D. D., Rev. F. W. Geisenhainer and H. H. Muhlenberg, M. D., were appointed to represent the General Synod in the next Church Diet.

A report was presented by Dr. Reynolds, from the Committee appointed to examine the proposition on the publication of the *Tune and Hymn Book*, called the *Evangelical Psalm Book*, prepared by Rev. J. A. Seiss, Dr. McCron and Rev. W. A. Passavant, recommending that the General Synod give its sanction to said publication, provided a per centage be received on every copy sold; also that the book be so arranged that it can be conveniently used in connexion with the General Synod's Hymn Book, upon which it is based, and that the General Synod, at its next meeting, or within three years, have the right, should they see fit, to buy, at a fair price, the stereotype plates, &c., of said book. After several hours discussion, the subject was indefinitely postponed. There were many things uttered in commendation of the work, and its design and plan were approved. It was said, that the tunes selected and set to the hymns were excellent and adapted to the sentiment of the hymn, and the whole work was executed with taste and judgment. The impression was, that the influence of the book would be good in promoting congregational singing. But there were objections made to the General Synod endorsing the work, because it was not merely a *Tune*, but also a *Hymn Book* and its introduction into the Church would interfere with the General Synod's Hymn Book, which is a source of revenue to the Church; also, because the use of the two books in the churches would occasion considerable confusion, as the hymns are differently numbered and various changes have been made in the phraseology of the hymns in the new book; and in addition, the new book was much more expensive than the General Synod's present work, and could not, therefore, supplant it without great difficulty and serious complaints on the part of the congregations.

Isaac Sulger, Esq., from the Hymn Book Committee, presented a detailed and satisfactory report, showing that the amount of premiums paid General Synod during the last two years was upwards of $3,000. Resolutions were adopted, giving the control and management of all the publications of

the General Synod to the Hymn Book Committee, requesting the present publisher of the Liturgy to transfer the copy right to said Committee, directing the Committee to make an equitable arrangement for the disposition of the large edition of the new issue of the Catechism now in the hands of the publisher; also authorizing them to issue proposals and contract for the publication of the several editions of the Church Hymn Book on terms most advantageous to Synod. The Committee selected by Synod for the ensuing two years, are Isaac Sulger, Esq., J. J. Cochran, W. A. Wisong, Dr. D. Luther and Dr. H. H Muhlenberg.

The relations, existing between the General Synod and our *Board of Publication*, were continued, and Rev. C. A. Hay and Rev. G. F. Krotel appointed as the Synod's representatives on the Committee of Publication. The Synod instructed the Board to prepare and issue, at an early period, a Sunday School Hymn Book which is regarded as a great desideratum in the Church. The Board is also recommended to consider the propriety of publishing a Sunday School paper to be issued monthly.

Resolutions were passed by Synod, expressive of sorrow occasioned by the death of Col. Tressler, delegate elect to this body, from the Central Synod of Pennsylvania, and of sympathy with the bereaved family in their affliction; also in favor of the Church Extension Society and specially commending the strong claims of the Church at Davenport to the attention of our Pastors and congregations.

The Synod received and accepted an invitation to visit the Orphans' Home and Infimary in Pittsburg, under the care of Rev. W. A. Passavant. The members were gratified with what they saw and heard and, in a unanimous resolution, expressed their satisfaction and commended these institutions to the confidence and liberality of our people. An invitation was also received from the Trustees of the House of Refuge, to visit the institution under their control, which the Synod was compelled reluctantly to decline, in consequence of the pressure of business.

A committee, consisting of Drs. Reynolds, Stohlman, Bachman, Sprecher and Rev. H. Borchard, was appointed to take into consideration the condition of the German population of North America, and to report at the next meeting of the General Synon.

Drs. Pohlman, Morris, Baugher, Schaeffer, Schmucker and C. A. Morris, Esq. were also appointed to devise a plan, by

which the business, of the General Societies, connected with the General Synod, may by transacted in connexion with that of the General Synod; and Drs. Pohlman and Baugher and Prof. Stoever were appointed to codify and arrange the Bye-Laws, rules of order, and standing resolutions of the General Synod. Both these committees are to report at an early session of the next Convention of General Synod.

The following resolutions were proposed and adopted in reference to the formation of new District Synods:

Resolved, That inasmuch as one object of the formation of the General Synod is to promote union, harmony and love among the different portions of the Lutheran Church, therefore, in the reception of Synods formed out of existing Synods, the General Synod require that the separation be amicably effected, and that the evidence of this amicable separation be found in the printed minutes of the Parent Synod.

Resolved, That when a Synod makes application for admission into this Synod, the Constitution and Minutes of said Synod be submitted to a committee, who shall report on the conformity of the same with the Constitution of this Synod.

Resolved, Also, that the General Synod again earnestly recommend the District Synods, in connexion with this body, to adopt a uniform rule requiring ministers and congregations to unite with the respective Synods, within whose bounds they may be located.

During the convention of the General Synod, our various benevolent societies held their usual meetings and transacted a large amount of interesting business. The proceedings indicated a vitality, a zeal and an activity never exceeded in the history of our Church, and showed the strong hold these different objects of benevolence have upon the hearts of our people and their earnest desire to prosecute more vigorously than ever these enterprises so closely identified with the progress of our Zion and the advancement of the Redeemer's kingdom.

The *Parent Education Society* which is the oldest of all the benevolent institutions and second to none in importance, held its regular meeting and listened to the reports of its officers. The Corresponding Secretary, Dr. Baugher, presented the report of its Executive Committee, estimating the whole number of Beneficiaries sustained by the Lutheran church in connexion with the General Synod at one hundred and seventy-two. These young men are in various stages of progress in their preparation for the Gospel ministry. There

being a surplus of $326 in the Treasury of the Parent Society, it was voted as an appropriation to the Illinois Education Society, which was reported as heavily embarrassed. In the evening after the delivery of effective addresses by Rev. A. C. Wedekind, Rev. D. Steck and Dr. Kurtz, an addition of $500 was made to this sum so as to extinguish the entire debt. The Society also decided to cancel the notes of those brethren, who have received aid from the Society, and who have been engaged ten years in the active duties of the Lutheran ministry. Rev. Dr. Krauth, Jr., was appointed to deliver a discourse before the Society at the next meeting of the General Synod, and Rev. J. A. Seiss, alternate.

The Biennial report of the Foreign Missionary Society was read by Rev. J. Z. Senderling, which represents our Mission in India as being in a prosperous condition, and occupying a permanent basis. Whilst there is much to encourage, the recent removal by death of Rev. W. E. Synder, who was so earnestly engaged in the work, and whose services were so efficient, awakens a feeling of deep sadness. Others, we doubt not, will be raised up to take his place. The cause, through the Divine blessing, will not be abandoned. "The workman dies, but the work goes on." Several German missionaries who were in the employ of the Leipzig Missionary Society, have offered their services to the *Executive Committee*, who are authorized to receive them in connexion with the mission, if a favorable report is given concerning them. A mission in China is also contemplated, and so soon as the door seems to be opened for our church to commence operations in that populous country, the committee are directed to inaugurate the necessary arrangements. Our Church is awakening to her duty with regard to the evangelization of the world, and entering with renewed zeal upon the missionary work. At night the anniversary exercises were held. Interesting addresses were delivered by Drs. Pohlman, Schaeffer, Strobel, Diehl and others, and several hundred dollars raised for Foreign Missionary purposes.

Rev. Dr. McCron read the report of the *Home Missionary Society* from which it appears that the Society has been doing a good work, especially in the West, and much more could have been accomplished if the requisite means had been furnished. The Lutheran Church in this country possesses a most interesting and extensive field for Home Missionary operations. At the very door the material is presented for active and laborious effort in the thousands of emigrants that

have special claims upon our attention and sympathy. The Executive Committee were again authorized and instructed to appoint a General Superintendent, whose duty it shall be to superintend the whole work and who shall have power, with the approbation of the Executive Committee, to employ the services of exploring missionaries. At night the public exercises took place and appropriate addresses delivered by Dr. Harkey and Professors Conrad and Weiser. A collection in aid of the cause was lifted and upwards of three hundred dollars received, part of which was specially given to the Chicago Mission, for their Church repairs.

The *Church Extension Society* also held its business meeting, C. A. Morris, Esq., in the chair. The object of this society is to aid feeble churches in procuring edifices, by loaning them the money for several years without interest. It has already disbursed about ten thousand dollars and has at the present time, over one thousand dollars in the Treasury. Much good has been accomplished through this agency, but much more might have been effected, if the funds would have been adequate to meet all the applications for relief presented. The report of the Executive Committee was read and its course approved. Resolutions were also adopted commending the claims of this Society to the liberality of our churches, and proposing that collections, in aid of its object, be taken up annually, on the 31st of October, or the Sabbath nearest that day. The attention of the Executive Committee was directed to the wants of several embarrassed churches and they were likewise instructed to procure an act of incorporation for the Society, conformed to the provisions of its Constitution.

The meeting of the *Publication Society* was held and various items of business transacted. An important change was made in the Constitution, by which the Society will always hold its regular meetings at the time and place of every Convention of the General Synod, instead of annually, as formerly proposed, thus identifying itself more closely with the General Synod, and the Church throughout the whole country. An interesting report of the Society's operations during the past year was read by Rev. T. T. Titus, the Corresponding Secretary of the Board, showing a high degree of prosperity. A house has been purchased as a permanent depository for the Society's publications and the sale of books and stationery. Several new works have been published by the Board, which have been favorably and kindly received by the

Church. Rev. B. Keller is still giving to the Board his faithful and valuable services as General Agent and is every where meeting with the most encouraging success. At night the anniversary services were held and appropriate addresses delivered by Prof. Springer, Dr. McCron and Rev. R. A. Fink.

The *Historical Society* also assembled for the transaction of business. The report of the Corresponding Secretary was read by Dr. Morris, from which it appears that several valuable additions were made to the Library, during the past two years. The President, Dr. Schmucker, represented the Society as making progress in the direction for which it was established. A large number of new members was secured and resolutions were adopted, requesting our ministerial brethren to institute search within their charges and elsewhere for manuscripts and publications, relating to the Lutheran Church in this country, also the Secretaries of the several Synods, to collect a complete set of their Minutes and forward them to the *Curator*. The Ministers of our Church are also urged to prepare a brief statement from the Church records in their charges of the date of the formation of each church, the successive Pastors in charge, the present number of communicants, the language or languages employed in public worship, together with any important events in its history, and sketches of the life of the Pastors, and forward the same to the *Curator* at Gettysburg, Pa. Prof. Stoever was selected to deliver the next biennial discourse before the Society with Dr. Morris, as alternate.*

*We add for reference the names of the business Committees of these several General Societies:

Parent Education Society—*Executive Committee*— Drs. Krauth Schmucker and Schaeffer, Profs. Jacobs and Muhlenberg, Rev. Messrs. J. R. Keiser and M. J. Alleman; *Corresponding Secretary*, Dr. Baugher; *Treasurer*, Prof. Stoever.

Foreign Missionary Society—*Executive Committee*—Drs. Pohlman and Strobel, Rev. Messrs. J. L. Schock and W. N. Sholl; *Corresponding Secretary*, Rev. J. Z. Senderling; *Treasurer*, M. Buehler.

Home Missionary Society—*Executive Committee* Drs. Kurtz and Morris, and Rev. Messrs. C. H. Hersh, G. H. Brandau and H. Stokenbridge, Esq.; *Corresponding Secretary*, Dr. McCron; *Treasurer*, J. R. Drege.

Church Extension Society—*Executive Committee.*—M. Buehler, A. T. Chur, I. Sulger, J. Monroe and Dr. M. C. Kreitzer, *Corresponding Secretary*, Rev E. W. Hutter, *Treasurer*, W. M. Heyl.

Publication Society—*Board of Publication.*—Drs. C. W. Schaeffer and Mann, Rev. Messrs. Keller, Hutter, Seiss, Wenzel, Albert, Titus

In conclusion, the Synod also passed a series of resolutions complimentary to the Pastor and congregation of the Lutheran church, and to the citizens of Pittsburg, whose generous hospitality had been enjoyed by the members. Thanks were likewise presented to the Railroad companies, to the officers of Synod and to the reporters of the Pittsburg press.

Provision was also made for the publication of the Minutes in the English, German and Swedish or Norwegian language. The Synod then determined by ballot the place and time of its next Convention. Lancaster, Pa., was chosen as the place and the third Thursday of May, 1861, as the time for the next meeting. After some parting remarks by the President, and the usual devotional exercises, the Synod adjourned with the Apostolic Benediction.

Thus terminated the largest Convention of the Lutheran Church, ever held in this country. Its deliberations were characterized by a spirit of harmony, forbearance and Christian kindness truly admirable and highly creditable to the Church. The discussions disclosed freedom of thought and earnestness of feeling and exhibited an ability which would have done honor to any ecclesiastical Convention in the land. The General Synod, assembled in the city of Pittsburg, in the Spring of 1859, will long be remembered as one of the most interesting and pleasant in the history of the Church and presenting the most encouraging prospects as to the future of our beloved Zion, whilst, in the language of the President, "the personal kindness, the social and domestic enjoyment, the Christian sympathy and fellowship, will even among the scenes of our own homes, continue to stand high and prominent among our most grateful recollections."

Sentman, Ehrehart, Hay, Krotel, Drs. C. F. Schaeffer, Krauth, Jr., Sprecher, Morris, Diehl, Messrs. Bremer Houpt, Reichert, Frederick, Miller and Dr. H. H. Muhlenberg.

Historical Society—*Executive Committee*—Dr. Schmucker, Profs. Jacobs and Stoever; *Corresponding Secretary*, Prof. F. A. Muhlenberg; *Curator*, Dr. C.F. Schaeffer.

ARTICLE VIII.

BACCALAUREATE ADDRESS.

No. VIII.

Baccalaureate Address, delivered at the Annual Commencement, September, 1842. The Class consisted of Messrs. F. A. Barnitz, E. Breidenbaugh, J. A. Brown, A. Height, A. J. Karn, J. Kohler, W. McMillan, G. Parson, F. Pfahler, B. Sadtler, P. G. Sauerwein, M. Sondhaus, A. G. Weddle.

THE question was once asked of an ancient Philosopher, At what price will you educate my son—when he made it known, the reply was—for less I can purchase a slave: "Purchase him then," said the philosopher, "and you will have two." In this way did Aristippus express his conviction of the advantages of education. It is true that many may not know and may underate them. This is very frequently the case with those, who themselves are destitute of education. We may maintain, without apprehension of contradiction from the intelligent, that he who has, in the providence of God, been enabled to attain what is embraced under this term, has reached a position of commanding importance. Such, young gentlemen, is yours! You have gone through processes—you have been submitted to influences—the effects of which having been subjected to the approved mode of decision have authorized your endorsement as educated men. To this class, you have been pronounced worthy to be added, and the ceremonies of this day are a recognition of your claims, and the authoritative announcement to a host of witnesses. To you, it is a most eventful epoch in your earthly history. It is a stage in your great journey towards another world. It is the transition point from one great relation of life to another. It is a change of your companionship. It is an elevation to a fraternity of long duration, of great worth, of mighty influence, the ancient and respected fraternity of the educated.

As you have formally entered this class, and are prepared with parchment and seal and signature to prove it against the world—availing myself of the last opportunity that I can claim to speak to you—I propose to say a few words, concerning the responsibilities of educated men—con-

sequently concerning your responsibilities. It might be made a question, whether responsibility is not uniform, and in all cases equal. The question must be answered in the negative. It is different in different circumstances. Not only outward arrangements, which are not under our control, but likewise internal characteristics have an influence upon it. The abstract question calls for no extensive discussion. We may assume that it varies, and if the assumption be looked upon as unauthorized, it will be justified, we presume, by what we shall say in illustartion of our theme—the responsibilities of educated men. We remark, 1st, That much has been given them. We refer not to original capacity, for in this there may be more equality between the learned and unlearned than in the improvement of what has been granted. It is in the instruction which educated men have received, the superior opportunities of cultivating their minds and hearts—the learning that they have treasured up—that they are in advance af others. The difference between an educated and uneducated man is this: His mental faculties are more fully unfolded, they have been more strengthened, they are better prepared for the purposes for which they were given—the acquisition and application of truth—than those of an uneducated man. Knowledge, which is the great pursuit of every rational being, has been mastered to greater extent than in the case of such as have not been trained in the schools. All this may be regarded as a trust from the Great Being, who has made us capable of those things and furnished us the means of accomplishing them. It is treasure committed to our care, for which an account must be rendered to him who has made us the stewards of them.

The great business of life is to increase in knowledge and virtue. There are other subordinate interests, but this is the one great, absorbing interest, transcending in magnitude and value every other. It may be inferred from man's intellectual nature, and it may be deduced from those moral endowments by which he is so strikingly discriminated from the rust that perishes. Regarding this as an incontrovertible position, it may be asserted upon the basis of it, that the educated man is better prepared than others to make inroads into the field of science, and gather trophies from day to day. The ability to comprehend truth in the various forms in which it is presented, to retain and to employ it, depends upon education. If those educated men come up to their privileges, and their privileges here have all the force of imperative du-

ties, they must stand in advance of others in knowledge, and the fruits of knowledge, piety and virtue. It would be disgraceful, in the extreme, for them to fall below others, to permit those who are so far in the rear to pass and run ahead of them. Feel, young gentlemen, that you are called upon to be distinguished for attainments both intellectual and moral, if you would meet fully the responsibilities of your position. Much has been given you. Much is reasonably required of you. Let not the question be asked you: What do you more than others? More you must do, or you are faithless to what has been done for you. You do not by any means attain what you should. Life does not, however, merely involve contemplation, acquisition. Our business is not exclusively to prepare ourselves for future enjoyment or for future action, and never to enter upon it, or to call out our resources. That man mistakes his who is ever preparing and never acting, seeking truth unremittedly and never making any application of it.

There are duties which devolve on us, in regard to our fellow men. The revelation which teaches us love to ourselves, teaches us to love our fellow men. We must do good to all men, especially to those who are of the household of faith. The brightest names, in the history of man, stand conspicuous among deeds of benevolence towards their fellow men. Jesus went about doing good. The Apostles did the same. Others in all ages have imitated them. All have left an example. You should follow their steps. Our talents are not to be hid in a napkin, they are not to be buried in the earth, or hid under the bushel. They are to be employed for the glory of God, and the good of man. Woe be to him, who fails here. It would be better for that man that he never had been born. God have mercy on the poor wretch who wastes noble powers and fine attainments in dishonoring his Maker and cursing his brethren, in propagating falsehood and peopling the regions of the damned! Such are, indeed, serpents, a generation of vipers. How can these escape the damnation of hell? Since then educated men know more and have greater facilities for acquiring knowledge than others, it is reasonably expected of them that they will perform more perfectly the great duties of life in all its relations than others.

If they fail here—well may it be asked what have they gained by their studies and the time devoted to the acquisition of knowledge, and the funds expended by them. We

should hesitate in our eulogistic representations of the advantages of education, if we did not feel most deeply persuaded, that this is the way for man to rise to the very highest eminence of moral excellency, and to become an ornament of his race by the beauty and sublimity of his virtues. If we did not in this way place ourselves in the way of obtaining whatsoever is lovely, and whatsoever is of good report, our labor would be lost. I believe that the whole intelligent universe expects of you and holds you responsible too, for a devotion to the best interests of your fellow men and an energetic prosecution of it, scarcely to be thought of in the case of others, to whom as less has been given, less will be required of them. I know that the very means of good with which you have been entrusted may be perverted, you may employ them in evil, but God forbid! for there is a day of reckoning and fearful must be the retribution of righteous heaven against such. We are not left to conjecture the dread catastrophe. It has been written in the book of God. It has been spoken by an unerring voice. Bind them hand and foot and cast them into outer darkness—there shall be weeping, wailing and gnashing of teeth. To enlist your affections, as well as your judgment, in favor of your duty, as thus briefly expressed, it may be remarked: If you do not exceed others in knowledge, religion and the promotion of human happiness, you will be more criminal than they. Guilt will not only exist but it will be aggravated, and the consequences of guilt will be felt with ten-fold force. O how will conscience condemn and torment him, who knows that his Maker's gifts have been desecrated to unworthy ends, and applied to purposes subversive of good! What forebodings of terror here, what bitter and unavailing regrets, when the Summer is past and the harvest over! When too we rise from the bed of death and see our Maker face to face, how shall we then appear?

If we fail in our duty, we bring reproach on education. It has not found universal favor. Its pretensions are not admitted by all. It is best defended by showing its power in real life. Failure, then to do this, must be injurious and weaken the evidence for the excellence of mental training. Whatever arrests the onward march of education does the deepest injury to man. Far be it from us to throw barriers in its way, or to impede its course. If we do, we inflict an injury of immeasurable extent on deathless spirits. We do this too positively by our increased ability to do mischief. Talents and learning, employed in the service of the Father

of lies, have been a withering blight upon the family of man. Their influence has been perpetuated from age to age. No philanthropist, no man who has the fear of God in his heart, can look at these ravages of education directed into an improper channel, without mourning over them with intense sorrow, and praying to God that others may be delivered from the perils of warring against their species with the instruments which God has given them to diminish sorrow and promote the joy of the earth. May you, young gentlemen, deeply feeling your responsibility, be exempted from the remorse of wasted powers, and may no blood-bought souls rise up in Eternityto charge upon you the deep damnation of depriving them of happiness and heaven!

But we must not detain you too long. The time has come, and we must leave each other. Go then, beloved youth; go into the world which is ready to receive you; go into it under the influence of the principles which you have imbibed in your *Alma Mater*; go into, it deeply sensible of your responsibilities, and no wishes that we can form concerning you will be frustrated! You must do well; honor must attend your path, usefulness characterize your life, happiness be your portion—not that fleeting bliss whose origin is earth—but that nobler, purer, whose birth-place is the throne of God, and which is lasting as the deathless spirit of man.

Much have you to do, and short is the time in which it is to be accomplished. Address yourselves then to the work. Labor whilst it is called to-day. Spend your strength for that which is good. Bestow your labor on that which satisfieth. Remember always that your part is performed in the presence of that God, who has assigned it. The character assigned you in the drama of life is not an inferior or insignificant one; it is honorable, it is dignified, it is that of the Educated. Your business is to perform it so that you may satisfy yourselves. Whatever it may be, and each one will have his own part to perform, it is required that it should be so done as to secure the approbation of God, for he is greater than our hearts and knows all things. The hour has come. The audience is assembled. The bell has rung. The curtain is up. Enter upon the boards. Be prepared to hear the internal *prompter*, conscience, fitted for its work by the illumination of Christianity and, till the signal is given, persevere in your work, and yours will be the applause of the righteous and pure, from the God of the Universe, down to the humblest of his rational creatures!

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

Commentary on the Gospel of John. By Charles P. Krauth, D. D. Philadelphia: Smith, English & Co., No. 40, North Sixth street. New York: Blakeman & Mason; Barton, Gould & Lincoln. Edinburgh: T. & T. Clark, No. 38, George street.—1859.

Some years have elapsed since we became acquainted with Tholuck as a Commentator on the Sacred Scriptures, and our introduction to him was through the medium of the 1st Edition of his Commentary on John. In a series of expository lectures for the congregation which was then under our care, we read him carefully and combined with him that Lampe, of whom he says: "This Lamp, it is true, has been set in a huge frame, hewn shapelessly out of abstract logic and unaccommodating theology, but has nevertheless been employed by subsequent Commentators, to a large extent as a light to their feet." We were then highly delighted with the profound erudition, the exegetical tact and the deep piety of the author. The work was characterized by the most varied learning, abounded in beautiful illustrative citations from the fathers, and displayed throughout a spirit cast in a mould truly Johannean. The translation by Kaufman did not escape our notice, but being under no necessity of using his aid and discovering some inaccuracies in it, it received no special attention. In the mean time, edition after edition has appearee, until it has reached the 7th. Our attention was directed to the 6th edition, the translation of which was proposed by the house which has now brought it out, and found it entirely a new work. In the interval between the 1st and some of the later editions, the great Straussian Verwirrung had occurred. The mythical theory of the Gospel had been proposed, and the genuiness and authenticity of various portions of the New Testament Canon, disputed and denied. All this, the Protean forms of Rationalism in its later metamorphoses, opened the way for entirely new discussions and defences in the exposition of John. Tholuck with true Christian heroism met the enemy and with the masterly skill has he driven him from the field. This new state of things rendered necessary an entire change in his expositions and has not only increased its size, but greatly enhanced its value. It is the sixth Edition which has been translated with such additions, from the 7th, which appeared after the translation had been completed, as were considered valuable. The trans-

lator has occasionally added a note for further illustration and additional information. He has likewise, in an extended preface, given an account of the author and the different editions of his work which will be read with interest.

The value of John's Gospel in the Sacred Canon, is understood by all who have studied it. It stands without a rival. Well might the noble, the devout Claudius say of it: "I love best of all to read in St. John. There is in him something so perfectly wonderful—dusk and night, and the quick lightening throbbing through them! The soft clouds of evening, and behind the mass the big full moon bodily! Something so sad, so high, so full of presage, that one can never weary of it. When I read John, it always seems to me that I see him before me, reclining at the Last Supper on the bosom of the Lord, as if his angel held the light for me, and at certain points would place his arm around me, and whisper something in my ear. I am far from understanding all I read, yet John's idea seems to hover before me in the distance; and even when I look into a place that is entirely dark, I have a presension of a great, glorious sense, which I shall some day understand and hence I catch so eagerly at every new exposition of John." A fine translation and a noble testimony of a great heart, now Classic in Germany, to the transcendant merits of the beloved disciple. The translation appears to have been made with great care. It reads smoothly and may be regarded as eminently successful. So far as we have examined it we have found it entirely free from Germanisms, and think that it has lost nothing in the transfusion which is lower praise than was awarded by a learned German Professor, who expressed to us the judgment after careful comparison, of the translation with the original, that it frequently surpassed the original in clearness and beauty.

We hope that this work will meet with a ready sale, and particularly in our Church. Lutherans have been called upon frequently to engage in labors of this kind—here is a response from a Lutheran. Tholuck on John is now offered in an English dress—a work sound—orthodox on all the vital doctrines of Christianity, breathing the purest Christian spirit, a terrible scourge to Rationalism of every shade, and a powerful persuasion to a holy life.

Finding that we have some spare space, we give from the translator's preface the following extract:

"A fifth edition of the original was issued in 1837, the year after the appearance of Kaufman's translation. In the four years which had intervened between the fourth and fifth editions, so much that was important in the interpretation of John had made its appearance, that Tholuck felt it a duty to remodel his work, especially in the portion extending from the thirteenth chapter to the end. The number of pages, however, was reduced by the greater compression of the style, and the omission of some

of the citations. In 1834, the second edition of Lücke's Commentary had been published, bearing on every page the evidence that the ten years which had elapsed since the appearance of the first had been faithfully used by its author. There was less fire, but far more light and clearness in the work in its new form. There was a general thoroughness, acuteness and finish of treatment displayed in it, yet it was less independent than the earlier edition, not reverential enough in its estimate of Divine revelation, and very unequal in the exposition of different parts. A second edition of the second part of Olshausen's Biblical Commentary had also appeared in 1834. The peculiar charm of this work, which is as familiar now to the English student as to the German, is that it is *one outgushing* of the inmost soul of its author—it has a *unity* and *freshness*, which have made it dear to many who would turn with indifference from works which might justly lay claim to more *thoroughness*. In the preface to the fifth edition of his Commentary, Tholuck gives what he regards as its distinctive character in its relations to these masterly works: 'Were I to express what I regard as the outward relation of my Commentary to the two with which its spirit is most in affinity, I mean the Commentaries of Lücke and of Olshausen, my statement would be this: the Commentary of Lücke pursues at large the learned investigation of many points, especially of critical ones; mine limits itself to meeting the most imperative wants of the preacher, the candidate, and the student, with the effort in every part to present the very largest amount of matter in a small space. To the work of Olshausen, mine stands in this relation, that while in his the grand aim is to present the *thought in its unfolding*, mine to the same degree has regard to the historical and philological needs of the classes of readers just mentioned. Their labor as little makes mine superfluous, as mine does theirs. And though in general we exhibit a unity of theological tendency, yet there is an individual diversity, so that one part of the world of theological readers will feel more drawn to one of us, and another part to another.'

With all their various changes, these editions were nevertheless not so radically different as to affect the identity of the work. But between the appearance of the fifth edition (1837,) and of the sixth, (1844,) a revolution in the criticism of the Gospel had taken place. The works of Strauss (1835,) and of kindred writers, the masterly vindications by Neander and others, which they called forth, and the appearance of an extraordinary number of books of high merit, bearing on the interpretation of John, had made it necessary that the sixth edition should be newly elaborated from beginning to end. Not only did Tholuck perform this labor thoroughly, but he enriched his work by new researches in neglected portions of ancient mines, so as to make it an ampler store-house of

the old, even while he was bringing to it fresh treasures of the new. Though much of the matter of the other editions was dropped, and what was retained was compressed as much as possible, yet the new edition embraced nearly fifty pages more than the latest of the old. This edition the writer was induced to translate at the request of the publishing house of Smith, English & Co., Philadelphia. Regarding the work as one of science, not as one of art, he has believed that the mere graces of style should be freely sacrificed where such a sacrifice seemed to be demanded by exactness in reproducing the author's meaning. The work of Tholuck has been revised throughout, his references of almost every kind have been verified, and in a number of cases corrected. As a convenience even to the scholar, and as an indispensable aid to others who may use the work, the numerous citations in the learned languages are accompanied by a translation. The writer has made various additions, which will be found indicated at the points at which they are introduced.

The translation was commenced in 1854, and was sufficiently advanced to have been furnished for the press in 1855. Various causes led, however, to a postponement of its publication to the present time. Meanwhile a seventh edition of Tholuck's John made its appearance. It will not be necessary to state its distinctive features, as the author's preface to it will be given. From this edition important additions have been made, which are indicated by the bracket, [ ]. Two Appendixes of valuable matter have also been made from it, for the first of which the writer is indebted to the kindness of Prof. T. F. Lehman, of this city. As the translation comprehends the whole of the sixth, and so much of the seventh edition, it claims, in this combination, an advantage over either edition of the original, as in the seventh much of the most valuable matter of the sixth is omitted, under the supposition that the reader has access to the earlier editions.

Though the labor of translation has been carried on amid the duties and interruptions connected with the pastoral office, yet it is hoped that a conscientious care has so far overcome these difficulties that the defects will be found rather in the form than in the substance of the work."

History of the Old Covenant from the German of J. H. Kurtz, D. D., Professor of Theology at Dorpat. Vol. I. Translated and annotated and prefaced by a condensed abstract of Kurtz's Bible and Astronomy, by the Rev. Alfred Edersheim, Ph. D., author of "History of the Jewish nation," Translator of Chalybaeus' Historical developments of speculative philosophy, &c. Edinburgh: T. &

T. Clark, 38 George St., for sale Philadelphia: Smith & English; Vols. 1st & 2d.

The high estimate which we make of the eminent divine, whose History of the Old Covenant now appears in a translation, is known to our readers. Dr. Schaeffer's translation of his sacred History has been received with great favor and made him extensively known in our country. A profounder and more extensive work is the one before us, covering the same general ground with the Sacred History. The learning is profound, the discussions thorough, the literature rich, the piety evangelical. The translator's preface will furnish a correct conception of the work and his own labors:

"It is not only with the feelings, common and natural in a translator towards the original, or a writer towards his authorities, that we introduce this volume to the theological readers of Great Britain and America. A repeated perusal of its contents has convinced us that it is one of the best contributions towards the explanation of the Old Testament with which Germany has enriched our common theological literature. Comprehensive and trustworthy in its information, exhaustive in point of research and learning, fresh and vigorous in thought and style, throughout marked by sobriety and good sense; above all, thoroughly evangelical in its tone, it may safely be recommended as a text-book to the student. Even where we differ from our Author—as on some points, we frankly confess, is the case—his views deserve and require careful examination. In our days and circumstanees a thorough and believing investigation into the claims and the teaching of the Word of God is more than ever necessary. Such studies will be materially aided by the fresh light which Dr. Kurtz has been able to shed upon an important part of the Bible. It may be proper to add that the translation has been made from the *second* German edition (1853,) and that the notes added by us have been rendered necessary by the progress of Biblical investigation since the date of its appearance. They bear chiefly on the *literature* of the subject, and have been supplied in view of the *minimum* necessary, not of the *maximum* desirable.

We have prefaced the volume by a condensed abstract of Dr. Kurtz's 'Bible and Astronomy,' a work in which he endeavors to harmonise the Biblical account of Creation and of man with the results of Astronomy and Geology, and which may, therefore, be regarded as strictly introductory to the 'History of the Old Covenant.' When we say that we have condensed 585 pp. of the original (4th edition, Berlin 1858) into 130 pp., the reader will understand, and, we hope, make allowance for the difficulty of our task. At the same time, we venture to think that we have not omitted any one part or argument likely to interest or to be useful to British readers. We have endeavored to give all that is introductory to

a 'History of the Old Covenant,' and that in the very language of the Author, though we have condensed his phraseology. We shall only add that Dr. Kurtz's scheme, without committing ourselves to particulars, seems to us the only sufficient and satisfactory solution of the Geological and Astronomical difficulties, connected with the Mosaic account of Creation.

May this work, in its present form also, aid those who make the Old Testament a subject of critical study—above all, may it be the means of laying open more of those hidden treasures which the Head of the Church has deposited in the Sacred Volumes!

The Life of John Milton, narrated in connection with the Political, Ecclesiastical and Literary History of his time. By David Masson, M. A., Professor of English Literature in University College, London. With portraits and specimens of his hand writing at different periods. Vol. 1st, 1608—1639. Boston: Gould & Lincoln, 59 Washington street—for sale, Smith & English, Philadelphia.

Rarely, if ever, have we met with any thing in the department of literary biography, which delighted us so much as this great work. We thought we knew much about the sublime bard before, but our knowledge, particularly of his earthly life, and especially his University career, has been greatly extended. The learning is profuse, the details necessarily tedious, but then there is a rich compensation in the powerful and graphic representations of the great subject. Episodes of the most exciting character, in reference to others, distinguished in literature and science, are introduced, and the scene of action is the city and the country, England, France, Italy. At one time we have before us the eminent Dutchman Grotius, the Jurist, the Diplomatist, the Exegete, the defender of the faith once delivered to the saints, the man of incessant labor who dies the death of the Christian and says at the end: *Eheu perdidi vitam, operose nihil agendo.* Galileo, the persecuted, but deathless in his renown, is among the figures that pass before us in these entrancing pages. It is not merely a history of Milton, but of the times. In common with others we look anxiously for the remaining volumes. We are sure that the enterprising publishers will gratify us as soon as they possibly can.

Lectures on Metaphysics. By Sir William Hamilton, Bart. Professor of Logic and Metaphysics in the University of Edinburgh. Edited by the Rev. Henry Longueville Mansel, B. D., Oxford, and John Veitch, M. A., Edinburgh. Boston: Gould & Lincoln, Washington street; for sale, Philadelphia: Smith & English.

The eminent Metaphysician, *facile princeps*, in his day amongst Eng-

lish Metaphysicians, and destined to take a very high rank in the line of profound and successful students of the human mind, distinguished by uncommon learning, great analytical power, fine taste and high moral principles, appears here in a systematic development of his views on our mental constitution and the speculations which in ancient and modern times have appeared in regard to it. So far as we have been able to read it, it has afforded us great satisfaction, although some of the positions may not receive endorsement after a further probation.

His terminology, though different from that in use, is not pedantic and expresses clearly the various movements of the internal Kosmos. No one who has pursued metaphysical studies can fail to be gratified with this able work, and to read it with profit. It will certainly be, as it ought to be, in great demand.

The Limits of Religious Thought examined in eight lectures delivered before the University of Oxford, in the year 1858, *on the Hampton Foundation.* By Henry Longueville Mansel, B. D., Reader in moral and Metaphysical Philosophy at Magdalen College., Tutor and Late Fellow of St. John's College. First American, from the third London Edition, with the notes translated. Boston: Gould & Lincoln, in Washington street; New York: Sheldon & Co., Cincinnati: George S. Blanchard.—1859.

The production of a mind kindred with that of Hamilton, applying great metaphysical acumen and extensive learning, to the refutation of infidelity in its recent forms and supporting the revelation of God in its unsophisticated disclosures. Well calculated to repress dogmatism on the one hand and rationalism on the other, it aims at a happy mean between the one and the other, and does much, we think, to repress human pride, the pride of a false philosophy and to extend the glory of God and to sustain devout emotions in the human heart. The notes, although some of them are given up to expositions of the views of an unintelligible transcendentalism, are, as a whole, very valuable, and the value is enhanced by the English dress in which they appear. We recommend the work very cordially, not as light, but as most profitable reading, tasking the cogitative powers, but amply remunerating the laborer.

The Kingdom of our Lord Jesus Christ: a practical exposition of Matthew. 16, 19–28; 17; 18; *Mark*, 8, 27–38; 9; *Luke*, 9, 18–50. By the Rev. William Wilson, Minister of St. Paul's Free Church, Dundee. Edinburgh: T. & T. Clark, 38 George street; London: Hamilton, Adams & Co., Dublin: John Robertson; Philadelphia: Smith, English & Co.

This practical exposition of important passages in the New Testament

embraces Chap. 1. The Kingdom founded. Chap. 2. The Cross and its bearers. Chap. 3. Glimpses of Glory. Chap. 4. Christ the Light and Strength of the Church. Chap. 5. Self-discipline and the aids to it. Chap. 6. Church discipline and government.

Evidently the work of a mind well stored with Biblical learning. The book itself eminently practical, though exhibiting the results of scientific study, will be found good, both for head and heart.

The Great Concern: or Man's Relation to God and a Future State. By Nehemiah Adams, D. D., Pastor of the Essex Street Church, Boston. Boston: Gould & Lincoln, 59 Washington street; for sale Smith, English & Co., Philadelphia.

Dr. Adams is well known to the American public. His productions are popular and useful. The subjects in this volume are: 1st. Instantaneous conversion. 2. Justification, and its consequences. 3. Our Bible. 4. Scriptural Arguments for future endless punishment. 6. God is Love.

The Essential of Philosophy, wherein its constituent principles are traced throughout the various departments of Science, with Analytical strictures on the views of some of our leading Philosophers. By the Rev. George Jamieson, M. A., one of the ministers of the Parish of old Machar, Aberdeen. *Tum demum scimus, cum causam cognoscimus.* Edinburgh: T. & T. Clark, 38 George street; for sale Smith & English, Philadelphia.

We shall not live, till Metaphysicians cease to dispute. Sir. Wm. Hamilton is not to be undisputed master of the field. He has well cudgeled others, and in his turn he must be subjected to the *experimentum crucis.* Liberty and necessity have had many a hard battle and they will have some more. The rights of common sense are keenly disputed but expelled with a fork they will nevertheless return. But we ought to hear Mr. Jamieson. He is fairly entitled to it. We hope to give his deposition more amplitude of recognition than we have yet time for, and invite our readers, who are fond of Metaphysics, to follow our example.

St. Augustine: a Biographical Memoir. By Rev. John Baillie, Gonv. and Cain's Coll. Cambridge. Author of the "Life of Adelaide J. Newton," "Memoirs of Hewitson," "Life Studies," &c. New York: Robert Carter & Bros., No. 530, Broadway—1859.

The life of the great Church-father named above can never lose its in-

terest to either the mere theologian, the minister of the gospel, or the Church in General, and whosoever succeeds in presenting a well drawn and truthfully colored portrait of a character so eminent in all the various relations of man to the word of reconciliation and the institutions of grace in the church, confers a great and lasting benefit upon God's people in all places and in all ages. To present such a picture is the design of the work before us; not a learned monograph and critical dissertation for the theologian, but a simple photograph of the man as a reckless youth, an obdurate sinner, a humble convert, a devout disciple, a faithful and earnest preacher, a devoted bishop, an eminent saint, suitable to be set before and to be appreciated by the great mass of christian readers. The portraits here drawn of Monica, so firm and unwavering in her fidelity to her maternal duty and in her faith in God, and of her illustrious son, the object of so many prayers and tears and of such rapturous joy, are more full and complete than we have yet seen them in any popular memoir in the English language. St. Augustine is permitted, as far as practicable, to be his own biographer, in his own language, by means of copious extracts from his Letters, and especially from his Confessions; and we have here the great Church-father exhibited in his daily outer and inner life—in his progress from the depths of sinful license to the heights of christian holiness: a portraiture in which are gathered" the various features of the MAN, as these were to be found scattered up and down different books and documents, and also were to be detected in his Letters, and especially in his well known Confessions. To every member of Christ's church; however learned or unlearned, a biography like this is replete with the highest interest and the best of all instruction, that of eminent example.

Christ and the Inheritance of the Saints, illustrated in a series of Discourses from the Colossians. By Thomas Guthrie, D. D., Author of "The Gospel in Ezekiel," "The City, its Sins and Sorrows," etc., etc. New York: Robert Carter & Brothers.—1859.

It has been said by one well informed on the subject, that among all the Scottish clergymen there is none who more nearly fills the vacancy created by the demise of Dr. Chalmers, than Dr. Guthrie, the author of the work named above. The great theme announced on the title-page is presented in the work itself in a series of XX Discourses of singular eloquence and power. These discourses breathe a most earnest zeal for the conversion of sinners and for the firm establishment of professors in the knowledge and love of the truth; they are thoroughly pervaded by a devoutly evangelical spirit; searching and close in the application of Scripture-truth to every shade of character, they blaze with the fires and glow with the ardor of a fervid eloquence, while they instruct, charm,

awaken and persuade, by a copiousness of illustration perfectly marvellous. Discourses like these cannot fail of producing profound impressions and lasting effects; and while they will prove highly suggestive to preachers, they cannot be read by any otherwise than with delight and profit.

Expository Thoughts on the Gospel. For Family and Private Use. With the Text complete, and many Explanatorg Notes. By the Rev. J. C. Ryle, B. A., Christ Church, Oxford, Rector of Helmingham, Suffolk; Author of "Living or Dead," "Wheat or Chaff," "Startling Questions," "Rich or Poor," "Priest, Puritan and Preacher," etc. St. Luke, Vol. I. New York: Robert Carter & Bros., 530 Broadway.—1859.

This volume is a continuation of the "Expository Thoughts on the Gospel," of which two volumes have been already published. The object of the work is three-fold: "to produce something which may meet the wants of heads of families in conducting family prayers,—of district visitors, in reading to the sick and unlearned,—and of private students of the Bible who have neither large libraries nor much leisure." These three classes, of which the second is peculiar to the English church, the author has constantly kept in view, having their wants continually before his eyes, and omitting whatever would be unsuitable to them. In the explanatory notes here appended to every portion of Scripture expounded, the author aims to throw light on the difficult passages, to aid those readers who do not understand the Greek language, to quote passages from approved writers, which throw light on subjects under discussion, to combat existing false doctrines and heresies, on every occasion, and to point out the answers to them which the text Scripture supplies. With these ends in view, consistently and intelligently pursued, the author has produced a work which will secure the approbation of all earnest and inquiring readers of Scripture. It is well adapted to lead to and promote a more reverent, deep-searching study of the Scriptures, which is so much needed in our day. It is calculated to communicate a clearer knowledge of Christ, as a living Person, a living Priest, a living Physician, a living Friend, a living Advocate at the right hand of God, and a living Savior soon to come again; and we commend it most cordially to all classes of readers in the Church, as replete in most valuable instruction, and in matter, edifying to the soul, and readily available to those whose duty it is to conduct family worship, or to instruct advanced classes in Sunday Schools.

A Manual of Elementary Chemistry, Theoretical and Practical. By George Fownes, F. R. S., late Professor of prac-

tical Chemistry in University College, London, from the 7th corrected edition; Edited by Robert Bridges, M. D. Philadelphia: Blanchard & Lea.—1859.

In the edition before us, this work has been thoroughly revised, and adapted to the present improved state of the science.

Having, in former years, used it with satisfaction as a text-book for class instruction, we are pleased to see it come to us again, in an improved form. We take great pleasure in recommending it as a work, which, in a comparatively small compass, embraces all that is needful, in theory or fact, for those who are desirous of making themselve acquainted with the great principles of this interesting and important branch of Natural Philosophy. In consequence of its numerous practical suggestions, it is particularly adapted to the use of Medical students.

The Gospel according to Mark explained. By Joseph Addison Alexander; New York: Charles Scribner.—1858.

Dr. Alexander's reputation as an expounder of the Sacred Scriptures has been so thoroughly established that it seems almost superfluous to direct attention to the present volume. His commentaries are of great value and the Library of a Theological student cannot be regarded as complete without them. He has the learning, industry, patience and good common sense, which admirably fit him for the work to which he has devoted himself. A feature of the work before us is that the Second Gospel is expounded without any reference to Luke and Matthew, as a history complete in itself, intended to accomplish a specified purpose and to produce a definite impression. This Gospel is regarded as eminently adapted to prepare the reader for the study of the other books, and it is suggested that it be read before any other as the best introduction to the regular and systematic study of the New Testament. The notes are more full than in works of a similar design. The volume is made complete in itself. Nothing has been left to be supplied by reference to other authorities, perhaps unknown or inaccessible to the student of the present work.

The Theology of Christian Experience, Designed as an Exposition of the Common Faith of the Church of God. By G. D. Armstrong, D. D., Pastor of the Presbyterian Church of Norfolk, Va. New York: Charles Scribner.—1858.

This work is designed to present to the reader the essential points of our holy religion in reference to which evangelical Christians are united,

to serve as a guide to the young in his study of God's word and to give distinctness and consistency to the views of the more experienced. The subject under discussion has occupied the thoughts of the author to a greater or less extent during a ministerial life of twenty years. Dr. Armstrong is a clear, evangelical, earnest writer, and we believe his work will be productive of good.

Discourses on Common Topics of Christian Faith and Practice. By James W. Alexander, D. D. New York: Charles Scribner.—1858.

The author of this volume is well known as a faithful pastor, an accomplished scholar and an eloquent preacher. These discourses will not detract from that reputation. They possess vigor of thought, clearness of expression, richness of illustration, a strength and grace, not often surpassed. They are a simple, lucid, earnest and elegant exhibition of the great truths of the Gospel, of a practical tendency, replete with passages of great beauty and force, the production of a gifted mind, which must be acceptable to all true, earnest Christians.

The Power of Prayer, Illustrated in the Wonderful Displays of Divine Grace at the Fulton Street and other Meetings in New York, in 1857–58. By Samuel Irenæus Prime. New York: Charles Scribner.—1859.

This is is an exceedingly interesting volume, furnishing not only an authentic history of the origin and progress of the meetings which have excited so much attention throughout the country, but it also presents some remarkable facts, illustrative of the power of prayer, the written proof that God is the hearer and answerer of prayer. It contains, too, the narratives of most interesting cases of awakening, many striking incidents in Christian experience and wonderful exhibitions of the grace of God in the conversion of sinners. The Church is under obligations to Dr. Prime for gathering together and placing on permanent record what should be preserved for the edification and arrangement of God's people in time to come. No one can read the work without the conviction that it is a solemn as well as a blessed privilege to offer up our petitions to the throne of the Heavenly grace, that God is willing to give his Spirit to them that ask him and that believing prayer is sure to be answered. We have read the book with deep interest and we believe that it cannot, wherever it is read, fail to do good.

Memoir of Rev. David Tappan Stoddard, Missionary to the Nestorians. By Joseph P. Thompson, D. D., Pastor of the Broadway Tabernacle Church. New York: Sheldon, Blakeman & Co.—1858.

We have been very much interested in this Memoir. It is one of the

most pleasing and valuable biographies we have ever seen and we think no one can peruse its pages without instruction and profit. The subject was a most lovely Christian, deeply imbued with the Missionary spirit, and earnest and laborious in the great work to which he had consecrated his powers. In his brief career among the Nestorians there are afforded decided proofs of his sincere piety, ripe scholarship and extensive usefulness. Dr. Thompson has executed his part with great ability. He has embalmed in our literature one who is worthy to live in the affections of the Churches and who has not inaptly been designated the second Henry Martyn.

Sermons to the Churches. By Francis Wayland. New York: Sheldon, Blakeman & Co.—1858.

These Sermons are from the pen of an eminent Divine, whose productions have always excited a deep interest. They were delivered in different places, and on various occasions and are written in the author's best style, earnest and impressive, with much plainness and simplicity but with great precision and force. Without coinciding with the author in every sentiment which he expresses we believe the volume is timely and will do good in producing a more consistent and exemplary profession of religion and more earnest personal efforts for the conversion of sinners.

Spurgeon's Gems. Being Brilliant Passages from the Discourses of the Rev. C. H. Spurgeon. New York: Sheldon, Blakeman & Co.—1858.

The brilliant thoughts and most graphic pictures of the youthful preacher, who now enjoys so high a reputation in this country, are to be found in this volume. It is said that more than a hundred volumes of his writings have been already circulated here, and the demand for them is constant—a certain indication that they have taken a strong and permanent hold upon the public mind.

Sketch Book of Popular Geology. A Series of Lectures read before the Philosophical Institution of Edinburgh, with Descriptive Sketches from a Geologist's Portfolio. By Hugh Miller, with an introductory resume of the Progress of Geological Science within the last two years. By Mrs. Miller. Boston: Gould & Lincoln—1859.

This is another admirable volume from the pen of the distinguished Hugh Miller, and will, undoubtedly, prove a most acceptable offering to those who are interested in the study of Geology. The work presents the geological history of Scotland—and with Scotland of the world—in

simple and clear language, with a great amount of anecdote, incident and literary reference, so characteristic of all the productions of the author. A rational account is furnished of the manner, in which all the strata of the earth's crust have been formed from the foundation of unstratified granite and gneiss to the alluvial deposits of the surface, precisely the kind of information persons desire to possess. The book is a valuable contribution to geological science and will tend to awaken in many minds habits of practical observations in their rural rambles.

The Popular Cyclopœdia of Biblical Literature Condensed from the larger work. By John Kitto, D. D., F. S. A., assisted by Rev. James Taylor., D. D., of Glasgow. Illustrated by numerous engravings. Boston: Gould & Lincoln—1859.

This has been before the public for some time and is regarded by competent critics as the most favorable work of its kind ever published. It contains the results of the last and most recent investigations in Biblical literature and is designed not only for clergymen but for the religious public generally. It furnishes a vast amount of matter on almost all Scriptural subjects in a condensed form, presented in a very intelligible and satisfactory manner. We have referred to a number of articles on a variety of subjects, and have been gratified with the accuracy and fulness of the information given.

The Harvest and the Reapers. Home work for all and how to do it. By Rev. Harvey Newcomb. Boston: Gould & Lincoln—1858.

This volume is intended to awaken an interest in personal efforts for the conversion of sinners and to suggest some plans for directing these efforts. It is the result of considerable thought and extended experience. The statistics of the religious institutions are given; also important suggestions for bringing the Gospel within the reach of every one, and judicious counsels in connection with the subject of prayer. It is an admirable little work for those who are anxious to do good and will be useful wherever it is circulated.

Aimwell Stories. Jessie; or Trying to be Somebody. By Walter Aimwell, with illustrations. Boston: Gould & Lincoln—1859.

We have already directed the attention of our readers to this interesting series. We know of no books so instructive and attractive to the juvenile reader. While their great aim is to induce the young to lay well the foundations of character, to win them to virtuous and noble

deeds, there is, with the moral lessons inculcated a great deal of curious amusing and useful information, presented. The special object of this volume is to kindle in the heart a pure and noble ambition and to encourage especially the children of misfortune and poverty to strive for that "good name" whose price is far above rubies and that "conscience void of offence," which is of still greater value.

Quaint Sayings and Doings concerning Luther. Collected and arranged by John G. Morris, D. D. Author of "The Blind Girl of Wittenberg," etc. Philadelphia: Lindsay & Blakiston.—1859.

This work is the result of much reading, and displays a considerable knowledge of the character and writings of the Great Reformer. Dr. Morris has rendered very great service by this valuable contribution to the literature of the Church and the volume, we are certain, will not only command the attention of the members of our own communion, but will be sought after by all Protestant Churches, who, of late years, more fully appreciate the character and labors of the greatest man Providence has given to the world, since Apostolic times.

Men of the Olden Time. By Rev. Charles A. Smith, D. D. Author of "Illustrations of Faith," "Exposition of Mark & John." Philadelphia: Lindsay and Blakiston.—1858.

This volume consists of a series of Discourses, prepared for the pulpit on various Scriptural characters—Abel—Cain—Nimrod—Esau—Aaron —Balaam—Gideon—Elisha—Daniel,—designed to illustrate and enforce human responsibility to the law of love. It is an interesting contribution to the religious literature of the day and is worthy of the reputation which Dr. Smith, as a writer, enjoys. Its elevation of thought, beauty of style and evangelical tone will make it a popular and useful book for general circulation.

Poverty: Three Essays for the Season. By Charles P. Krauth, D. D. Pittsburg: Printed and Published by W. S. Haven.—1858.

These essays were originally prepared as an address before a Benevolent Institution and subsequently delivered in the Pulpit. The publisher, supposing they were adapted to practical usefulness, and would advance the cause of Christian charity, obtained the consent of the author to their appearance in the present form. In addition to the beautiful and attractive style in which Mr. Haven has executed his part of the work, the volume abounds with sound doctrines and lessons of piety and mercy, which are in entire harmony with the teachings of the Sacred Book.

Addresses delivered at the Inauguration of William M. Reynolds, D. D. As President of the Illinois State University at Springfield, July 29th, 1858.

The principal part of this pamphlet is taken up with Dr. Reynolds' discourse on his induction into the Presidency of the University at Springfield. It is just the production we would expect from its accomplished author. The American system of Collegiate Education is ably discussed. Judicious, sound and appropriate sentiments are presented on this important question, such as cannot fail to commend themselves to the experienced teacher, expressed in vigorous and eloquent diction.

Blind Bartimeus: or the Story of a Sightless Sinner and his great Physician. By Rev. W. J. Hoge, Professor in the Union Theological Seminary, Prince Edward, Va. New York: Sheldon, Blakeman & Co.—1859.

This is an excellent volume, full of solid instruction and the very spirit of the Gospel. It is earnest and practical, characterized by great freshness and vivacity, and is admirably adapted for usefulness. The analogy of the blind man's sight, as given in the Gospel, and the recovery of the sinner from his spiritual blindness are most clearly and beautifully exhibited. It is an excellent book to be placed in the hands of those who have not yet been led to the Savior.

Daily Thoughts for a Child. By Mrs. Thomas Geldart. First American from second London edition. New York: Sheldon & Co.—1859.

This is a charming little book, full of thoughts, beautifully expressed in simple language for the daily perusal of the young, and designed to impress on their minds the principles of religion in a clear and practical manner. It is a kind of Bogatsky's Golden Treasury for juvenile reading and whilst the work is adapted to their capacities, it may be safely and usefully placed in their hands.

First Things: or the Developments of Church Life. By Baron Stow, Author of Christian Brotherhood, etc. Boston: Gould & Lincoln.—1859.

This volume gives the results of the writer's study of the Acts of the Apostles, presenting a series of facts in connexion with some of the First Things, in the Christian Church. Even on those points, on which we may differ from the author, it is interesting to know the views of a man occupying Dr. Stow's position, and whose whole life has been devoted to the study of the Scriptures.

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ARTICLE I.

THE CHRISTIAN MINISTRY.

By Rev. Jonathan Oswald, A. M., York, Pa.

MINISTERS of the gospel sustain a singular and wonderful office. There is in some sense, a close affinity between preachers of the kingdom of heaven—true preachers of Christ and Christ himself. "He that receiveth you," said the Master, "receiveth me, and he receiveth me receiveth him that sent me." Matt. 10: 40. And again, to the seventy he said, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke 10: 16. All the offices of love and respect, of kindness and charity, then, which we show to the ministers of Christ, for Christ's sake, Christ reckons as done to himself on the one hand, and on the other, contempt of the messengers of the gospel, runs much higher than men are apt to imagine. They think it no great matter to slight or neglect the messengers of Christ; but that contempt flies into the face and authority of Christ himself, from whom is their commission, yes into the very face of God the Father, by whom Christ was sent. The Ἐκκλησία from καλέω—is the multitude who have "heard and learned of the Father," John 6: 45, for none but such will come to Christ, and none but those who *come* constitute his Church. But if a divine call —hearing and learning of the Father alone can induce men to come to Christ, or introduce men into light and life, much more may we conclude that a divine and holy vocation is requisite for an entrance into the office of the ministry. "And no man taketh this honor unto himself, but he that is called

of God, as *was* Aaron." Heb. 5: 4.. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." Acts 20: 28. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13: 2. Hence though we should pray the Lord of the harvest, to send more laborers into the harvest, yet should we beware, lest we should cause some to run before they are called; or in other words, we should have care lest we set about the multiplication of ministers just as sailors and soldiers are recruited. A crucified Christ can only be rightly and successfully preached, by a God-called—Christ-made, and not man-made minister. Such a one alone, will prove a faithful and true witness. He only will put on the garment of sack-cloth and wear it, who has by the cross of Christ been crucified unto the world and the world to him. The rose of Sharon, it has well been observed, grows on a thorn bush and crowns it. The mystery of Christ is, that the loss of life saves it. The way of Christ, now, is the *via dolorosa*—from Caiaphas to Pilate and from Pilate to the place of Sculls.

Again, ministers of the gospel not only sustain a singular but a most responsible and solemn office. Their business is to proclaim a Savior to perishing sinners, and through him to direct them to that bright and better land in which the tree of life grows, where now the Cypress stands—in which there shall be no sounds of weeping, no tearful eyes, nor broken hearts. Their commission will soon be recalled—their work will soon be done. Their last sermon preached, and the last spiritual office performed. Then, to have been instrumental in bringing one soul to Christ will indeed be more refreshing than to have worn all earthly honors, and attained to all ecclesiastical pre-eminence. Fame must be a contemptible thing to dying ministers, and when their tongues are silent in the grave—when they can no more speak forth their awful message, how soon do their name and their memory fade from the earth! Out of sight, they are soon out of mind, thrust off like withered leaves by the green growth of spring. "Our fathers where are they? the prophets do they live forever?" "When some great man dies in the church, he falls like a mass from the mountain crag, which, bounding into the quiet lake, produces a great commotion, echoing among the silent hills, and surging its waves up along the troubled shore; but how soon all is quiet again!" and other

interests engross the public attention. But the ministers' account at God's tribunal, how overwhelming! They must lay open their souls beneath the light of the Judgment. Did they preach the truth? Were they faithful? Were their lives in harmony with their doctrine? Were they ambitious? Were they mercenary? Did they do all from love to Christ and souls? These are the questions which will interest the dying minister, and as they roll on his ear, the witnesses to reply will come along. Lost souls will be seen. Were they lost under his ministry, and through his unfaithfulness? The wailings of the lost will answer, Yes or No. Who can anticipate such scenes, and not feel that the ministry is a work of fearful responsibility? Happy are the ministers of God, who under many imperfections, have the consciousness of full integrity of purpose, and are therefore free to appeal to their people, and to summon them in as witnesses to bear record for them at the bar of Christ—who can say to or in reference to all their hearers, with Paul—"Wherefore I take you to record this day, that I *am* pure from the blood of all *men*." Acts 20: 26. Truly the ministry is a calling, singular, responsible and solemn, and two things, to mention no others, viz: *life* and *knowledge*, or piety and learning are grand requisites in one who desires the office of a bishop.

To do good in this world, apostate from God, in which sin, that interpolation from hell, has reigned nearly six thousand years, filling it with mourning, lamentation and wo and death and graves—to do good in such a world, our primary and chief concern and prayer and effort should be, to *be good*. If as preachers of the gospel, we would persuade men to accept of the truth as it is in Jesus, our own hearts must first have come under its hallowing, saving influences—our own souls must be fully imbued with its power. An impious minister may indeed utter an orthodox creed—proclaim a pure gospel, and so even as sometimes perhaps to be profitable to others. Why not? The facts and data being given, it has been observed by another, a man may play with the terms of theology as with the terms of algebra. There is nothing to hinder a clever reasoner if he apply his mind to the subject, from working out a doctrine as he would work out a syllogism, from putting a point in theology as happily as a point in philosophy or law, or from throwing the lights of fancy, illustration, eloquence, around any of the high themes of religion as vividly as the clever special pleader around the most secular arguments or appeal. The experience of all

mankind in all ages has shown how possible it is for a man to draw fine fancy pictures of the beauty of virtue amidst a life that is sadly unfamiliar with her presence, to utter pathetic harangues on charity with a heart of utter selfishness, and to declaim on purity and self-denial, whilst living in sloth and luxurious self-indulgence. The truth of God may thus be studied as a mere intellectual exercise, and preached as a feat of rhetorical address, whilst yet the premises of the preacher's high argument are utterly foreign to his own godless experience. Like a sick physician, the preacher may prescribe, perhaps successfully, to others for the disease of which himself is dying. But, to be duly effective, truth must not merely fall from the lip, but breathe forth from the life; it must come, not like incense from the censer that only holds it, but like fragrance from a flower, exhaling from a nature suffused with it throughout. The doctrines and principles taught, in order to manifest their inherent efficacy, must be known and reproduced, not in mere logical order and system, like dried specimens of plants in a naturalist's collection, but with the fresh waving fragrance of the living plant or flower—pervaded by the vital sap, unfolding to the sunbeams, and fanned by the breezes of heaven. A godless life will neutralize the effects of otherwise the most eloquent pulpit efforts. The considerations, arguments and truths of the minister whose public instructions are not supplemented by the silent teaching of a holy life, must, to a great extent, fail in true effectiveness. To exert real power over other men's minds and hearts, what you speak must not only be true, but true to you. A christian life is understood where men either cannot or will not understand any other mode of teaching—it will convince where all else fails in producing conviction. It reaches to depths and heights; and to secret recesses perfectly inaccessible and impenetrable to all other agencies the minister of the gospel may employ. Living goodness, is the eloquence of the soft sunshine when it expands the close-shut leaves and blossoms—a rude hand would but tear and crush them; it is the eloquence of the summer heat when it basks upon the thick-ribbed ice—blows would but break it; but beneath that softest, gentlest, yet most potent influenc, the hard impenetrable masses melt away. *Optimus est orator*, says Tully, *qui dicendo animos audientium et docet, et delectat, et permovet.* But the sermons of the preacher without life or piety, however eloquent he may otherwise be, will never enlighten the understanding, please the

imagination, and influence the affections of the people to whom he ministers, as with it. *Living goodness* is the best, the most effective orator.

But to proceed—the gospel of Christ is not a proposition to be proved by a chain of reasoning, a theorem. It is not an invention of man, but a revelation of God. It is not an argument, but a testimony. Faith receives it, not reason. Its result is life, not knowledge. "The words I speak unto you," said Jesus, "they are spirit and they are life." "Knowledge puffeth up, charity edifieth." The gospel which the minister of Christ is to proclaim—to teach and preach is not a philosophic exposé of the fabric of creation, providence and grace, spread open to reason: for *faith* is the evidence of things not seen, and consequently by faith we *understand* that the worlds—τους αἰωνας—the dispensations of creation primarily and chiefly, and of providence and grace, consequently, were framed by the word of God, so that the things which are seen were not made of things which do appear. By faith we understand, hence not by reason and experience. Sin, like mephitic vapors, suffocates the intellectual powers, and reason gasps, in ghastly and abortive attempts to inhale from pestilential choke-damps the balmy inspirations of life. "The world by wisdom knew not God," 1 Cor. 1: 21. "The wisdom of this world is foolishness with God," 1 Cor. 3: 19. The Peripatetics walk, but not in Solomon's Porch. All this is true, but whilst it is so, it is true also, that preachers of the gospel are *messengers* of Christ, who are altogether unlike the couriers of earthly kings; these carry *sealed* despatches, which they may not and cannot read and understand —those (the messengers of Christ,) on the contrary, may and ought to *know*—"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the Lord of hosts." Mal. 2: 7.

Life or piety, however, *essential always*, and it is certainly the first and chiefest thing in the christian preacher, is yet insufficient without the requisite knowledge. Ignorance in the pulpit is a preposterous absurdity *per se*, and should neither be *encouraged* nor even *tolerated* in the Lutheran Church in this land and century. "Law," says Dr. Dwight, "has its pettifoggers; and medicine, its empirics; and both are means of deeply degrading the professions in which they appear. But these men are never employed in unfolding the truth of God, nor in pointing out the path to heaven. The sense of unfitness for the business in which they act, though

strong, is less deeply felt; their appearance, less public and regular; and the association of them in the mind with the sciences, into which they intrude, less uniform, alloying, and offensive. The *knowledge* which *Ignorance* is publicly to teach, will of course be believed to be narrow indeed," and thus the injury done to the cause of religion by an ignorant ministry is immense, by the contempt which their appearance as public teachers begets in the minds of many. Truth, it has been justly remarked, is prejudiced by illiterate preachers, as religion is divested of its beauty by fanatical excitement. One *learned* gospel preacher of vigorous thought, cultivated taste, and correct elocution, exerts a wider and more permanent influence over the sound sense and intelligence of the community, than a host of others of a different stamp. There may be no extraordinary means—but the regular services of the Sabbath are felt. There may be no hundreds admitted at once into the church, but ignorance is enlightened, the vicious reformed, the sceptical convinced, *and the church built up on its most holy faith*, while religion, operating in private, purifies the heart, moulds the temper, disciplines households, regulates business and sanctifies the charities of life. Excitement in things ecclesiastical, being the spirit of the age, or the order of the day in many localities, it is true that the kind of preaching required in some of our churches would seem not to demand a very large amount of *knowledge*, but it is true also, that only those ministers who to other requisites add *knowledge*, *permanently* command the love of the pious, the reverence of the low, the respect of the high and the interest of the intelligent. Ignorance is the effect of the fall, and the consequence of man's departure from the fountain of intelligence, and to say that God has ever sanctified, or consecrated it to his service, would seem to be a hazardous assertion indeed. Ministers, therefore, especially, should endeavor to break these shackles, get their minds enlarged, and stored with all useful knowledge. The Bible should be well studied, and that, especially, in the original languages. The scheme of salvation by Christ should be well understood, with all the various topics connected with it. And in the present day a knowledge of various other branches, history, philosophy, &c., &c., are peculiarly requisite. The ignorant preacher, or he who adopts his style, method or habits of preaching, is exhausted in a few years, his people become dissatisfied, and he must remove, or else the hundreds brought into the church under trans-

ient excitements, and only partially instructed, and defectively indoctrinated, are speedily dispersed. The danger moreover, it should be remembered, is great from the character of hearers in general, to those even whose preparatory literary course was respectable, to slide into the ranks of the *busy indolent*, and therefore ignorant preachers. Here, as in many things else, if our course be not onward and upward, it will be backward and downward. Hearers also, seldom forward to charge themselves with lack of perception, or with habits of inattention, are never backward to pronounce a discourse dull or unintelligible, which requires an effort to understand, but as it has been truly remarked, let one be delivered either in skipping, unconnected, short-winded, asthmatic sentences, as easy to be understood as impossible to remember, in which the merest common-place acquires a momentary poignancy, a petty tittilating sting from affecting point or wilful antithesis, or else in strutting and sounding periods, in which the emptiest truisms are blown up into illustrious bubbles by the help of film and inflation; and not a few will exclaim, "This is sense! this I understand and admire! I have thought the very same a hundred times myself!" Thus inferring that the less his pulpit preparation, the more he is prepared to preach; and consequently relaxing his mental efforts, depending for his favorable reception on the manner in which he presents a few common-places, from neglect to increase his resources, the preacher soon finds himself in the condition of the Israelites who were doomed to produce their number of bricks without straw. In a word—men who have enjoyed the requisite preparatory training, should be prayerfully on their guard against all seductions from whatever quarter, to abandon the habits of real profitable study which they had formed, perhaps at the expense of much money, time and toil. The church should beware of encouraging, fostering or in any way inducing habits of defective pulpit preparation, and also of the admission of ignorant and even of partially educated men into the ministry. The Education Society, in that commendable desire in a good cause of increasing its numbers and extending its influence, which is common to all voluntary associations, should be careful of not contributing to this evil, and Education agents and speakers, should beware lest by exaggerated representations and impassioned appeals—representations and appeals which the case does not warrant—should induce some to enter the ministry who had better choose, or remain in some other calling.

If an ungodly ministry is the deepest calamity, the greatest curse which can come upon a church—an evil which has a long and hideous train of evils following after, I do not know, but that an ignorant ministry should perhaps rank as next in the order of evils. And where is the difficulty to stop, when once the door is opened for it in the church? An ignorant minister may by his solicitations induce some, perhaps many of his converts to undertake the work of the ministry—the propagator re-produce himself in the propagated *manyfold*, and the offspring all bear the likeness of the parent. Moreover, should such a one become a Professor in an Institute which was founded by kindred spirits, it will readily be perceived, what a door would at once be opened for uneducated preachers. Then indeed would there be danger that men would "turn preachers, as the Nile breeds frogs, when one half *moveth*, before the other is *made*, and while it is yet *plain mud*," which we should all most earnestly deprecate in our church at this day.

Again, zeal is very important in the christian ministry, but if unaccompanied by, or unconnected with *knowledge*, it is really of little value, though the preacher should be ready, like the butcher whose mind was imbued with the spirit of Cade's reform, "to knock down sin as an ox, and to cut the throat of iniquity like a calf." Zeal cannot make amends for poverty of thought, feebleness of argument, and vulgarity of style. Where knowledge is wanting, though the preacher may have readiness and fluency of speech, yet must he repeat himself Sabbath after Sabbath. His texts may be different, and his plans and illustrations seemingly varied, yet "the same moveable head goes round, and like the toy for children, from which the same face looks out upon you, whether from beneath the crown of a king, periwig of a judge, or the cap of a hussar, so does the same idea obtrude itself on the audience, whether the subject be the love or the wrath of God—the requisitions of the law or the invitations of the gospel—the blessedness of heaven or the torments of hell." Mere zeal exhausts itself, and on what has the zealot to rely? Or the people become accustomed to his ebullitions, and how shall they be influenced? Zeal, moreover, often degenerates into acrimony and violence. A sweet christian grace it indeed is, said one, but like some other sweet things, if not carefully kept is apt to sour. Persons whose religion has been mere animal feeling, often relapse into indifference if not into infidelity. Is there not perhaps, a closer connection

between ignorance in the ministry and fanatical preaching, and between the latter and infidelity, than we are ordinarily aware? The tendency of such preaching at all events, and its accompanying measures, is at once, to diminish respect for religion, to destroy confidence in christian character, to divest the sanctuary of its sacredness and the gospel of its spirit.

Ministers must be intellectually qualified for their work. I do not simply mean that they must have at least a common share of intellectuality, but that which they have, must be trained, cultivated—they must have learning. How does a physician qualify himself? the Rev. Cecil asks and answers —It is not enough that he offers to feel the pulse. He must read, and acquire, and observe, and make experiments, and correct himself again and again. He must lay in a stock of medical knowledge before he begins to feel the pulse. But the minister is a physician of a far higher order. He has a vast field before him. He has to study an infinite variety of constitutions. He is to furnish himself with the whole system of remedies. He is to be a man of skill and expedient. If one thing fail he must know how to apply another. Many intricate and perplexed cases will come before him; it will be disgraceful to him not to be prepared for such. His patients will put many questions to him; it will be disgraceful to him not to be prepared to answer them. He is a merchant engaging in extensive concerns. A little ready money in the pocket will not answer the demands that will be made upon him. Some seem to think it will, but they are grossly deceived. There must be a well-furnished account at the bankers. The Holy Spirit's influence and assistance may, I apprehend, be expected by no minister who has voluntarily neglected a diligent preparation. Paul's direction to Timothy was: "Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all."

There is an immense moral and an immense physical universe, and these are linked together by numberless relations so as to form but one whole, for the latter has its pulse-throbs of life in the former, and from its connection with it derives all its vitality and importance; hence the preacher should have a large acquaintance with the facts and principles of science. "They form a vast store-house for the use of natural religion. They cast light upon and illustrate revelation." Science and religion are not hostile to each other, as some

have boasted, and as not a few good men even have sometimes feared; but, says Dr. Hopkins, Science and religion rising from different and distant sources are like two mighty rivers, sometimes seeming to run in opposite directions, but yet tending to empty their waters at the same point, into the same ocean. Already are they seen to approach each other; words of friendly salutation are exchanged across the isthmus which yet divides them, and the pennons which gleam from the vessels of those who float upon their surface, are found to contain mottoes of similar import. On the one it is written, "Great and marvelous are thy works, Lord God Almighty," and on the other, "Just and true are thy ways, O thou King of saints," and when these two currents shall unite, then there shall go up from the blended multitude, as the sound of many waters, the one undivided song of Moses and the Lamb.

Whilst, however, thus insisting upon the necessity of learning in the christian ministry, lest I might by any possibillity be misunderstood, I will here clearly state that which I apprehend the attentive reader must already have fully gathered from the preceding. Knowledge—learning is only secondary —life or piety, the first essential in the preacher. Study he should, and most diligently and prayerfully, not, however, for personal gratification, but all for the glory of Christ and the salvation of men. "The spirit of the true servant of Christ is not literature, but piety; not vanity or conceit, but lowliness of heart; not idle curiosity, but sound and solid knowledge; not philosophy but the Bible; not pursuit of natural discoveries, but the care of souls, the glory of Christ, the progress of the gospel; not science, but salvation."

But if life and knowledge, or piety and learning are such grand requisites in the ministry, then the church should offer hereto both the necessary encouragements and facilities. And what are the facts in the case? Our church, though far from being so pious, God-devoted, Christ-consecrated as she ought to be, yet I believe insists as much on vital godliness as any other christian community in our land. The character of the church in *one* generation, under providence, decides the character of the church in the *next*, or in the language before employed—the propagator reproduces himself in the propagated, and the offspring bears the likeness of the parent. A holy union with Christ, by holy espousals can alone make the church fruitful in the children of God. Our (the Lutheran) church insisting on true godliness as much as

any other, the encouragements to piety in all her membership, and of course in her ministry are equal to those in any other communion. *Absolute perfection* indeed we expect neither in ministers nor people in the present state. That would be folly. The infirmities of fallen humanity are everywhere, and in the Lutheran as well as in other branches of the christian church. All have their faults upon earth. Peter the apostle had his faults. Luther, who instrumentally shook the world, whose life was a drama, in which pontiffs and kings were but the shifting scenery—who under God bequeathed to us a Protestant church and an open Bible, had his faults, and to expect any to be a faultless people or preachers ere they are before the throne—ere their hearts shall beat with the pulses of immortality amid the life and light of the upper sanctuary, would be to look for that which never was and never will be realized on earth under the present dispensation. The fullest perfection there will indeed be for the church and people of the living God, but only when this orb, a fragment broken off from the continent of heaven by sin, shall be fully re-united with it, forming an integral part of the great realm of light, of glory and of life.

But does our church offer equal encouragements and facilities for the acquisition of knowledge? The young man looking forward to the ministry, has the strongest inducements to arm himself with all intellectual armor, to fortify himself with all the power which knowledge can impart, in consequence (to mention nothing else,) of the increase of general intelligence in the church, and hence his *certain* loss of influence without a position in this respect, equal to the best, or in advance even, of all the people among whom he may be called to minister in holy things. But the inquiry here is not so much what inducements, but what facilities the candidate for the ministry has in our church, for the acquisition of knowledge? We look around us, and witness the pleasing fact that literary institutions have arisen in our midst sufficiently numerous, and of a grade high enough to meet all the wants of the youth in our church, and of those especially, whose aim is the ministry of reconciliation. When I contemplate the institutions at Gettysburg, the Springfields, Roanoke, Newberry, &c., and consider those at their head, their learning, their activity, their energy and evangelical character, I take courage, and notwithstanding our difficulties (and they are peculiar and great,) I see as bright a future for our church as any other in this Western land, and

joyfully anticipate the day as not remote, when ignorance shall have fled from her borders, and "hard-shell sermons" crushed out from all her pulpits. Men, in their zeal to meet the wants of the church, may indeed occasionally, in their otherwise well meant intentions, do that which is really calculated to give her ministry a retrograde movement, but such is now, I apprehend, the *overwhelming impulse in the right direction*, that, like cowards in battle, they will be *carried forward* by the very impetuosity and press of their fellows. Ignorance has no advocates in the ministry of the Germanic churches of the Reformation; yet for reasons well known to us all, these churches have in this country, perhaps without any guilty fault of their own, been, shall I say, in some respects, sadly defective in general intelligence. Or if this should be regarded as too hastily spoken by some, I will say of the Lutheran church in this land with respect to general intelligence, what I once heard a mild Quaker lecturer say in reference to the wicked and their future destiny. He would not say that hell was their doom, but "You know, brethren, how it is with them—they are a sort of as it were left in the *back-ground!*" We then as a church may in this particular in this country have been somewhat in the "back-ground." But there is no necessity for our remaining there always. Nor shall we. A brighter day is dawning. The church is in this respect emerging into the light—is instinct now with activity and life, and as the blessing is on the busy, and sickles flash and sheaves stand thick where the plough has gone before, I doubt not but that in due time we too shall reap if we faint not. I have sometimes looked upon this deficiency as a walled city in our midst with bastions and citadel, which the church must level with the dust, or herself lie in hopeless bondage, and relative insignificance or perhaps even finally in utter ruin. About thirty years ago perhaps, after much preliminary debate and counsel, the church in good earnest began the attack at a distance with trench and parallel and battery, and now already she has breached the walls and blown down the gates, through which a living tide of educated men is flowing in, and if in the hot conflict with the foe, undiscouraged they press forward, neither asking nor giving quarter, the citadel also will soon be ours.

The facilities for the acquisition of knowledge by the candidate for the ministry in the Lutheran church are not only now sufficient, but ten times greater than they were a quarter of a century since, and no young man at this day, whatever

be his natural abilities, or whatever his zeal or piety, should be encouraged—I had almost said *permitted*—to enter the Lutheran ministry without first availing himself *fully of all* the advantages which the church now offers at a great expense, for the proper education of her preachers. There should be scarcely any instance in which the course of instruction is curtailed. Various conditions and circumstances have been assigned as sufficient cause for such curtailment, and among others advanced life. This, however, I regard as a grand, though common and popular error. Years confirm, fix, establish conditions of mind; and ignorance, as much as anything else, by long continuance, becomes habit or second nature. If seven years are required to prepare young men of fourteen or sixteen for the ministry, then those of thirty, especially if encumbered with family cares, instead of being licensed to preach after two or three years' study, ought to be retained for an equal, if not for a longer term of years. If truly worthy, the church should cheerfully sustain them until thoroughly prepared—until they are constituted workmen for the Lord's vineyard who need not be ashamed.

Finally, with reference to ministerial education in this age and country in our communion, I would yet add, that the Ev. Lutheran divine of the present generation, to say nothing of general Academic preparation, which is assured, should by all means be able to read the Sacred Scriptures in the original tongues. Without this there can be no certain exegesis of the Bible, no Hermeneutics, Homiletics or Polemics—nothing indeed in this behalf, which can be fully satisfactory to the conscientious teacher of religion. To study these branches, so necessary to a thorough theological education—so indispensable to the preacher—without a knowledge of the languages in which the Scriptures were written, is indeed to labor under the most serious disadvantages; and to *profess* to teach these, when either the teacher or the taught are unacquainted with Greek and Hebrew, is a pretence—a sham. Again, the Lutheran preacher should be acquainted with geography and chronology, so called sacred—with oriental customs, institutions and imagery—with history—church-history generally, and especially with the history of his own church. Finally, and in a word, he should be well instructed, and have a large, free and full acquaintance with the following subjects, namely:

1. *Religion*, i. e. with the historical and philosophical conception of religion—the origin and development of religion in the soul, and with religion as faith and knowledge, &c.—with dogmatic theology, and with the history of dogmatic theology.

2. *Bibliology*, embracing Revelation, the Sacred Scriptures and the Symbolical Books.

3. *Theology*, properly so called, which comprehends a right conception of God, Creation and Providence, the Holy Trinity, &c.

4. *Anthropology*, i. e. the state of innocence and the state of sin, &c.

5. *Soterology*, which according to Dr. Hase, treats "*De paterna erga homines lapsos voluntate.*"—"*De fraterna Jesu Christi reconciliatione.*" "*De gratiæ Spiritus Sancti applicatrice*" et "*De mediis gratiæ.*"

Embraced in this last requisite, there is one subject with which every Lutheran preacher should be fully conversant, in this age of Sacramental disquiet and agitation. A right understanding of the "*Christi Persona*"—of the "*Naturarum unitio et unio personalis*," or perhaps rather, the "*Communio naturarum et communicatio idiomatum*,"—could not fail to give clearer and juster views (and thus minister to the greater peace and harmony of the church) than it is to be feared, are now entertained by some in our communion. I, indeed, have no contest or dispute with any one, either in matters treated of in this article or in reference to anything else, but am merely exercising a privilege dear to every Lutheran, i. e. giving a free expression to my opinions. That there are those in our ministry now, whose theological learning falls below this standard, and who are yet prominent in name and place and influence, is true, but how much dearer would not be their name and how much greater their influence for good in the church, had their theological training been perfect; besides, any deficiency in others, in this respect, is no fault of mine, and certainly no argument—no good reason why we should not labor that the succeeding generation of ministers might stand on the shoulder of the present. Zealous men we want in the Lutheran ministry, who like Paul, would, if needs be, traverse the broad earth—sea and land—labor day and night to win souls for Christ. Bold men we want, who, like Luther, would fearlessly make war on anything—on everything—on all that is antagonistic to Jesus Christ, whether the antagonism be man or devil—Rome or Hell! Self-

denying and laborious men we want, like Wesley, who in the exercise of his calling, after sleeping on the floor for three weeks, could encouragingly say to his fellow laborer: "Let us be of good cheer, brother Nelson; I have one whole side yet, for the skin is off but one side!" All this is true, but it is true also, that we want men in the Lutheran ministry at this day (and it is a growing want,) who can do more than read the "*Ordo Salutis*," in Luther's Smaller Catechism, whether in the language of our adoption, or in the "*Mutter-sprache!*"

Finally, with as many as favor learning and piety in the Lutheran ministry, and even an increase of these grand requisites, my views fully accord. Should any one, however, be disposed to cavil or assail the sentiments expressed in this paper, there is of course entire freedom to do so on the one hand, and on the other, I can have no controversy with the man who prayed that the people might be "aninted with the *ile* of Patmos!" nor yet with him, who read Mark 13: 9. "But take heel (heed) to yourselves," and who after assuring his audience that he was not in favor of a new translation, took the liberty, as he said, of "transposin it thus—*Take to your heels*, for" as he furthermore remarked, "it certainly meant to flee away, and nothing else!"

ARTICLE II.

ENGLISH LUTHERAN HYMN BOOKS.

In the Evangelical Review for October, 1856, p. 264, we promised to give our views upon "*Lutheran collections of Hymns*" in the English language: that promise it is the design of the following article to fulfil. A considerable time has, indeed, elapsed since we committed ourselves to this work, but our delay has been occasioned not only by manifold other engagements, and a transfer of the scene of our labors from the mountains of Pennsylvania to the prairies of Illinois—the distance of a thousand miles—but also by the inherent difficulties of the subject.

English Lutheran hymns indicate a peculiar sphere of labor for the Lutheran church—a transition from one language and from one nationality to another. Lutheranism is

not, by any means, confined to any particular language, or class of languages. It is, indeed, common to speak of the Lutheran church as a *German* body, and there is no doubt that it has made a stronger impression upon the great Teutonic race than upon any other—that it pervaded every Germanic tribe like the atmosphere which they breathed, became the light of their mental vision, revolutionized their institutions alike of government and religion, has stamped its impress upon their wonderful literature, their modes of thought and forms of language, and is, in a word, the most potential element of their nationality. That part of Germany which could not be awakened by the trumpet tones of Luther to battle against Rome, or which, after an ineffectual struggle, sunk again beneath the dark fall of spiritual despotism, still exhibits its inherent weakness in its lack of intellectual and moral life during the three centuries which have since succeeded. The kindred tribes, too, of Switzerland and of Holland, of England, and still more the more closely related nations of the North—Denmark, Norway and Sweden—by their hearty reception of the great principles of the Reformation showed how congenial these doctrines were to the free and vigorous minds of the most intellectual nations that ever made their appearance in history.

But the Lutheran church is just as much at home in Denmark, Sweden and Norway, as it is in Germany—has, in fact, taken complete possession of every Scandinavian tribe and fragment of a tribe from the Cimbric Chersonese to Iceland, and from the North Cape to the Gulf of Finland. Finland also is as thoroughly Lutheranized as Sweden, and the same may almost be said of all the Russian provinces on the Baltic —Ingria, (St. Petersburg,) Livonia, Esthonia, and Kurland, as regards both their aboriginal and Germanic population. In Hungary also, Lutheranism has become the faith of a large body of the Magyars, (a Finnic Race) as well as Slavians and Wends. Bohemia and Moravia, though now containing but a little over 100,000 Lutherans, showed their attachment to the doctrines of the Reformation by the noble armies of its martyrs who cheerfully laid down their lives in defence of its holy truths:—it is only by the sword of Austria and the craft of Rome that Lutheranism has been suppressed in those lands. Hence it is evident that the Sclavonic races are no less ready to receive Lutheranism than the Germanic. Lutheran congregations and communities are also found in every quarter of the globe—from the extreme north to the

extreme south of Europe, where christianity exists—in Asiatic as well as European Russia—in Southern Africa and Southern India—in England and Ireland—in Australia and Greenland—in North and in South America. *Luther's Shorter Catechism* has, perhaps, been translated into more languages than any uninspired book that was ever written.

Even in the United States, where the great body of our church is Germanic, the German is far from being the exclusive element. Both the Swedish and the Dutch preceded it in order of time and the English is rapidly rivalling it in numerical force. Besides this, we have in this country Lutheran churches conducting their religious services in the Swedish, the Danish or Norwegian, the Bohemian and the French, to say nothing of incipient missions among our Indian tribes. As regards languages and diffusion over the earth, the Lutheran church may thus dispute with Rome the title of "*Catholic*," whilst by her evangelical doctrines she gives that indisputable mark of a true church of Christ, to which the Papacy can lay no claim whatever.

It is very common among us Lutherans who have so much to do with different tongues, to say, that it is a matter of no importance in what language the gospel is preached—which is doubtless true. But it *is* a matter of great importance that it be preached correctly, grammatically, idiomatically, in any language employed for the purpose. The apostles enjoyed the theological instructions and training, and listened for three years to the incomparable sermons of the most eloquent orator upon whose accents the world has ever hung. Yet they had, after all this, to go to school to the Holy Ghost, and to receive the most wonderful gift of His "*tongues of fire*," in order to qualify them to preach to the nations, "*every one in his own language wherein he was born.*" It is quite possible that although the Apostles were "unlearned and ignorant men," that is to say, not educated in the schools of the Rabbis, they yet had considerable knowledge of Greek and Latin, which were spoken in Judea at the time, as well as of their native language, the Syriac, which is so closely connected with the Hebrew and the Chaldee. But it was not merely a knowledge which would answer for the market-place and for their business as fishermen and carpenters, collectors of taxes or tent makers, that was here demanded. They were to proclaim the mysteries of the kingdom of heaven, and to reach the innermost recesses of the

soul of man, and for this the most perfect forms of language were obviously necessary. God would speak to man through men, and he must do it in human language. Hence the Holy Ghost also, with an inspiration infinitely elevated above poetic rapture, breathes his sublime thoughts into those simple, yet majestic words which burn into the conscience, and light up the soul with the glory of heaven. Although the Bible is divine, the word of God himself, it is yet the most perfectly human of all books. What other book is so translateable into all languages? Luther's translation is said to have fixed the German language, for purity, in which it may be used as a model, and the same thing is true of our English translation. So, too, the church of Rome pronounces the Latin Vulgate to be a perfect equivalent for the canonical scriptures of the Old and New Testaments. Nor was the Septuagint held in less esteem by the christians of the best ages of the church who used the Greek language as their vernacular—it is, in fact, the model of style for the New Testament writers generally. In a word, we mean to say that as the gospel was at first proclaimed, and is still recorded in the best forms of human language, so it must continue to be preached and taught.

To apply this more particularly to the Lutheran church and to the subject before us: If the Lutheran church will preach the gospel to all the nations of the earth, she must have "the gift of tongues"—she must address them in a language that is perfectly intelligible and that does not sound to them as the tongue of a barbarian. It is upon this principle that we explain the slow progress which the Lutheran church has made in the United States. The language of this country is *English*, and is destined to be so, as the experience of every decade more and more clearly demonstrates. The Dutch were the first colonists of New York and New Jersey, and their language was dominant on the Hudson and the Delaware for nearly half a century—but all their descendants in those regions are now speaking English. So it is with the French in Louisiana, and with the Spanish in Florida. So too it must be with the Germans in Pennsylvania, Ohio, Wisconsin, Missouri and Texas. Every year the German is declining in Pennsylvania, losing in the number of those who speak it and in prospects of permanence. It is true that German schools and German papers are multiplied, and the German population is becoming more intelligent and respectable, and, what is no less important, learns

more to respect itself. But all this does not prevent the progress of the English language among the German population. English schools are established in almost every school district, English churches are built along side of the German ones, or English preaching is introduced where only German was formerly heard; even the old Synod of Pennsylvania gives up the struggle, ceases to call itself "a German speaking body," and its proceedings are carried on regularly in English as well as in German.

We do not prétend to find fault with our German Fathers and friends for adhering so firmly and so fondly to their native tongue. It was natural, it was necessary that they should do so. They had a great work to perform in it and through it,—a work which could be performed in no other way. They are fully justified by the principles which we have just laid down—they were to preach to Germans, to those who thought, and lived and labored, and sung and prayed in the German language, and they could employ no other agency than the German language. And even if this had merely been the result of their warm attachment to the noble language of Germany, those whose hearts have been stirred by its lofty music would be slow to blame them.

But the Lutheran church in this country is becoming English, and, if it is to be a dominant power, to exert a strong intellectual and spiritual influence, must have the command of the English language. If it is to penetrate the soul and spirit of the English population, whether of its own sons or of "the strangers who are to join 'themselves unto them," it must wield "the sword of the spirit, which is the word of God," in the English language. We must here remember what St. Paul says in the fourteenth chapter of his first epistle to the Corinthians: "I would that ye all spake with tongues, but rather that ye prophesied:—I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me."

We have said that one great reason why the Lutheran church has not made more progress in this country has been her deficiency in the English language, and especially in the English language in all its strength and purity. No quality is more essential to a public speaker than purity of language.

Our German ministers felt this, and were naturally reluctant to speak in a language of which they had not a perfect mastery. Nor is it at all surprising that they had not such a command of the English language. It is no easy achievement to speak with equal facility in two languages, so that it is rather a matter of surprise that so large a number of our ministers have obtained such a mastery of them both as we find them to possess. We have, however, known but two or three men who were able to preach with equal facility and with decided elegance in both languages. It was, in fact, only after the establishment of exclusively English congregations, that a body of men with a perfect mastery of the English language made its appearance in the Lutheran church. Previously to this, all attempts at the introduction of the English language into the religious services, theology or literature of the Lutheran church, bear the unmistakeable stamp of a foreign, and especially of a German origin. It would be easy to show this by an examination of our Synodical Minutes, Catechisms, Liturgies, Histories, &c., but we content ourselves with the illustration afforded by our earlier Hymn books, to the examination of which we now proceed.

No part of divine worship is more essential than the singing of hymns; but a Lutheran church without hymns would be like a human body mutilated of its right arm. The Lutheran church came into the world with songs of sacred praise rising spontaneously to its lips. In 1523 Luther commemorated the martyrdom of the first confessors of the Reformation in the Netherlands, by his "*Song of the two Martyrs of Brussels*," (see this Review, Vol. 8, pp. 288 to 291), and in the following year appeared his first Hymn-book, (*Geystliche gesangk Buchleyn.*) Thus the renovated church began to praise the Lord in Hymns before it confessed him in the "*good Confession*" which it bore to his name and truth at Augsburg. How true the Lutheran church has been to this its original character in all subsequent time, it is needless for us here to show in detail—all the world knows that no other part of the church militant possesses such a golden treasury of hymns as the Lutheran church of Germany, which has also been communicated to Denmark, Norway and Sweden, to Iceland also, and to Finland, with but little change or deterioration. The hymns, as well as the liturgy and theology of Finland are a faithful copy of those of Sweden, and Sweden has re-produced all the standard hymns of Germany according to their original melodies, with a happy

fidelity and felicity which sometimes leave us in doubt which we should more admire—the original or the translation. The Swedish is a more musical tongue than the German, has a richness of vowel terminations and inflections that is more agreeable than the rough consonant and guttural ending of the German, and imitates every style of German versification with the most unconstrained elegance. The writers of original hymns among the Swedes, also possess the highest merit. As early as 1530 Laurentius Petri, not only translated Luther's hymns, but likewise composed original hymns of his own in the same spirit. In later times, Spegel, Arrhemius, Swedberg, Suebilius and others, gave the church a rich treasure of spiritual songs. Wallin rendered still higher service, not only by his original hymns, but still more by his careful revision of the older authors whose harshness and obsolete forms of expression he removed with great taste and judgment in his hymn book of 1819—in which, however, there are occasional out-croppings of the fashionable Philosophy and Rationalism of the day. The Norwegian approaches still nearer to the German, and, so far as we have examined its hymn books, derives a still larger proportion of its hymns from German sources. The names of the melodies or tunes are almost identical, so that one who looks over Harboe and Guldberg's hymn book, which is in general use among our Norwegian congregations in this country, might almost think that he had before him a German book, so far as the headings of the hymns are concerned.

That the Lutheran church in the United States should pursue a similar course when introducing the English language into the service of its sanctuary, is what we might naturally expect. It was so intimately associated with the German church, its daughter, and even a part of its living organization, worshipping in the same house and at the same altar, with the same pastor preaching in both languages, that we would naturally expect it to have the same liturgy and to praise God in the same hymns. Such was, in fact, the first movement of our anglicized American churches. *When* the English language was first used in the regular service of our American church, it is not very easy to determine. Henry Melchior Mühlenberg, who was another Paul in his ability to preach in all the languages which he encountered, as well as in his missionary zeal and activity, repeatedly delivered discourses in English, but we believe he nowhere organized an English Lutheran church, or even introduced the English

as a regular medium for the performance of divine service. But the Swedish ministers upon the Delaware had preached English for the Episcopal churches in that region even before the arrival of Mühlenberg in America, as early, perhaps, as 1734. To their own congregations, however, they still continued to preach in Swedish.

It was, in all probability, in New York city, that the English language was first introduced into the regular services of the Lutheran church in this country. The venerable patriarch Mühlenberg, to whom we have just referred, found a great demand for it in that place in 1751, and preached in it repeatedly. Still this was not received as the language established for the regular services of the church, as we find him recording in his Journal of May 23, that there was "complaint on the part of the German members of the church that they did not fully understand either English or Dutch," whereupon the Church Council resolved, "that preaching should be held every Sunday in both the Dutch and German languages," (See Pennsylvanische Nachrichten p. 440). The preaching appears to have been conducted alternately in these two languages in the morning and afternoon, with an occasional sermon at night in the English. Dr. Kunze, who went to New York in 1785, no doubt continued the same practice, but soon found it necessary to do something more. His first step appears to have been to call an English assistant, and in the year 1795 we find the Rev. Mr. Strebeck associated with him in that capacity. Mr. Strebeck was, therefore, so far as I am aware, the first pastor of an English Lutheran church in the United States. He also translated the Liturgy, Augsburg Confession and Luther's Shorter Catechism into English, and assisted Dr. Kunze in the preparation of his English hymn book, of which we shall presently speak. About the same time also, the English language had been introduced into some other Lutheran congregations in New York and New Jersey, as we learn from Dr. Kunze's statement in the Preface to his Hymn and Prayer book p. IV, as well as from his Preface to the "Sermons" of the lamented Lawrence von Buskirk, p. III, published in 1797.

How little the true relation of the English language to the Lutheran church in the United States was understood, even at this time, is lamentably illustrated alike by the remarks of Dr. Kunze in the Preface last cited pp. IV–VI, and by the action of the Synod of New York, or as Dr. K. there calls it "the Evangelical Lutheran Consistory" held at Rhinebeck on

the first of September, 1797, and which, according to the same authority, passed the following Resolution: "That on account of an intimate relation subsisting between the English Episcopalian and Lutheran churches, the identity of their doctrine, and the near alliance of their church discipline, this Consistory will never acknowledge a newly erected Lutheran church in places where the members may partake of the services of the said English Episcopal church." Need we wonder, after such action of one of our most respectable ecclesiastical bodies, that English Lutheran churches were so slow in making their appearance in New York and Philadelphia and other large towns where the Episcopalians soon had flourishing congregations, and that now so many of our English members and their descendants are in that communion?

Yet long before this, Luther's Shorter Catechism had been translated into English by the Swedish Provost von Wrangel, of Philadelphia, 1765, so had the Augsburg Confession and the Liturgy, and with this last, singing the praises of the triune God, who reveals himself in the glorious plan of salvation through Jesus Christ, was inseparably connected. Dr. Kunze's English Liturgy, in fact, comes forward only as an accompaniment of his English hymn book. It was thus manifest that the true Lutheran spirit was moving in the hearts of those who employed the English language, as they thus endeavored to give utterance to their religious emotions in the characteristic mode of the Lutheran church, that is to say in psalms and hymns, "*singing and making melody in their hearts unto the Lord.*"

It was the same spirit, doubtless, that gave rise to the "Psalmodia Germanica." Of this work we have already had occasion to speak in another place in this Review, (Vol. VII pp. 445, 447, 577, 578; Vol. VIII p. 263), but the position which we have given it at the head of our list of "English Lutheran Hymn books," requires some additional statements.

We have no evidence that the "Psalmodia Germanica" was originally designed as a hymn book for any particular church or congregation. But it is certain that it was, soon after its publication, used for this purpose by various Lutheran congregations in different parts of the world. Haberkorn tells us in his first Preface to the third edition, pp. 7–8, that these hymns were used both "in London and in the British settlements in the West Indies," and Jacobis had before this made the statement in the second edition of the work, that it was "kindly received by numbers in this kingdom as well as in

both the Indies." We do not know of any English Lutheran congregations in the East Indies at that time (1740 to 1750), but we infer from Dr. Kunze's statement that it was so used in the British Provinces in North America. "Most of the hymns," he tells us, "are translations from the German, and were used before in their churches." It is barely possible that they were also employed in the same way in the English services of our Swedish churches by Provost Wrangel (1760 to 1768.)

That this work could not hold its place in the service of the church was a necessary result of its imperfect literary character. Even its prose is by no means correct, as may be seen by the following extract from the Preface, which will serve to illustrate this point as well as the general design of the work: "To translate Spiritual Hymns out of one language into another, in preserving the metres and by course the tunes as well as the spirit of the original, must be allowed to be a very difficult task; but to execute this task in a number of them sufficient for the different purposes of public and private devotion, seems to me a merit equal, if not superior to that of many original works, and an unexceptionable proof of an uncommon perseverance and piety in the author." This is Haberkorn's view of the design, and his estimate of the success of Jacobis' work, which he edited' together with some additional pieces from another hand, of the author of which we only know that he is called "Mr. Jacobis' successor." These translations would undoubtedly be very acceptable to the pious worshipper whose knowledge of the English language did not at once revolt against its numerous Germanisms and other offences against idiomatic English as well as poetical taste and the higher graces of composition. It is somewhat remarkable that these translations should be dedicated to various members of the Royal Family which then occupied the throne of Great Britian, whose knowledge of English we may suppose to have been, at that time, very much on a par with that of the members of the Lutheran church, settled, like the House of Hanover, among an English population, to whose language their children in the second and third generation were just becoming accustomed.

There is one respect, however, in which these translations may still be of great service to us, namely, for familiarizing those not acquainted with the subject with many of the forms of versification employed in our standard German hymns. The Lutheran who desires to have the soul-stirring tunes

which his church has employed in all other languages, in the English also, will, undoubtedly, be willing to take as much pains for their attainment as the admirers of the Latin classics have taken for understanding and imitating their metres. The success of these translations in this respect, shows beyond any reasonable doubt, that there is no form of the German metres that may not be re-produced in English. True, the spirit of the original has almost entirely disappeared in these translations, but the *form* is there in all its perfection, every syllable and every form of rhyme being fairly re-produced, so that they can be sung to the old German airs without any difficulty whatever. Passing over the more common English metres in regard to which there can, of course, be no difficulty, we here have such well known melodies as the following: "*Wie soll ich dich empfangen*"; "*Helft mir Gottes Güte preisen;*" "*Mein Vater zeuge mich, dein Kind;*" "*Christus der uns selig macht;*" "*Jesu deine heil'ge Wunden;*" "*O Lamm Gottes unschuldig;*" "*Da Jesus an dem Kreuze stand;*" "*O Traurigkeit;*" "*Christ lag in Todes-Banden;*" "*Auf diesen Tag bedenken wir;*" "*Komm Heil'ger Geist;*" "*Zeuch ein zu deinen Thoren;*" "*Allein Gott in der Höh' sei Ehr';*" "*Gott, der Vater wohn' uns bei;*" "*Nun danket alle Gott,*" and more than a hundred others, which embrace the great body of the sublime church tunes of Germany. To have done this is no small achievement, and entirely entitles the *Psalmodia Germanica* to our lasting gratitude. True, we cannot use its hymns in our worship, but they stand as an unmistakable assurance that this work can be done, and that all that we require to give us the finest body of hymns that the christian church has ever had, is to breathe into these lifeless forms the divine spirit, the eloquent language, the graceful simplicity, and all the varied excellence of their great originals.

The "Hymn and Prayer Book" of Dr. Kunze, was, undoubtedly, the first work of the kind, prepared expressly for the public worship of English Lutheran congregations. On this ground it connot fail to attract our attention and excite unusual interest. Its editor also is one who cannot fail to command our respect—one of our apostolic laborers in this western world—a cotemporary and successor of the great Mühlenberg, one of our most faithful pastors, as well as one of the most learned men who assisted in laying the foundations of our American institutions after the Revolutionary

struggle had cut us loose from the guidance of Great Britain, and thrown us upon our own resources. He was one of the first to cultivate and give instruction in Hebrew and other Oriental languages in the United States—a Professor, first in the University of Pennsylvania, and afterwards in a similar Institution in New York. He is represented as being a very instructive rather than an eloquent preacher, so that we doubt whether he had in him enough of the poetic element for the work in which he engaged as the first compiler and author of a strictly Lutheran hymn book in the English language. But apart from this, his knowledge of the English language was too limited to admit of the possibility of his success in such an undertaking. It is a sufficient proof of the correctness of this statement that he took as the basis of his work the translations of the Psalmodia Germanica and the Moravian collection of 1789, without any material alterations, so he himself tells (Preface pp. IV and V.) "All except those in the appendix, are taken from printed books, particularly the German Psalmody——with which many serious English persons have been greatly delighted; and from an excellent collection of the Moravian Brethren, printed in London, 1789." Thus we find the translation of "*Herr Christ, der ein'ge Gottessohn,*" without the alteration of a syllable, as may be seen by the following stanza:

"Thou Lord of th' whole creation,
Th' Almighty Father's pow'r;
Who reign'st without cessation
Heav'n, earth and hell all o'er!
Turn us to thee our Savior,
That henceforth our behavior
May never swerve from thee.

So from the Moravian hymn book we have the translation of a hymn by the Countess of Zinzendorff ("*Souveräner Herzenskönig*") of which the following is the first stanza:

"Jesus, God of our Salvation,
Behold thy church with supplication
Humbly appear before thy face;
She by fervent love constrained
Since from thy death she life obtained,
Gives unto thee due thanks and praise,
O listen to our pray'r, To meet thee us prepare,
With due rev'rence,
No tongue can tell what joy we feel,
When thou Lord, dost thyself reveal."

This is somewhat improved in the Moravian hymn book of 1853, but even there is intolerable to any ear at all cultivated in the use of the English language. But from the Moravian book are also taken some pieces of original English writers, such as Watts, Newton, Erskine, Kenn, &c., by which the character of the work is so far improved.

Dr. Kunze was also unfortunate in the literary character of his assistants in the work. These were the Rev. Messrs. Strebeck and Ernst. Both these gentlemen were, no doubt, well educated and quite competent to such a work in their own language, the German. Mr. Strebeck was indeed, as stated above, the first pastor of our church in the city of New York, who preached regularly in the English language, but his knowledge of the English was, evidently, too imperfect for so delicate a work as that of a literary critic in poetical composition, which is one of the first qualifications of a compiler of hymns. This is shown by the character of the hymns which he undertook to compose for the occasion, and which are contained in the Appendix over his initial "S." Thus hymn 226, for the commencement of public worship, contains the following stanzas:

1. "A joyful sound it is—the voice
   Of Jesus to his friends,
   A sound that makes their hearts rejoice,
   And consolates their minds.

2. This joyful sound is sweet to us,
   As music to the ear,
   It saves us from a heavy curse,
   And scatters every fear."

Mr. Ernst's knowledge of English was apparently still more imperfect. His attempts at original composition or translation from the German are a sort of "prose run mad" in the form of German metres, which we scarcely know how to characterize. The following may serve as a specimen. It is entitled a hymn for "Good Friday Morning," and is No. 234:

"Thy deep wounds, my loving Jesus,
Soul's anguish and pain of death,
Give my heart in sore distresses
Ease and delicious comfort.
Rises evil in my mind,
Let me in thy passion find
Motives plenty for abhorring
All evil in me accruing."

Dr. Kunze's attempts at original composition are unique, and excusable only on the ground of the low state of literature in general, and this department in particular, in our country at that period. We are almost afraid to present a specimen, but must justify our judgment by the following, (No. 225):

> "Holy King Zion's, look down, thee me offer
> Honor with love in harmonious strains;
> Purchas'd so dearly we never will suffer,
> Blood of ungratefulness running in veins,
> Lo! loving master, thy pupils attend them!
> Cherish thy chosen few, Lord, and defend them."

It is not at all surprising that such a collection should never take a firm hold upon the affections of the church—the uneducated members could not understand it, the intelligent and refined were shocked at its barbarisms and ashamed of its manifest imperfections. This also gives us a clue to the disrepute into which translations of German hymns have fallen in all parts of our church—it was taken for granted that as these were such miserable failures nothing of the kind could ever succeed.

The contrast between these translations and the small number of purely English hymns scattered through the book must also have been very unfavorable to the former. No cultivated or reflecting mind could read or sing them without deciding against the employment of hymns which though written in English words had no affinity with an English style of thought.

This explains why our next hymn book, though prepared under the auspices of gentlemen intimately associated with Dr. Kunze, (Drs. Quitman, Wackerhagen and Mayer), almost entirely rejected the German element, and drew its hymns from sources well-nigh exclusively English. The compilers were by no means insensible to the excellency of our German hymns, but seem to have regarded the attempt to transfer them to English as utterly hopeless. Thus they tell us in the Preface to their "Collection of Hymns" (first published in 1814), that "the Lutheran church in Germany is distinguished for its attachment to sacred music, and is possessed of, perhaps, the best and most numerous collections of hymns extant in the christian world. From this source our congregations in the United States have derived abundant supplies." This, however, refers to our German hymn books exclusively,

as they proceed to say that the prevalence of the English language rendered it necessary to provide a compilation of English hymns for our communion, where they also say: "This has indeed been already attempted by several individuals. But as the selections published by them, evidently admit of great improvement, another was ordered to be prepared by a committee appointed for that purpose by the Lutheran Synod of the State of New York, convened at Rhinebeck in September, 1812."

This is what is commonly known among us as the "Old New York Hymn Book." We do not know certainly to what other selections of hymns they refer when they say that "several" such have been already made, but have no doubt that Dr. Kunze's was one. This seems clear, from the fact that most of the purely English hymns contained in that selection are transferred to this. Instances of this are such hymns as, "Alas! and did my Savior bleed;" "Awake my soul, and with the sun;" "Behold the Savior of mankind;" "Come let us join our cheerful songs;" "My dear Redeemer and my Lord;" "Now begin the heavenly theme;" "When all thy mercies, oh my God," and some others. It is, however, remarkable that some of the sweetest hymns in the book are left out, such as "There is a fountain fill'd with blood;" "O for a thousand tongues to sing;" "When languor and disease invade;" "In evil long I took delight;" "How sweet the name of Jesus sounds." It is difficult to understand the ground, whether æsthetic or doctrinal, on which these hymns were rejected, whilst others almost identical in spirit were retained. It can not have been because some objectionable phrases were found in them, for the authors of this collection show no hesitation in altering any hymn that does not coincide with their ideas. Thus they have not only omitted the second stanza of that finest of Watts' hymns, "Alas! and did my Savior bleed," but have also materially changed the phraseology of what they have retained. The stanza omitted is certainly one of the finest:

> "Was it for crimes that I have done
> He groan'd upon the tree?
> Amazing pity! grace unknown,
> And love beyond degree!"

It is well known that the Rationalistic element was, just at that time, more powerful in the Lutheran church than it has ever since been, and that Dr. Quitman was its most decided

representative in the New York Synod. The suspicion, therefore, naturally arises that this book has taken the color of his sentiments, and of the party which he represented. The doctrine of the *Atonement* so strongly and beautifully expressed in the verse just quoted was one of the most offensive to the Socinianism of the times, and we are not, therefore, surprised to find it suppressed by this summary process.—Most of the hymns to which we have above referred as being omitted from Dr. Kunze's book belong to the same class. Yet it cannot be said with truth, as has sometimes been alleged, that this book is entirely destitute of the distinctively christian and evangelical element. The divinity of Christ is expressed with sufficient distinctness in such hymns as No. 107 where in verse 3 it is said:

"He dies; the heav'ns in mourning stood;
He rises and appears a God;
Behold the Lord ascending high,
No more to bleed, no more to die."

So also in hymn 156:

"The God who once to Israel spoke—
He wears no terrors on his brow;
He speaks in love from Zion now."

Also hymn 339,

"O God, my Savior, and my King,"

and various others.

But we are at the same time pained to find so much care apparently taken to suppress or to keep this doctrine in the background. Thus in the hymn to which we have already referred (No. 148) we find the energetic language of Watts as it stands in Dr. Kunze's book*

"Well might the sun in darkness hide
And shut his glories in,
When God the almighty Maker died
For man the creature's sin,"

frittered down to this,

"When *Christ*, the mighty *Savior* died."

There is no hymn distinctly devoted to the divinity of Christ, not even a doxology, nor anything like

"Thee we adore, eternal Word!
The Father's equal Son."

*This was, perhaps, the original form, which may have been subsequently modified by Watts himself to the form generally given in the standard editions of his hymns.

Or,

My song shall bless the Lord of all
My praise shall climb to his abode,
Thee Savior by that name I call,
The great Supreme, the mighty God."

Nor that hymn by Mrs. Steele, beginning,

"Awake, awake the sacred song
To our incarnate Lord,
Let ev'ry heart and ev'ry tongue
Adore th' eternal Word."

We have "The Mission and Nativity of Christ," "The Office and Mediation of Christ," "The Sufferings and death of Christ," "The Kingdom and Church of Christ," all implying the supreme divinity of Christ, but find very few hymns which a Unitarian like Dr. Channing, or a high Arian might not sing with as much satisfaction as an orthodox believer in the doctrine of the Trinity. Of course, we nowhere find a clear recognition of the doctrine of the Trinity. There is, indeed, an approach to this under the caption of "The influence of God's Holy Spirit," but it still stops short of this point. The nearest approach that we find to it is in hymn 120, "Forever blessed be the Lord, My Savior and my shield; He sends his Spirit with his word, To arm me for the field." Not even the hymns on Baptism give us such an idea.

We also fail to recognize a distinct statement of the doctrine of Original Sin or Innate Depravity. Actual sin is confessed and lamented, but not in the language of David in Psalm 51 :

"Lord I am vile, conceived in sin
And born unholy and unclean," &c.

Or as another has expressed it :

"Lord I would spread my sore distress
And guilt before thine eyes—
I from the stock of Adam came
Unholy and unclean," &c.

In regard to the Means of Grace, the divine Inspiration of the Scriptures is acknowledged in a highly satisfactory manner, but under the head of Baptism and the Lord's Supper there is nothing that would distinguish this from a Presbyterian or a Methodist collection of hymns, and Watts has here much more of the Lutheran spirit than these hymns breathe.

These objections to this hymn book were long *felt*, although they did not find public utterance. Even when the

dissatisfaction had culminated in the preparation and publication of a new hymn book by the General Synod (in 1828) the only objection *publicly* urged against the New York collection, was, that it did "not afford sufficient variety for all the purposes of ministerial duty and christian practice," and that "many of the choicest and most devotional productions of the English muse were not contained in it," (Preface to General Synod's H. B. p. iv.)

To meet this objection and the widely diffused feeling of its imperfection as a manual of devotion and satisfactory guide in this important part of Divine worship, a new edition of the book was (in 1833–4) prepared by a Committee of which the late Dr. Mayer, the venerable pastor of the first English Lutheran Church in Philadelphia (St. John's) was the chairman. Some two hundred hymns were added to the original collection, but without making any material change in its spirit. The whole work is distinguished by that refined and correct taste for which Dr. Mayer is so deservedly celebrated. There is, perhaps, more unction and a higher tone of literary composition in these "Additional Hymns," but we find in them no special addition to the orthodoxy of the book, unless we except the "Benediction" (No. 659) in which we find the doctrine of the Trinity at least by implication, though we have known some Socinians who would not hesitate to employ the same language.

As to the literary merits of the work, whilst we regard them as very great, especially when we consider the early day in which the great body of the book was produced, we still find much that admits of improvement. Thus Hymn 8 is an alteration of one of Brady's Psalms, in very harsh metre and very poor rhyme. Hymn 23 is also full of false rhymes. Hymn 30 contains some rather incongruous ideas, such as "swains" at the end of the 3rd stanza and the simile as well as the rhyme in the 5th. The first line of No. 57, "O thou, the *wretched's* sure retreat," is very harsh. The first stanza of No. 74 is weak and flat. No. 85 is an abridgment of Watt's version of the 73d Psalm, with some alterations which do not materially improve the weakness of the version. No. 93 is rather self-righteous and has very little devotion in it, and we also find here the tendency to employ the terms "virtue," and "vice," instead of the more scriptural phraseology, "holiness," "righteousness," "sin," and the like, which strike us so unfavorably in many other places. No. 102 is decidedly prosaic. No. 105 has no merit that is sufficient to redeem the

grotesque idea presented in verse 3—"And sinful worms to him are giv'n, A colony to people heav'n." No. 110 is very poor versification and very questionable theology.

We have only time to notice two other points in this collection. The first is that it is entirely too didactic. This is especially apparent in the hymns on "Personal" and on "Social Duties." See for instance No. 325, which begins, "Imposture shrinks from light," also, No. 331 (a prayer that we may make a proper use of wealth—*if we hereafter obtain it!*) 334, 337 the merit of honesty, 356, 353 on Patriotism.—Now these are all acknowledged duties, and they are here set forth in a satisfactory manner, so far as the ideas are concerned—but as to *singing* such things it is entirely out of the question; they do not awaken our devotional feelings—there is no poetry in them, and if there were, the subject could be much more satisfactorily discussed in plain prose.

Our second point is, that *this hymn book contains nothing that is distinctively Lutheran.* Were it not for the assurance of the title page, and the statements of the Preface, we should scarcely be able to determine the denomination for whose use it was designed. There is no notice taken of the Festivals, of catechetical instruction, or other peculiarities of the Lutheran Church. There are, indeed, hymns for Advent, Christmas, Good Friday, Easter, Ascension day, &c., but none of these terms are employed, with the exception of Pentecost and Whitsunday. There is also in the appendix one hymn with the caption "Confirmation." It might possibly be inferred from some of the hymns that it was intended for some new organization which rejected all creeds and denominational distinctions. Thus No. 349 on "Candor and Toleration" seems to carry individualism to its utmost limits, when it says:

> "Who with another's eye can read?
> Or worship by another's creed?
> Trusting thy grace, we form our own,
> And bow to thy commands alone."

Hymn 351 might be supposed to carry this idea still further, but is, of course, intended only as a prayer for "Christian Unity," and a rebuke to sectarian violence and bigotry. But when it says, "Let party names no more the Christian world o'erspread," some might understand this to imply a disposition to renounce everything like a denominational organization. We might speculate as to the influence which such utterances have had upon the compactness of our de-

nominational organization, the attachments of our people to their church, the transfer of church connection, and the progress and prosperity of the church generally. But we leave these points to be discussed and determined elsewhere.

ARTICLE III.

SCHMID'S DOGMATIC OF THE LUTHERAN CHURCH.

The Freedom of the Will.

Sec. 28. After such a great change had been effected by man, by his transgression and fall, there is yet one question to be discussed, viz: what active powers yet remain to man? (1.) For as all these powers are conditioned upon the existence of knowledge and will, it is natural that, as far as these have been weakened or lost, the active powers also have thereby suffered. The question concerning the powers which remain to man, however, is identical with this, *In how far has man freedom of will in his actions?* (2.) Inasmuch as men have entertained different views on the subject of the freedom of the will, it is necessary to examine more closely the meaning of this expression. If we understand by it, the will as such, *per se*, then it cannot be denied that man still possesses this after the fall, for without this he would cease to be man. In like manner also, does it belong to the nature of man that he can not be determined to his volitions and actions by an irresistible necessity, either from without or from within (by instinct). (3.) All this, therefore, is to be ascribed to man after the fall no less than before, for it belongs in the proper sense to the Being (Wesen) of man which suffered no change through the fall. If, however, we understand by the freedom of the will that freedom, in virtue of which man can act altogether unhindered and as he pleases, in reference to all that is good as well as that which is bad, then it follows, from the change which has been effected in him by the fall, that this cannot be ascribed to him. Quenstedt: "The freedom of the will is an active power of the will by which all the requisites to action in reference to an object of action having been laid aside, it is indifferent in relation to the action, both in respect of the form, as well as in respect of the exercise of the act." (4.) Since this change consists in the loss of

the image of God, it follows that man is not now any more free to choose between the good and the bad, but has lost the ability to choose and to do good. If we desire to describe more particularly the freedom of the will as it is now found in fallen man, then must we say, that man, in consequence of the evil disposition which has dwelt in him since the fall, is no longer able either to will or to do that which is truly good and well-pleasing to God; nothing of all that which the holy scriptures point out and prescribe as such; because this can be accomplished only then when man is placed under the especial influences of the Holy Ghost. Accordingly he wants so much of *the freedom of the will in spiritual things*, (5.) that he is unable in his own strength even to desire his salvation and the change of his present depraved condition. (6.) In this state, he has freedom of the will only *in evil* (7) and *in external things* (8) i. e., In all these things which as they are known by the light of reason so they can be accomplished by man's natural powers, without requiring for this purpose a truly good disposition. (9).

NOTES TO SEC. 28.

1. Gerhard: "*Connection with the preceding.* We have seen above in what wonderful and miserable ways original sin, like poison, has pervaded all the powers of man, how intimately the corruption arising from it has adhered to human nature, what pestilential fruits that envenomed seed has produced. It remains for us to inquire, what there is yet of strength in man?" Chemnitz: "This is the question, what human powers are there after the fall to produce obedience to the law, when darkness is in the mind, aversion from God in the will, and in the heart rebellion against the law of God. And, because not only external civil acts are demanded by the law of God, but a perfect and perpetual obedience of the whole human nature, what, and how much can the will of man accomplish? Therefore the caption of this section would have been clearer, *concerning man's ability*, than *concerning the freedom of the will.*"

2. These powers remaining in man after the fall are otherwise called the freedom of the will. Gerhard explaining the freedom of the will, writes: "The powers of man are best judged of from the rational soul by which he is distinguished from the brutes, and is formed into a separate species. Two faculties belong to the rational soul, viz: *mind* and *will;* the former by knowing, discriminating, reflecting, judging;

the latter by choosing and rejecting performs its office. From the concurrence of both, that is produced which is commonly called the freedom of the will, which is a faculty of the mind and will, so that the determination belongs to the mind, and the *free* to the will." Therefore Hollaz: "The proper and adequate seat of free determination is the will. But the intellect concurs antecedently, and by way of preparation, in the execution of the free determination."

Quenstedt. "The limit of the freedom of the will is not given in so many words in the scriptures; yet it is found for substance in Deut. 30: 10. Joshua 24: 15. 1 Cor. 7: 37. Phil. 14. Heb. 10: 26. 1 Peter 5: 2.

3. Chemnitz. "There is great diversity among ecclesiastical writers, some affirming, others denying the freedom of the will. Even the same writer, in different places, seems oftentimes to express opposite sentiments on this subject. This diversity cannot be more readily settled than by a grammatical explanation of the word. For, if the term free-will be used in the most common acceptation, it signifies nothing more than (1) that the man who possesses it is rational, or has mind and choice; (2) That besides natural motions and actions, concerning which there is no deliberation of mind or choice of will, a man has voluntary motions, to the exercise of which the judgment of the mind and the inclination of the will concur; (3) and that in virtues and vices, in order that actions may be called either good or bad, an intelligent mind is required and a will which either yields or resists the decision of the mind. But whether the powers of the soul have these faculties in all actions by its own nature, and where they have them, is another question."

Gerhard. "Liberty is assigned to choice in the first place, in respect of its mode of action, because it is such that the choice as far as it is such, acts freely (i. e.) it may not be forced or violently hurried along by our external motion, nor by natural instinct, but may act spontaneously or, moved by an internal principle, may either embrace or reject something. In this sense, free and voluntary are synonymous; and to say that the will is not free, is the same as if any one would say, that he is warm without heart. This is called *freedom from compulsion*, because it happens that the will can not be forced to do any thing contrary to its inclination. Also *freedom from necessity*, as far as necessity is employed in the sense of force and violence. Others call it *interior liberty*, by which the will of man is moved voluntarily, freely, with-

out coercion, by a power implanted, and has within itself the principle of its own motion. By others it is called liberty in the subject. This liberty, since it is a natural and essential property, given to the will by God, has not been lost by the fall. The substance of man has not perished, therefore neither has the rational soul, therefore neither the will, therefore neither the essential liberty of the will. The will is an essential power of the soul, and the soul is nothing else than the powers or essential faculties themselves. Therefore whilst the soul remains, its essential powers, intellect and will also remain. On the other hand, the power of free and uncoerced volition is essential to the will, therefore as long as the will remains, this power also remains. In this sense and in this respect, we firmly believe, and profess with uplifted voice, that the will of man has remained free even after the fall."

Quenstedt "makes a distinction between freedom from violence and constraint, and freedom from necessity arising from within, and remarks: "Freedom from violence is common to man with the brutes; but man has freedom from necessity in common with God and angels." The following distinction also deserves a place here: "Nature, intelligent, infinite and divine, possesses freedom of the will in the most excellent and perfect manner; finite or angelical and human nature in a more imperfect manner."

4. Quenstedt: "The form of free will consists in the indifference of the will, both that which has respect to specification, as well as that which has respect to the exercise of the act. That is, it consists in such indifference and freedom that the will is not necessarily determined to one thing, but all the requisites to action being placed before it for its own liberty, it can do either this or that, choose one and reject the other, which is *freedom of specification* (or specific freedom): to act or not to act, which is freedom of action, (or active freedom). This liberty is also called freedom from the necessity of immutability, which occurs when one adheres to an effect unconstrained by an immutable violence and coercion arising from internal principle."

5. Quenstedt: "By spiritual things are understood such emotions and actions as are prescribed by the law and the gospel, and can be produced only by the moving and acting of the spirit of God, so that they are the true knowledge of God, according to the measure of written revelation, detestation of sin, or sorrow for sins committed, the fear of God, faith in Christ, new obedience, love of God and man."

Chemnitz. "The human will can not by its own powers, without the holy spirit, either begin interior and spiritual motions, or produce interior obedience of the heart, or persevere in the course commenced and perfect it. They are called spiritual actions because Rom. 7: 14, "the law is spiritual," that is, it is not satisfied by certain external civil actions which the unrenewed man can perform; but it desires such motions and actions as (1) can not be performed, except by the agency of the Holy Spirit; (2) which unrenewed nature not only can not perform; but even hinders the Holy Spirit in performing."

The Form of Concord thus defines II: 20. "Spiritualities or divine things are those which have respect to the salvation of the soul; concerning these Quenstedt: "We assert that the powers of the unrenewed man, both in intellect and will, whether for the beginning, or continuing, or completing these pure spiritual actions which have just now been mentioned, are not only bound, impeded or even weakened or broken, but plainly destroyed, lost, extinct and a nullity. For in knowing and seeking an object spiritually good, the old powers in man are not renewed, the drowsy are not awakened, the infirm strengthened, nor the bound loosed, but plainly other and new powers and faculties are bestowed and put on."

The proof of this position as to the intellect, Quenstedt derives from Eph. 5: 8. 1. Cor. 2: 2. 2. Cor. 3: 5. Rom. 1: 21–22. as to the will from Gen. 6: 5. Rom. 8: 7. Ezk. 11: 19–36–26. Rom. 2: 5–6–17–20. John 8: 34. Eph. 2: 1–2. Col. 2: 13. Psalms 14: 2–3. Mathew 7: 18. John 15: 18. This inability is carried so far that Quenstedt proceeds: "To this category also do we refer the going to church for the sake of receiving information from the preached word, to read and hear the word of God, to be influenced by the desire of information from the word, all which are the operations of antecedent and inceptive grace. Hither also belongs the external and historical knowledge of the biblical propositions which transmit the mysteries of faith, I. Cor. 2: 14. Eph. 4: 18–5–8."

Of the Symbolical books the principal passages are in form of Concord II.

6. Form of Concord, 11, 7. "We believe that man is truly corrupt and dead to that which is good, so that there has not remained, neither can remain in the nature of man, after the fall, and before regeneration, not even a scintillation of spiritual power, by which he could, of himself, prepare himself

for the grace of God, or apprehend offered grace, or be capable of receiving grace itself, or apply or accommodate himself to grace, or by his own proper powers contribute anything, to act, operate or coöperate as of himself, either in whole or half or the smallest part to his own conversion."—The Form of Concord (II, 77) therefore rejects the dogma of the Synergists, "who pretend that in spiritual things man is not indeed dead to that which is good, but only deeply wounded and half-dead. And, although the free-will is too weak to begin and, by its own powers, convert itself to God and obey from the heart the whole law of God, yet, if the Holy Spirit make a beginning, call us by the gospel and offer to us its grace, the forgiveness of sins and eternal life, then that free-will could by its own proper natural powers, meet God, in some way contribute (something at least although little and languidly) to its own conversion, aid it, coöperate, prepare itself for grace and apply it, apprehend it, embrace it, believe the gospel, and coöperate together with the Holy Spirit in continuing and preserving its own operations." The position therefore which Melanchthon takes, in the later editions of the Loci, is regarded as synergistic, viz: "Three causes of a good action, concur in conversion: The Word of God, the Holy Spirit, and the human will assenting to and not resisting the word of God. This point is thus clearly explained by Chemnitz. "The human will does not concur in such a manner as if it aided spiritual actions by its own powers * * * * But the human will is numbered among the causes of a good action because it can resist the Holy Spirit (Acts 7: 51) and destroy the work of God (Rom. 14: 20). The children of God are led by the Holy Spirit, not that they should believe or do good ignorantly and unwillingly * * * * but grace makes them willing from being unwilling, because it produces the will Rom. 8: 22.

7. Quenstedt. "In the state of corruption, liberty in the will of man is not only that of contradiction or action, but that also of contrariety or specification; not indeed that which is employed between spiritual good and evil, for this was lost by the fall, but that which is between this and that spiritual evil in particular." "By *liberty of contradiction* we are to understand that particular liberty which is employed about one and the same object, within opposing limits, as to will and not to will, to do and not to do. By *liberty of contrariety*, however, that liberty which is employed either

about diverse objects, or about diverse acts of the same object." (Hollaz.)

Chemnitz. "When it is said that the will is free in things evil, we do not mean crimes perpetrated by a coercing necessity, nor such acts as are produced by a natural motion or instinct, as if a stone is thrown from you, and a sheep flees from a wolf, without knowledge of mind or impulse of will * * * * But it means that free-will has power to sin, (because the seat of sins is in free-will (i. e.) in mind and will; 2) that when any one sins, he imputes it to himself and does not seek for the cause of the sin out of himself for the purpose of making excuses for his sins."

S. Chemnitz. "Augustine calls external things the works of the present life. Because in the spiritual acts there is no liberty, the will not being free, lest freedom should be entirely taken away from the will, even in external things, this doctrine is taught concerning the liberty of will in external discipline. But discipline is a desire to govern external actions, and restrain external members, in accordance with the precepts of the decalogue; although the interior motions may not be present, nor consent * * * * But in external things, Paul (Rom. 1: 20) ascribes even to the unrenewed mind thoughts, knowledge, truth, &c. It is very evident that the mind was not despoiled of all intellect by the fall; but that there is remaining ever in men unrenewed some power of mind in perceiving and judging those things which have been subjected to reason and the senses. As in inventing and learning various arts, in economy, politics, ethics, in counsels, prudence, &c. For this faculty makes the difference between rational man and irrational animals."

Melanchthon. "Since there remains, in the nature of man, a certain judgment and choice of things which are objects of reason or sense, there remains also a choice of external civil operations, wherefore the human will is able, by its own powers, without renovation, to perform, in some way, the external duties of the law. This is the freedom of the will which philosophers properly attribute to man. For even Paul, discriminating between carnal and spiritual righteousness, admits that the renewed have a certain power of choice, and perform certain external requirements of the law, such as to abstain from murder, theft, rapine, and this he calls carnal righteousness. Confession, Augs. 18. Concerning the free-will they teach, that the human will has some liberty to effect civil righteousness and the power of choice on things subject to

reason." Prof. Chemnitz: (1) Because Paul affirms that there is a certain carnal righteousness, Rom. 2: 14–10–3· Phil. 3: 6–2. Because Paul says, that the law is the object of free-will even among the unjust, 1. Tim. 1: 19. (e. i). The law was given to the unrenewed to sustain the will, the affections of the heart and locomotion in externals.

The later divines point out, as the objects about which the will of man in a state of corruption is occupied, two hemispheres, one of which is called the lower and the other the higher. To the latter belong the things merely spiritual or sacred (*sacræ æternæ*) concerning which we remarked above. To the former are referred "all things and actions, physical, ethical, political, economical, artificial, pedagogic and divine, as far as they can be known by the light of reason and can be produced by the powers of nature aided by the general concurrence of God." Gerhard. "For we confess that some liberty remained as far as acts are concerned which are just, in the sense of moral, political and economical justice, which, according to Luther, belong to the lower hemisphere. For example, an unregenerate man can control his external locomotion as he will, he can govern the members of his body by the dictate of right reason; he can, in some degree, exhibit justice, and avoid external sins which come in conflict with it. Much more can he also hear with the outward ear, and meditate upon the words of God." Yet this cannot be admitted without some limitation. Hollaz: "The will of regenerate and unregenerate men since the fall has the power, in regard to different things which are subject to reason, of choosing or embracing one rather than another, although that power is languid and infirm." This weakness has its foundation in impediments both external and internal. Among *internal impediments* are reckoned the following, viz: blindness of the intellect, which causes error in deliberations, disinclination of the will to pursue the good, and a proclivity to embrace the evil, vehemence of the affections, often so great that like a torrent it carries away with it the will and disturbs the judgment. The *external impediments* are the cunning of the devil, the blandishments and terrors of the world, the control of God, subverting plans and diminishing or cutting off the ability to act.

9. In the other three states, Quenstedt describes the freedom of the will in the following manner: "*In the state before the fall, man was free:* (1) from physical necessity; (2)

from compulsory necessity (co-actions); (3) from the slavery of sin; (4) from misery; (5) from the necessity of immutability; (6) not however from the necessity of obligation (which is the determination of the will directed to the attain- of good, and the avoidance of evil, according to the rule of a superior command, Hollaz.) *In the state of reparation commenced*, there is given to man, when converted, a freedom, in relation to an object supernatural or purely spiritual, not only from physical and compulsory necessity, but also from the necessity of immutability, because his will is no longer determined or inclined to evil as it was before conversion, but it can freely choose good by the grace of the *holy spirit* assisting and co-operating, it can also choose spiritual evil in consequence of the remains of a carnal disposition still adhering to him. *In the state of consummated reparation*, or in eternal life, there will succeed a full and perfect human freedom not only from compulsion, and from the servitude of sin, but even from misery, and the sense of sin, and also a freedom from internal necessity or immutability as well of contrariety or as to what relates to species, as of contradiction or as what relates to exercise.

ARTICLE IV.

REMINISCENCES OF LUTHERAN CLERGYMEN.

XLVI.

John Christopher Baker, D. D.

During the last year Death has been busy doing its work. On our clerical register the stars have gathered thickly! Many champions of the truth, and faithful and devoted watchmen on the walls of Zion have gone down to the tomb, called from the toil and sorrow of earth to the rest and enjoyment of Heaven. Among the number, few have been connected with the Lutheran Ministry more generally beloved or justly venerated than the subject of our present narrative. Deeply interested in the work in which he whs engaged, prominently and honorably identified with the Church for nearly half a century, kind, amiable and obliging, he had drawn around him a large circle of devoted friends. Few

men have died with a memory more fragrant, around which cluster so many interesting reminiscences and pleasant associations. His name in the Church, which he long served, is "as ointment poured forth." All who knew him revered his character and loved him as a father. His warm, generous heart, his blameless life, his tireless hand left an impression upon those who came in contact with him, which will not soon be forgotten. His death has created a void, which will be long felt. His presence will be missed in the family, in the ministerial circle, in the ecclesiastical Board, in Synodical convention, and in all those relations and positions in which, for many years, his influence was exerted. Our earliest pulpit recollections are associated with Dr. Baker. From the time we first commenced to lisp, we remember him as the pastor of the family. In infancy he placed upon our brow the sign of the Baptismal covenant, and from him we received our first instruction in the Catechism of the Church. Although many years have passed away, we have a distinct and vivid recollection of the pleasure his visits to the paternal roof always excited. We can readily bring in review before us his appearance as he entered the house, his bright, bland countenance, cordial greeting, earnest expressions, animated manner, his vehement, emphatic gesticulation, so characteristic of the man, and which clung to him until the last. As we revert to the familiar scenes of our early life, as we lengthen the cords and strengthen the stakes of time-hallowed associations we love, in the busy memory of the past, to recall the form and appearance of this good man; and as we now stand beside the grave of the cherished friend of our childhood and drop the tear of affectionate regard, we cheerfully bear our testimony to exalted worth and gratefully record our reminiscences of excellencies, which the church will not let die.

John Christopher Baker was the son of Samuel R. and Elizabeth Baker, and was born in the city of Philadelphia, May 7th, 1792. His father, a native of that city, fell a victim to the ravages of the yellow fever in 1793, when John was only eighteen months old. He was then taken into the family of his maternal grand-parents, with whom he continued to live until he was ten years of age. He was a delicate child and apparently of a frail constitution, but uncommonly precocious, and regarded by all as a very thoughtful, conscientious boy, as kind and engaging in his disposition, and for one of his years unusually sober and exemplary. In child-

hood influences were exerted in forming his character which, in his after life, were beautifully and consistently unfolded.

"Early had he learned
To reverence the volume that displays
The mystery, the life which cannot die."

Carefully educated in the observance of every moral and religious duty he was early imbued with deep, Christian principle, became a constant and devoted attendant upon the services of the sanctuary, and was, in the morning of his youth, awakened to a serious concern in reference to his immortal interests. Here again we have another illustration of the connexion between an individual's early life and his subsequent career. "The child is father of the man," or as Milton hath it:

"The childhood shows the man
As morning shows the day."

The best time, therefore, to fill the mind with truth is when it is unoccupied with error and not when the error is first to be expelled to make room for the truth. If we would have a decidedly religious character we must begin when the subject is young. Our course in manhood is, in no small degree, the result of the training received in early years, the character through life is the ever ripening fruit of the seed planted in the mind in childhood. From the atmosphere of piety which pervaded the home of his youth, the subject of our sketch imbibed the spirit, which he carried with him to the hour of his death. He also early evinced a great fondness for books and a more than ordinary facility in the acquisition of knowledge. In the year 1802, his guardian, Godfrey Haga, placed him at Nazareth Hall, a seminary of some reputation under the care of the Moravian Church, where he remained five years in the prosecution of his studies and in preparation for the duties of active life. These were to him happy years, and he often referred to them with much gratification. He became warmly attached to many of his companions in study, with whom he maintained until the end the most intimate and friendly relations. Those, who still survive, cherish for his memory a most tender regard and furnish the most satisfactory testimony in reference to this most interesting and important period. John Beck, Esq., the well known and deservedly esteemed Principal of the Seminary at Litiz, writes that "he was universally beloved by pupils and teachers, and at that early day of his life

was piously inclined." Bishop Reinke, also of the Moravian Church, says, "that he was all the time, of a meek, good natured and devotional temper, and endured injuries so meekly that he must have had truly pious parents, who in early life instilled into his mind the fear of God, the love of Divine wisdom, and compassion for his suffering fellow men."

At this period of his life too, were manifested many of those personal peculiarities which were so striking, and which adhered to him through life. "I can still remember," writes one of his school-mates, "many of his earnest expressions as well as his emphatic gestures. It was common among us boys in our plays, when some argument on any subject took place, to say, 'Just look at young Baker! How he gesticulates!'"

Although so steady a lad and generally so correct in his deportment, he was on a certain occasion, whilst at Nazareth through the influence of some rebellious boys in the school, inveigled into a plot to resist rightful authority and bid defiance to the rules of the institution, but he soon saw the wrong he had committed, and was the first voluntarily to come forward, acknowledge his guilt, and implore forgiveness and indulgence. So satisfied was he of his error, that self-moved, he then went to his companions, exposed to them in its proper light, their insubordination, and earnestly and forcibly showed the consequences that must ensue from such conduct. The result was, that desperate as some of the characters were, they were all brought to submission by the force of his arguments and the influence of his example. The spirit of rebellion was at once crushed and order in the school again restored.

The most prominent and efficient teachers at Nazareth, whose instructions he enjoyed during this period, were E.L. Hazelius, J. J. Schmidt, George Fetter and Jacob Kummer, who afterwards filled still more important positions in the Chnrch, and were distinguished for the influence they exerted. They were deeply interested in the spiritual as well as the temporal welfare of their pupils, and did all in their power to bring them under the guidance of Divine truth. The subject of our narrative became, in the year 1806, again seriously impressed and earnestly concerned with regard to his spiritual condition. Bishop Reinke writes, "One afternoon, when according to my custom, I withdrew from the noise and bustle of our play-ground to the woods, to seek, in the deep anguish

of my heart, the Lord in retirement, I saw my class-mate, John C. Baker, sitting on a log, weeping bitterly, and reading, as I presently discovered, a small revival Hymn Book. On looking up and perceiving that I had likewise been weeping, he at once inferred that I had been praying and said he thought I must be of the same mind with himself." These spiritual exercises continued for some time. He remained in this mental distress and under the bondage of sin so long, perhaps, from a mistaken idea he entertained of the plan of salvation. But difficulties were subsequently removed, the cloud, that rested upon him, vanished, light beamed from the cross, and by the power of faith he was enabled to embrace the Lord Jesus as his Savior, as an all sufficient atonement for his sins. He felt that he had become a partaker of Divine grace, and rejoiced "with joy unspeakable and full of glory." His heart and life were now thoroughly brought under the influence of religious truth and his whole character moulded and regulated by Christian principle. In the year 1807 he was received by the rite of confirmation, as a member of Zion's Church, Philadelphia, by Rev. John F. Schmidt, who, among our earlier ministers, was so highly esteemed for his fidelity and devotion to the work, in which he was engaged.

Young Baker, having entered on a new and spiritual life, now determines to study for the Gospel ministry. Simultaneous with the consecration of himself to God was the earnest desire and settled purpose of his heart, to be employed as an instrument of God, in rescuing other souls from ruin, and in awakening new notes in praise of the Redeemer. His wishes were, at first, strongly opposed by his friends, as it was their intention that he should succeed his father in the mercantile business. He was not, however, to be thwarted in that which he conceived to be his positive duty. Called, as he supposed he was, to the ministry of reconciliation, nothing could divert him from his purpose, nothing could diminish his interest or ardor in the work, to which, in the strength of his Master, he had dedicated himself. On leaving the Seminary at Nazareth in 1807 he remained for a brief period in Philadelphia and then repaired to Lebanon, Pa., for the purpose of pursuing his Theological studies under the direction of Rev. Dr. Lochman, an approved instructor, to whom men from different parts of the Church, at that day, resorted.

After the completion of his Theological course he took up his residence in his native city and before he had reached his nineteenth year, preached his first sermon in one of the Ger-

man churches. In the year 1811, he was regularly examined and set apart to the work of the ministry by the Synod of Pennsylvania, with which body he remained, until his death, connected. He immediately received a call as an assistant minister of the German Lutheran congregations of Philadelphia, which he accepted, and at once entered upon the duties of his appointment. Here, at the beginning of his ministry he developed all those noble traits, fidelity, meekness, zeal, spiritual-mindedness, which adorned his character till the last.

In the following year the church at Germantown, Pa., having become vacant by the removal of Rev. Dr. F. D. Schaeffer, who had served the congregation twenty years, to Philadelphia as successor to Rev. J. F. Schmidt, Mr. Baker accepted a unanimous call to this pastoral charge. It embraced in its connexion also the congregations at Whitemarsh and Barren-Hill, besides various preaching places at different points in the diocese. It was an important and responsible position for one who had not as yet attained his majority. The territory was large, the members were scattered and the duties quite onerous. But the youthful pastor was found adequate to the situation. Dr. Schaeffer often expressed his delight, that a flock to which he had become so much attached, was guided by so faithful and able a Pastor, and the devotion, efficiency and success with which he labored, from year to year, in this field of usefulness are still remembered by many who were witnesses of his self-denying efforts. During his residence here the Church greatly increased and its progress, in every respect, advanced. Almost at the very commencement of his career the English language was introduced into the services of the sanctuary, and although the measure at first encountered opposition, its adoption was fraught with important advantages to the interests of the Church. It retained within the fold many who were ready to abandon their parental communion and seek a home among other Christian denominations, because their children could not understand the German language or derive instruction from its services. In the year 1818, under his auspices the large new church edifice was erected, which still stands as a monument of the zeal and activity of the Pastor, who planned and carried into execution the enterprise. Mr. Baker gave himself up most industriously to his duties. Every thing was made subservient to his work. Nothing was disregarded or omitted which could, in any way, promote his usefulness. He was willing to make sacrifices, expose his health, risk even life if he could

thereby do good and serve the interests of the people. His remarkable faithfulness with respect to pastoral visiting, for which he was always distinguished, had its beginning here. Starting at the Rising-Sun village, his visits and labors included Nicetown, Germantown, Chesnut-Hill, Barren-Hill, Manayunk, Roxborough and Frankfort. Although it was no easy task to perform all this, yet to say that he personally called upon every person in the long range, who belonged to or visited his churches, and that not only once or occasionally, but frequently and regularly, is stating only the simple truth, without any exaggeration. An amusing incident in reference to the Doctor, at this period of his ministry, is remembered in which there was a display of more physical courage than many of his friends supposed he possessed. The great turnpike-road leading from Germantown to Philadelphia was infested by robbers who made it their business to stop and plunder market-waggons at the hill, just below the village, which was, at the time, a dark, deep and narrow defile. One evening he reached the spot, on his way to fill a preaching appointment at Nicetown and found the road blocked up by eight or nine farmers' vehicles, the drivers of which were afraid to venture into the dangerous part of the road, lest an attack should be made upon them, and were eargerly waiting for some one to take the lead. This was finally done by the subject of our narrative driving in advance in his gig, followed by the *courageous* crowd. They all passed on without any hostile encounter. This time, at least, it was found, that their fears were groundless.

Dr. Baker was connected with the Germantown charge fifteen years and, during the period, exercised a strong hold upon the affections of the whole community. When the time came for severing the tie, which had so long bound Pastor and people together, it was a source of general regret. To him it was a very severe trial. The principal motive for making the change was the prospect of increased usefulness in a more extended sphere of influence, although there were other considerations that controlled the decision. It is rather surprising, as he had so strong a dislike to riding on horse-back and was in constant fear of horses, that he continued his services so long at Germantown, where there was continued call for such locomotion. At Lancaster he expected to be entirely released from that, which was always considered by him as a trying duty.

In the month of January, 1828, as successor to Rev. Dr.

Endress he assumed the pastoral care of the Lutheran Church at Lancaster. Here he labored with unwearied assiduity for twenty-five years, and many fruits of his active and earnest ministry remain. Those, who have come after him, see the result of his indefatigable and laborious efforts, and the testimony they furnish is that "he was a good and faithful steward." Here he prosecuted with unfaltering fidelity the system of pastoral visitation begun by him in his early ministry, diligently exploring the streets and lanes and earnestly seeking every opportunity to benefit all who came within the reach of his influence. He introduced into his church the Sunday School system, which was yet a comparatively new thing in our country. It was, in that day, a substitute for the ordinary day school, in which many were taught to read, who could not be, or were not taught during the week. In addition to his pastoral labors he took a deep interest in the cause of education. For many years he served as President of the Board of Trustees of Franklin College and as a Director of the Public Schools. To the duties involved he devoted himself faithfully and zealously. He was regular in his attendance at the meetings of the Boards and was always present at the examinations. He was fond of examining the children and threw into the work his whole soul. His visitations to the schools were frequent and systematic. He set apart one day every week to this business, and always entered the school room so kindly with the familiar smile of a father, that he was ever a welcome and grateful visitor to both teachers and pupils. His heart was in the service, and from helping the smallest child in mastering the difficulties of the Alphabet to the examination of all the teachers up to the highest grade he was equally considerate and accessible. "I was often amused when a visitor at his house," says one who was intimate in the family, "to see little boys and girls come in for the purpose of having the Doctor write an excuse for the previous day's absence or for permission to come home before school hours were over! These requests were never refused, but attended to on the spot; no matter who was present, or in what he was engaged, whether at his meal or just ready to leave the house, the little fellows were never, put off."

So heavy and incessant were the drafts that had been made upon Dr. Baker that his physical constitution, naturally vigorous, began at length to yield. His health became impaired under the pressure of his manifold duties and he con-

cluded that it was advisable to resign the large field of labor which had long claimed his unwearied attention. He accordingly preached his Valedictory discourse, January 30th, 1853, and removed to Philadelphia. But as he could not endure the idea of being idle, he was willing, although the shades of evening were already settling upon him, to take charge of a small Mission Church, in the Northern part of the city. It seemed particularly gratifying to him that he should spend the remainder of his ministerial life in building up a new congregation in the city of his birth. To this service he devoted himself with youthful zeal, laboring with great faithfulness, without receiving any compensation and even contributing from his private resources to the support of the Church. His preaching, which had always been evangelical and practical, becomes now more spiritual and earnest. He gives himself to the work with renewed vigor and seems to have received a fresh anointing from on high. He faltered not in duty, not in faith, not in love. His path was like that of the just, "as the shining light, that shineth more and more unto the perfect day." He was in the field with the harness on when the final summons came. His last sermon was preached, May 8th, 1859. He was unwell at the time and after the services was with difficulty taken home. He was soon seized with alarming symptoms of Typhoid Fever and friends, as they gathered around his couch, anxiously feared the result. He was, however, during his whole illness perfectly calm and tranquil, exhibiting a quiet and cheerful submission to the Divine will, and looking serenely and soberly at the great realities of eternity. "If it is God's pleasure," he said, "to prolong my life, I will endeavor by his help to show forth his praise, not with my lips only, but in my walk and conversation. If in his infinite wisdom, he shall see fit to call me home, my prayer is that He may receive me unto himself in Heaven—not that I have any merit or claim to it but for Jesus Christ, my Savior's sake!" His path-way to the tomb was illumined with the bright prospect of a blissful immortality, always accompanied with the cordial acknowledgment that he had no other hope than the atoning blood of the Redeemer. Deeply sensible of his own unworthiness in the sight of God, there was no confidence in himself, none in in any thing else, save the mercy of God through Jesus Christ. He felt that he was a soul saved by Divine grace and that his Savior, to whom, in the morning of his life, he had dedicated himself, would not forsake him in the trying

hour. "Christ has been with me," he would say, "is still with me and will be with me!" His soul was kept in perfect peace, for God was "the strength of his heart and his portion forever." The faith and hope of his earlier and maturer years supported him all the time, sustained him in his sufferings and cheered and consoled him in the closing scenes of his life. His dying testimony was all of the most satisfactory and consolitary character. His children, whom he tenderly loved, and by whose presence and attentions he was soothed, he fervently commended "to the care and covenant-keeping" of his Heavenly Father and earnestly urged them to "abound in love and glory to God." On one occasion when asked if he was comfortable, he replied I might be more so, but added, "We count them happy that endure!" The afternoon previous to his death when apparently much distressed by difficulty of breathing, one of his children remarked, "Jesus said, 'My grace is sufficient for thee!'" With a smile he replied, "Yes! Oh! I hope"—but he could say no more. There was, however, depicted in his countenance perfect resignation, the full assurance of faith, without even the shadow of a doubt as to his eternal happiness. When the power of speech failed him, an expression of radiant and triumphant hope and of unutterable peace lighted up his countenance, as his emancipated spirit gently took its flight to the bosom of his Savior. He died at noon on the 26th of May, 1859, in the 68th year of his age. His work here was done, he rested from his earthly labors; his Master had need of him for a more glorious service above; he was with his God!

As the tidings of Dr. Baker's death spread, a deep gloom pervaded the Church. It was an occasion of unfeigned and profound sorrow to a large circle of devoted friends. All who had ever known or heard of this venerable father in the ministry felt that a great and good man had fallen in Israel, that the church had sustained a heavy loss in his death. The ceremonies connected with the funeral obsequies were of a most solemn and impressive character. The different congregations he had served were all anxious to testify their affection for his memory, and to pay the last sad office of respect to his remains. In the morning religious services were held in St. Luke's Church, of which the deceased had been the Pastor for the last six years. The house was filled with a sorrowing assembly, some of whom were the children of his early ministry, who had come from all the region round,

moved by the sad event which deeply afflicted their hearts. The exercises were conducted by Rev. B. Keller, H. N. Pohlman, D. D., and Rev. E. W. Hutter, who pronounced, at the request of the bereaved Church, a discourse, appropriate to the occasion, bearing unequivocal and full testimony to the noble character and valuable labors of him who lay before them prostrate in death. The body had been brought into the Church and placed uncovered in front of the pulpit, and at the close of the address, the opportunity given to the audience, of taking the last view of their revered friend was embraced by all. The remains were then conveyed, in the afternoon train of cars, by a Committee of the Vestry of St. Luke's, to the city of Lancaster, and formally received by a committee of Trinity Church. At four o'clock the cortege was formed from the house of J. F. Long, Esq., son-in-law of the deceased, and proceeded to the Church, the scene, for a quarter of a century of the Doctor's active and faithful labors, where an immense concourse of sincere mourners had already assembled. The chancel was occupied by the clergymen of the city, including even those of the Roman Catholic Church. There were also in attendance ministers from different parts of the county, all influenced by the common desire to mingle their grief and sympathy, and express their appreciation and love of exalted worth. The remains, enclosed in a coffin, neatly covered with black cloth and silver-mounted, were again placed on a bier immediately in front of the chancel. The lid bore a plain silver plate, in which were inscribed simply the name, age and date of the death of the deceased. As the procession moved slowly up the aisle, the low tones of the organ were scarcely heard, sighing out a mournful requiem in striking harmony with the impressive scene. Touching addresses were then delivered by Rev. William Bætis, Senior of the Synod of Pennsylvania in the German, and by Rev. G. F. Krotel, Pastor of Trinity Church, in the English language, in which was presented a plain and beautiful picture of sterling virtue and faithful service. Those present were commanded to remember their former Pastor; according to the Apostolic injunction, to follow his faith and consider his end. The exercises at the Church were then concluded with a fervent prayer, offered by Rev. D. Steck, of St. John's Church. An opportunity was now again given to the many hundreds assembled to gaze upon the features once so luminous with varied emotions, so familiar to them in life. The lid of the coffin was removed, and

there lay the deceased, in a plain deep suit of black, such as he usually wore, so natural with a serene smile still resting upon his countenance. The spectacle is said to have been deeply affecting as one and another of the mourning group stepped forward with weeping eyes, to look for the last time upon the lifeless form of their departed friend. The young and the old, the rich and the humble were all there, to pay their tribute, of regard and of grateful remembrance. This part of the services completed, the procession was re-formed and proceeded to *Woodward Cemetery*, where the remains were deposited in their quiet-resting place, "looking for the resurrection of the dead, and the life of the world to come," by the side of his talented and lamented son, Charles L. Baker, M. D., at whose open grave, with crushed heart the father had stood only a few weeks previous.

The subject of our narrative was united in marriage to Wilhelmina H. Eberle, October 29th, 1812. From this union there were nine children, five of whom are still living. His wife was removed by the hands of death, in the autumnof 1837, whilst he was Pastor of the Church at Lancaster. This was to him a severe stroke, and a most sad and painful affliction, yet whilst his heart was pierced and bleeding he showed that his mourning was qualified by submission, gratitude and trust.

In looking at Dr. Baker's public character, the first thing that strikes us is the earnestness, the enthusiastic ardor with which he took hold of every subject that engaged his attention, the fidelity with which he discharged all the duties which devolved upon him. He was scrupulously conscientious in fulfilling every known obligation and labored with indefatigable zeal, untiring activity and self-sacrificing industry, constantly illustrating in his life the Savior's motto, "I must work while it is day: the night cometh, when no man can work!" He could not be idle. He was emphatically a working man, battling on in the good cause, to which he had consecrated his powers, year after year, through good and through evil report in season and out of season, eminently striving to be useful to his fellow men. Bishop Reinke, who was, for a time, his colleague at Lancaster, once attempted to remonstrate with him in reference to his course, but without effect. "It was the Doctor's custom," says the Bishop, "to preach three times every Sabbath, I, therefore, took the liberty, one day, of reasoning with him on the propriety and necessity of diminishing these excessive labors, inasmuch as

they would, if continued, break down his constitution before the time, but in reply he became quite warm and animated, and hastily rising from his seat, pacing up and down the room, and throwing his long arms lustily around him, exclaimed, "No! I tell you, my dear brother I *must* work while it is called to-day! I must spend and be spent in the cause of my blessed Master!" Even when time began to make an impression upon his system, and the infirmities of age were increasing, he still felt that he must labor on, that he was appointed to a great work and could not afford to trifle away his Master's precious time. He never lost sight of the momentous duties, which pertained to his office, but seemed constantly to realize the responsbilities which he sustained, and the important issues before him. He was called, as we have seen, from the vineyard of the Lord, with the sickle in his hand, and the sheaves of the harvest of his own planting in his arms—from his labors to his reward, from the field of his toil to enter into the joy of the Lord.

Dr. Baker was an able and faithful Pastor, eager for toil and self-denial, and never shrinking from any service that devolved upen him.

> "A genuine Priest,
> The Shepherd of his Flock; or as a King
> Is styled, when most affectionately praised,
> The Father of his People. Such was he,
> And rich and poor and young and old rejoiced
> Under his spiritual sway."

He was always at his post, ready when summoned forth by the voice of suffering and distress, at the bed-side of the sick and dying, ministering at funerals, consoling the bereaved, going about from house to house doing good, the kind comforter of the afflicted, the tender and sympathizing friend of his people in all their joys and sorrows, temporal and spiritual, the careful guardian of immortal souls. Nothing could deter him from a mission of love and piety. Indisposition never interfered with the performance of any pastoral obligation. Physical infirmities were never presented as a plea for the neglect of duty. He was known to ride or drive miles in storms, through rain and snow, to hold a meeting for prayer or to attend to the ordinary services of the Lord's Day when no one of all the congregation, not even the sexton, ventured out of door. He had no sympathy with those who found it too hot or too cold or too stormy to attend Church.

He could go to preach, why not they to listen? He would notice those who were absent from the exercises of the sanctuary, and invariably called on them the following day and inquired into the cause of their absence. He spared not himself, consulted not his own comfort; all his energies were consecrated to the responsible work in which he had embarked, to the cause of suffering and humanity. The marriages he solemnized, the Baptisms and funeral services he performed are, perhaps, without a parallel in the history of any Pastor. The Doctor also took a deep interest in the religious instruction of the children of the church, and in addition to three services on the Lord's Day, whilst settled at Lancaster, he also attended the Sunday School. It was his practice to open and close the exercises, to be present through the whole session and besides the public instruction he gave as superindent, to go round to each class and to speak to every member on the subject of religion. He also had a Bible class, composed of the teachers and older scholars, which he met weekly, and imparted careful instruction in the lesson for the succeeding Sabbath. In addition, during the week, two evenings were generally spent in lecturing, and sometimes when he had classes of Catechumens, which were formed regularly twice every year, four evenings were devoted to public services, for the benefit of his people. The work never seemed to him irksome. He took a special delight in instructing the young. He was fond of children, and would seldom pass a child of his acquaintance in the street without placing his hand upon its head, and speaking some kind words and affectionate counsel. He identified himself with their little interests,

"Pleasing and pleased, he shared their simple sports,"

and seemed to sympathize with them in all their difficulties and petty troubles.

"His ready smile a parent's warmth expressed,
Their welfare pleased him and their cares distressed."

Even in the later years of his ministry at Lancaster, when it was customary to take the Sunday School into the woods, he would walk the whole distance at the head of the scholars, and, after remaining the whole time with them, would return in the same way. He was the warm friend and generous patron of everything good. He was a philanthropist in the broadest sense of the word. Whenever any enterprise promised to promote the intellectual progress and moral welfare

of the community, he was found actively engaged in sustaining it. He impressed all with a sense of his sincerity as a minister of Christ, won the confidence of all, and a high place in their affections, and exerted a benign influence over all the great interests of society. In the community in which he dwelt, many were always bound to him as his spiritual children, and all, who were brought within the sphere of his influence, by the obligation, which his faithful labors for their spiritual good had laid upon them. All turned to him,

> "As one who rightly taught how zeal should burn,
> As one who drew from out Faith's holiest urn
> The purest stream of patient Energy."

As a preacher Dr. Baker was plain, practical and edifying. He adhered closely to the text and presented a simple exposition of God's word, a clear and full exhibition of the way of life. He preached Christ crucified sincerely and with great unction and tried to persuade men to become Christians. His efforts were, perhaps, most successful when the subject admitted of the tender and pathetic. "Under his impressive and persuasive appeals," says one who often heard him preach, "I have seen the entire audience melted to tears." The controversies of the day were excluded from his discourses. He never introduced anything flippant or irrelevant into the pulpit. He kept before him constantly the great design of preaching. There was nothing trifling in his manner:

> "When arrayed in Christ's authority,
> He from the pulpit lifts his awful hand,
> Conjures, implores and labors all he can
> For re-subjecting to Divine command
> The stubborn spirit of rebellious man."

All, who listened to him, felt that he was in earnest, that he was interested in the recovery of the sinner from his aberrations, in the salvation of the soul. In his preparations for the pulpit he was very laborious, particularly at that period of his ministry when he was in the habit of committing his sermons to memory. In his later years he continued to write them, first on the slate and afterwards on paper in a bold distinct hand but carried the manuscript with him into the pulpit. It was very difficult in the beginning to persuade him to read his discourses, lest he might give offence to some in the congregation who had conceived a prejudice against the practice and thus impair his influence, but after he once commenc-

ed the habit, he read even at his Lecture on Wednesday evening. During the period he committed his sermons to memory, the labor was very severe. His thoughts were occupied the whole week, by day and by night, in getting ready. His texts were usually selected on Sunday night, after his return from the Church and the preparation was protracted till the close of the week, so that in connection with the toil to which he submitted, he was often heard to say, "I have no pleasure of my life!"

Dr. Baker was a man of active mind and of fine natural endowments. If his education had been conducted on a more systematic plan, and continued through a larger period, he would, doubtless, have taken high rank as a scholar. He was, however, accurate in the knowledge which he did possess. After his entrance on the ministry, his time was so much absorbed in pastoral labor, that there was little leisure afforded for study beyond his necessary preparations for the pulpit. Astronomy was with him a favorite pursuit. He frequently discoursed on the wonderful display of the Divine perfections in the heavenly bodies and would reproduce with much satisfaction the interesting discussions and speculations of Dr. Dick, an author whom he greatly admired. He was familiar with the best German and English writers in Theology and was regarded as well read in the substantial literature of the day. The Bible was, however, the book which he carefully and faithfully studied. He also had some skill as a musician. He played very creditably upon the Piano, particularly German chorals, which he performed with great unction. He often played duets with his daughters and one of them received her entire musical instruction from him. The Doctor was no wit, and has left nothing to mark him as a brilliant man, but he was solid and endowed with strong, vigorous good sense. He seldom wrote for the press. The only discourse he ever furnished for publication is a sermon on the death of Rev. Dr. Frederick D. Schaeffer. The Doctorate of Divinity was conferred upon him by Lafayette College in 1837.

Dr. Baker possessed activity of body as well as of mind. He was a man of extraordinary endurance. Although afflicted in childhood with the white-swelling, from the effects of which he became lame and so continued through life, yet his accession to manhood brought with it a state of health, in every way, remarkable. In early life he was thin and

slender with rather a delicate appearance, but subsequently he grew robust and became quite corpulent. He was a man of great energy of character and possessed a perseverance which no obstacle could overcome.

The influence of Dr. Baker in our ecclesiastical councils was very great. He was a leading member of the Synod of Pennsylvania and his power was felt among the members in private and on the floor of Synod. All had confidence in his integrity and knew that his opinions were the result of the experience and observation of an enlightened and conscientious man, and they were willing to attach great weight to them. In transacting Synodical business—a large share of which was always allotted to him—the measures which he advocated or sustained, were usually wise, judicious and salutary in their results. "He appeared to me," says one of his associates "to form his opinions according to the objective merits of persons and things, uninfluenced by any love of popularity, by any ungenerous or narrow prejudices or by any considerations of self-interest. The divine law, the real good of man, the fitness of things constituted in their combination the standard by which he tested and proved all things." At Synod he was always willing to work when others were disposed to ask a dispensation from labor. He was repeatedly elected by his brethren to offices of honor and trust. He served for many years as Treasurer of the Synod, and his accounts were kept with the most rigid exactness. As President of the body he was distinguished for industry and zeal, impartiality and vigor. His earnestness and single-heartedaess, it is true, frequently led him to debate with warmth and at great length, when, as presiding officer, he should have only listened and ruled; but every subject, discussed in Synod, interested his warm and pure heart, because he saw some connexion between it and the honor of the Savior or the welfare of the Church. He was regarded as the life and the soul of the Synod. He generally expressed his convictions with great animation and always secured the attention of the House. His speeches were delivered with peculiar earnestness and characteristic vehemence, and when there was any unpleasant excitement or acrimony of spirit manifested, he would usually restore good humor and pour oil on the troubled waters. In Synod he had many an earnest contest in his advocacy of the General Synod. Several times he was defeated in his effort to secure a re-union with that body, but he never despaired of ultimate success. The advantage to be derived from the

connection he thought was worthy of renewed and repeated exertion. He lived to see the object, so dear to his heart, finally accomplished, and he rejoiced in the result. He was a devoted friend to the institutions at Gettysburg and of all those general enterprises of benevolence, calculated to unite more closely the different sections and interests of our Church and to improve and elevate the character of our Lutheran population. "In the spirit of Christ and the Apostles the subject of missions" writes one who was intimately associated with him in Synod, "constituted a predominating interest in his soul. The annual Synodical Missionary Reports were always written by him *con amore*, and any person who wished to see all the vivacity, the illuminated countenance and the well-nigh violent gesticulation of Dr. B. as well as to obtain a specimen of his natural, unstudied eloquence would always be gratified, by introducing the general subject of our missions, their policy and extent. Hence his reports were of extraordinary length and entered into minute details. Some there were, less interested in these matters than he was, who objected to the length of these reports. I heard him complain of these objections, the week before he died. 'They are always complaining,' said he, with all his fervor and at the same brandishiug his formidable cane, 'they are always complaining that my reports are *too long*, TOO LONG! Now I will let *them* try to write shorter reports.' Alas! he had only time to solicit a friend to write the next report, when he was called to his rest."

Dr. Baker had strong, marked peculiarities:

"He was a man
Whom no one could have passed without remark—"

They were interwoven with his nature, connected with his personal appearance, seen in his tell-tale face and stamped upon his character. His emphatic manner, his significant gesticulation, his disregard of the opinions of the world, the absence of all equivocation or double-meanings in his intercourse with others, his inability to appreciate *puns*, which to him were only palpable untruths, his want of sympathy with the false delicacy and popular phrases of the day, his fondness for conversation and his appropriation of the lion's share of it to himself are familliar to all, who knew him, and they were the subjects of frequent comment. He was a man of strong prejudices, but he seldom became offended, unless there was great provocation. He would remember past grievances, but

was never vindictive. He was always willing to forgive the offender and ready to do him a kind favor. His disposition was sensitive and his spirits easily depressed. He was, indeed, often despondent, and would sometimes sit down and brood for hours over some real or imaginary wrong inflicted; yet he could be easily roused from this state of mind, and was very much influenced by the opinions of those whom he loved.

He was also often very absent-minded. Some ludicrous incidents are told of his going out with a torn coat, worn in his study, to make visits, and not observing his mistake until he was some distance from home, or had already entered the house of his host. He would frequently likewise pass along the streets, apparently absorbed in thought or some profound mental process, unconscions of what was transpiring around him, his hand all the time in constant action as he moved around with his long cane, his constant attendant. He disliked exceedingly to be called "old," and any allusion to "aged servant" in the public prayers of other clergymen was very annoying. When he was President of the Directors of Public Schools in Lancaster, Hon. James Buchanan was associated with him in the Board, and frequently, when speaking of him or addressing him, would playfully say, "the old gentleman," "the venerable Doctor," etc. But the thing was not relished by the subject of our sketch, who remembered it some years afterwards, and returned the compliment. When Mr. Buchanan became a candidate for the Presidency, his age, of course, transpired, and just after the election, the two old friends unexpectedly met in a Daguerreian Room in the city of Philadelphia. The Doctor seized the President by the hand, in his earnest, emphatic manner, and, by no means in a whisper, said, "Well Mr. Buchanan, how are you, Sir? Well, Sir, when you and I used to meet in Lancaster, years ago, you often spoke of me as the "old gentleman," 'Sir, but I find now, Sir, that you are just one year older than I am, Sir!'" Mr. Buchanan laughed, and said it was a great mistake on his part to let his age become so public.

Dr. Baker was a man of warm, catholic spirit and was highly esteemed by persons of every religious denomination. He brought no sectarian fire to the sacred altar, but poured upon it the sweet incense of love, prayer, and gratitude with the whole brotherhood of those who rejoice in "one Lord, one Faith, one Baptism," Yet he loved the church of his birth, and grieved if he heard of any one forsaking her bor-

ders. He had Church-feeling, although there was in him none of that illiberal or intolerant spirit, which proscribes those who are found in another branch of the Christian Church. He was, whilst Pastor in Lancaster, on the most intimate terms with Rev. Dr. Bowman, of the Episcopal Church, the present assistant Bishop of the State of Pennsylvania, and there existed a strong feeling of mutual attachment. They frequently interchanged visits and seemed to enjoy each other's society. But the Doctor could never endure the arrogant pretensions of those in the Episcopal Church, who were constantly asserting that *their* church was the only *true* Church, and *her* ministers the *only* genuine successors of the Apostles. "I have often heard him," says one, who often saw them together, propose the inquiry to the Bishop, "Do you know, Sir, who I am? I will tell you, Sir; I am the Rt. Rev. John C. Baker, Bishop of the Evangelical Lutheran Congregation of the Holy Trinity Church, Lancaster!" and whilst saying this, he would rise from his chair and walk up and down the room with great earnestness, but he never exhibited any bitterness in his spirit or unkindness in his manner.

The Doctor was never deterred from the discharge of duty by the fear of man. When he was convinced that a certain measure was right or a certain course proper, he was never influenced by a time-serving policy. If he believed a principle was involved, he was very firm, even inflexible. As an illustration we refer to his position in connexion with the Temperance Reform. He became an early friend of the cause, and closely identified with its operations. This was at the time rather an unpopular measure, and his course necessarily awakened in some directions, opposition to him. It was the custom during his residence at Lancaster for parties from the country to come to the city to be married. Every year there were hundreds of marriages solemnized in this way. Individuals with their friends, would drive some distance, to Lancaster, stop at a hotel, and request the landlord to send for a minister to perform the ceremony. As the Doctor was well known and highly esteemed, he was generally selected. He usually had, during the year, more weddings than all the other clergymen together. But in consequence of his cordial interest and active efforts in the Temperance movement, he alienated from him many of the landlords, all of them, too, respectable men, and consequently there was a great diminution in the number of his marriages, the tavern-keepers send-

ing for other clergymen, not favorable to the reform or prominent in promoting it. A pecuniary loss was, of course, sustained by the Doctor, yet his ardor in the cause was not cooled, or his zeal diminished in advocating and promoting the object. He was himself a remarkably temperate man. He abandoned the use of tobacco, although he had been addicted to the habit for many years. He resolved to give it up, and with comparatively little difficulty succeeded in gaining the complete mastery over his desire, although he had for many years used to excess the article in more than one form. This is only another illustration of the energy of will and strength of purpose he possessed, of the power he had acquired over himself.

In his private life, Dr. Baker was very attractive. All appeared to recognize his great personal worth. He was one of the noblest, purest, best men that ever lived. No one ever doubted his sincerity or questioned his uprightness. So transparent was his character that you could look into it as through a window. Frank and confiding, he would open to you his heart, with all the ingenuous innocence of a little child. There was never in him anything like concealment or false appearance. He had no screen, behind which he would hide himself. What he felt he said. He was an "Israelite, indeed, in whom there is no guile." He had an utter abhorrence of petty intrigue or cunning duplicity. He could not perpetrate a mean action, he would not connive at one in another. His character was untarnished, above all suspicion. There was in his composition a delicate moral sense, and his whole life was ordered by principle rather than swayed by impulse. His principles were fixed and unwavering, not fitful and fluctuating. No temptation, however unexpected or subtle, could lead him to swerve from his enlightened or pure faith, or seduce him from the narrow path of conscious rectitude. He was also distinguished for his child-like simplicity, which pervaded his whole character, and for his unaffected humility, amounting often to a shrinking modesty that excluded from his mind all forms and ideas of self-seeking. He was a man too, of great purity.

"Low desires,
Low thoughts, had there no place."

Pure in his own imagination, he could not think that others were not so. Unsophisticated in the use of language, he would sometimes use the words of Scripture in such a way

as to excite surprise, and would often say things, which other men would let unsaid, not because they are wrong, but simply because unfashionable to fastidious ears. He saw nothing improper or indelicate in their use, and could not imagine how others should find, in their utterance, an occacasion of offence. His love of truth was also a leading characteristic. There was in the smallest matters the most inflexible adherence to truth. To his engagements he was always faithful. He never forgot a promise, or ever violated one. His simple word was as good as a bond. He met his pecuniary obligations promptly. Scrupulously exact in his accounts he paid his debts unto "the uttermost farthing." In his habits he was economical, and frugal in the gratification of his desires. With a salary, inadequate to his wants, he contracted no debts, which he could not liquidate, and although enjoying a limited income from other sources, his expenditures were liberal.

Dr. Baker was a man of warm affection and tender feeling, his heart overflowing, to use his own favorite expression, with "the milk of human kindness." He cherished no malice or bitterness or any feeling which was at variance with all that is lovely and gentle in Christianity. He seldom spoke unkindly of any one and only when compelled to express an opinion from a sense of duty. "On his tongue was the law of kindness" and in his heart peace and gentleness. He had a heart whose generous impulses even age could not restrain, whose gushing sympathies embraced the whole human family. There was nothing cynical or severe in his disposition or repulsive in his manners. He was affable, courteous, accessible to all, to persons of high and low estate. By him all were greeted alike, cordially, kindly, politely. His kindness and consideration to men of humble rank were indeed remarkable. He knew no difference between the President and the chimney-sweep—the child received as profound a bow as the Bishop or the Senator. At the table of the millionaire or at the board of the humble laborer, his conduct was precisely the same, and whether the one was covered with the luxuries of every clime and the other showed but a single dish he neither flattered on the one one hand, nor expressed dissatisfaction on the other. In his presence all classes and conditions felt at ease and took delight. They seemed to realize that they had his earnest regard and kind sympathies, especially young children whom he soothed by his spontaneous attentions, interested with his in-

structive, animated and vivacious conversation, and encouraged with promising words to noble pursuits, high aims and pure joys. He had in an eminent degree that benevolence of heart, which rejoices in the happiness of others and was willing to make sacrifices to promote it. In all the relations of life he was the most unselfish and disinterested of men. As a friend he was sincere, generous and ardent. In his attachments he was very devoted. The friendships he formed were lasting and marked by genuine tenderness and delicacy of feeling. Bishop Reinke says, "on a certain occasion during a visit to the Doctor's study in Lancaster, he quite surprised me, after we had been talking about old times at school, by drawing from his desk some pictorial mementoes I had presented him with, in the days of our first love, which he had carefully and religiously preserved and continued to prize for the giver's sake." Never were the domestic virtues more beautifully illustrated or more highly adorned than at his own fire-side. His presence in the home circle was ever hailed with satisfaction and pleasure and he loved as ardently as he himself was loved. Of the cherished companion of his bosom he was deprived more than twenty years before his own death, but his affections for her memory remained unchilled by the changes of time. Nothing seemed so much to wound his feelings as to suggest to him the mere probability of a second marriage; "What," he would indignantly exclaim, "forget my Wilhelmina!" He would often speak of her with childlike attachment and with the deepest sensibility. He loved to visit her grave and would always refer to it as a hallowed spot in his affections.

But the crowning point of his excellence was his simple, unaffected, fervent piety. Of the purity of his religious life, of the soundness and strength of his faith in the Redeemer, of the spotlessness of his daily walk, no one, probably, ever entertained a doubt. He was regarded by all as an exemplary, consistent and faithful Christian. His whole life bore incontestable evidence of the sincerity of his profession and the influence of the truth upon his heart. He loved religion from an inward conviction of its Divine power; he made it the governing principle of all his actions. He was a good man, fearing God and full of the Holy Ghost. He loved the Savior. He loved the Church. He loved the communion of the saints, the souls of men, the glory of God. He had, it is true, his temptations and infirmities. They belong to humanity. But he confessed and lamented his short-comings.

He aimed at conformity to the Divine will, he labored to bring "into captivity every thought to the obedience of Christ" and "to adorn the doctrine of the Gospel." He cultivated a tenderness of conscience, a careful watchfulness against sins of the tongue, of the imagination and of the heart, as well as of the life, a constant penitential frame of mind. The service of his Divine Master was the desire of his heart, and the object of his life. "The joy of the Lord was his strength."

His life was laborious and useful; his death happy and peaceful. His work was done, nobly, worthily done, his mission accomplished, his warfare ended, his pilgrimage on earth finished. He went, saved through the righteousness of Christ, to reap that eternal recompense of reward, the crown of life, promised to all true believers. Already has he received the welcome greeting, "Come, ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world." Already has he entered the mansions of eternal rest, where all is peace and love and endless joy. Already he is added to the glorious company of the redeemed, of the just made perfect, wears the crown of immortal life and is filled with the fulness of the glory of God.

"Why mourn ye then for him, who, having run
The bound of man's appointed years, at last,
Life's blessings all enjoyed, life's labors done,
Serenely to his final rest he passed;
While the soft memory of his virtues, yet
Lingers, like twilight hues when the bright sun is set?"

ARTICLE V.

JUSTIFICATION BY FAITH ALONE.

THE doctrine of justification by faith in the atonement of Christ, is the common watchword and rallying point of all so-called Protestant denominations. It is the potent lever with which Luther, in the 16th century, lifted from its hinges a large portion of the then ecclesiastical world. With its proclamation, the Reformation was auspiciously inaugurated and successfully carried through. It constituted the *primus motor* of that world-historical event, which turned the germinal

life, literature, civilization and theology of the winding up of the mediæval ages into a new and glorious channel, which is destined to issue in the celestial city of our God.

Many expedients had formerly been employed, for a series of years, to effect a regeneration of the corrupt and deeply fallen church, but with little and ephemeral result. General councils had convened for this purpose, and adjourned, leaving matters essentially *in statu quo*. Emperors and princes had attempted to abolish some of the most glaring abuses, especially, as far as these infringed upon their real, or pretended authority, but had been outwitted by a crafty, scheming hierarchy. Sectaries had sprung up, thick as the frogs of Egypt, who labored in various ways, and by various means, to remove certain enormities which had shocked their religious sensibilities; but they were pretty generally all overpowered, sooner or later, by an all crushing Popish tyranny, and were made to vanish from the scene. They had all mistaken the true instrumentalities, as well as the proper method, for raising a degenerate church. Unwise in the selection of their means, they failed in accomplishing their object. Their voice of warning and protest, was soon drowned amid the phrenzied vociferations from the Vatican of "Crucify them, crucify them!" Some of the "*Reformers before the Reformation*" had, indeed, found the real panacea for their own spiritual disorders, but only partially perceived its proper place in the catalogue of remedial agents, and its generic character, for the restoration of the Savior's kingdom to its pristine, apostolic purity and health. For there were still individual monks, whose daily prayers was, "*Credo, quod tu, mi Domine Jesu Christe, solus es mea justitia et redemptio;*" and bishops, who had chosen for their motto, "*Spes mea crux Christi, gratiam, non opera, quaero.*" Yet, they, one and all, neglected to give due pre-eminence to this ground of their hope and peace, when they came forward to raise a bulwark against the withering influence of the Papacy; or else kept it (thus burying their talent) within the narrow circumvallation of the cloister. When acting in the capacity of reformers, they forgot to bring their personal experience to bear upon their heaven conceived purposes. They generally fixed upon some single point, lying upon the surface of the church's corrupt life, instead of going to the centre, whence to correct and right the whole circumference. They employed themselves too much in clearing the foul stream, before cleansing the polluted fountain head, from which it all sprang.

Having too little to do with the prime factors of christianity, with the beating, living heart of its vitality, their cause and efforts were correspondingly weak.

For centuries the fundamental and central doctrine of a living evangelical church had lain dormant under an immense mass of human rubbish; and had, perhaps, never, since the time of the apostles, been so vividly the ruling principle of the church's theological consciousness, and the source of her religious life, as it was made to be by the Reformation, in the 16th century. Self-righteousness, pilgrimages, indulgences, monastic vows, celibacy, the worship of saints, &c., had, for a long period, well nigh usurped its place. These and other inventions, together with the gaudy glitter of a sensuous, pompous cultus, had thrust it into oblivion.

The effects of its obscuration and disuse are largely written upon the pages of mediæval history. An almost impenetrable darkness lies upon that era, with only here and there a twinkling star to break the monotony of the deepest night. One consecutive stream of moral turpitude, starting from the triple crown of Rome, as its miasmatic fountain, flowed through all the arteries and veins of the entire organism of the church. Unheard of crimes and vices—"such as are not so much as named among the Gentiles"—coupled, as they were, with skulking septicism and infidelity, sneering mockery and buffoonery at the most sacred things, and a universal degeneracy of morals, rolled as a billowing tide, over the western christian world, threatening to swallow up, in its destructive vortex, the few remaining vestiges of better days. The whole body ecclesiastic was passing rapidly into moral putrefaction, which the revival of letters alone, had no power to arrest. "They that sleep, sleep in the night, and they that be drunken, are drunken in the night." The daughter of Zion presented the melancholy aspect once more, which it had borne in the days of Isaiah, and which is so graphically depicted by him, "From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrefying sores; which have not been closed nor bound up, nor mollified with ointment"—the precious ointment of the Gospel. And when at length the coruscations of the dawning day, the purpling of the aurora on the horizon, became visible, the outrage which an ignorant and ambitious clergy had practiced upon the laity, by incessant acts of usurpation and tyranny, avenged itself in furious outbreaks, and wild excesses of the unsatisfied wants of men. The

birth-throes which had been quivering through the ecclesiastical organism, were coming to the birth. No Papal bull could allay them; no infernal fire of the inquisition could consume the new life which was struggling into being, after having lain in the bosom of the church for so long a time. Direful, tumultuating voices of penitents (*crucifratres*) resounded in the streets of European cities. Crowds of processionists, travelling bare-footed, and almost naked in midwinter, inflicting cruel tortures and flagellations upon themselves, and singing solemn, soul-stirring hymns (among which the well-known and powerful "*Dies irae*" was conspicuous), overflooded Italy and Upper Germany, seeking what the *imputed* righteousness of the Godman alone can supply. The breaking out of the black plague at that time, which depopulated entire cities and villages, together with an expected invasion of the Turks, and the anticipated nearness of the judgment day, gave additional horror to the already terrible spectacle, and made the sense of sin and guilt still more alarming and vivid.

But whilst the spiritual wants and soul agonies of sinful men were playing out this tragic drama, and the western church was trembling to her centre with tremendous, earthquake-like convulsions and paroxysms, her ever-living Head was raising up, and preparing his servant, who should stand, as another Elias, among the Baal-priests of Anti-Christian, Papal Rome, to witness for God's righteousness, as wrought out by his Divine Son, for the free pardon and imputation to every penitent and believing sinner. Thus room had been made for a new, and yet the old, original, apostolic order of things in the world's life. The negative part of the work for the ushering in of a new epoch in the history of the Church, and the world at large, was completed; for which other causes and processes, besides those alluded to above, had also been subservient. The positive was to come. And come it did; when the time of refreshing from the Lord had arrived. The hero of faith who, according to Carlyle, was both prophet and priest, stepped upon the stage, and raised the long prostrated candlestick, and forth it shone over near and distant lands, with its ancient and wonted effulgence. It was found to have lost nought of its intrinsic virtue and distinguishing power, by lying in obscurity for so many centuries. The champion of the Reformation struck his keynote of theology—the free justification of the sinner, conditioned only by the apprehension of the Redeemer's merits by faith.

Its power upon the upheaving, dashing sea of human excitement and conscientious alarm, was almost magical. What Popish bulls, the inquisition tribunal, the rack and the gibbet could not do, was quickly brought about by that simple Gospel truth, with which Luther then startled the world. He had found the true palliative for the alarmed, as well as the effectual force with which to strip the Pope of his usurped, ridiculous power; the hierarchy of their arrogated authority, of arbitrarily dispensing absolution, the saints of their merit, and all relics of their attributed virtue; in whose place he re-instated Christ. He had discovered the hinge upon which the Church must swing. And placing her on it anew, those became useless which wicked ingenuity had invented. A new, vigorous life was brought into the Church—the life which comes through the righteousness of the Godman. And whilst he demolished on one side, he built up on the other. Or, rather, in basing the Church again upon her central foundation, the humanly reared fabric of Popery began to totter, and a large portion of it fell. The Reformation was not to be a vast work of destruction, vandalism and furious revolution. The advancement of the scheme assumed a negative aspect only, as it encroached upon and repelled resisting forces. A vacuum was not allowed to exist for a moment. It was a struggle between two opposite powers for the supremecy in the hearts of men. As the one became victorious, the other was defeated and driven from its entrenchment. Erasmus and others, could lay bare festering sores, without affording the effectual balm to heal them. This Luther was sent to do. And this, also, is his heaven-given credentials to the world of his Divine call; it is God's sanction and signature upon his work, and constitutes him *the* Reformer of the 16th century, to whom all the other illustrious names, in the same cause, were only apprentices and helpers in the gigantic work which he commenced and carried through, with ardent energy, and undaunted prowess. Remarks Guericke: "This invests Luther with the true character of a Reformer, that without having any selfish object in view, he unreservedly yielded to be an obedient instrument in God's hand; that he followed the grand fundamental truth of the Gospel, in all its compass, with holy and pure enthusiasm, that he announced and witnessed for the Divine truth, with which his spirit and heart were filled; that he openly and fearlessly proclaimed it in the Church, against the open and dominant corruption, and every God-opposing principle,

(which it alone could eradicate,) because his God and circumstances led and necessitated him so to do; and that he did not endeavor to escape from the effects which the truth was producing, and which were brought about by the Sovereign Head of Zion, without any pre-calculation on his part. Trusting in the name of the Most High, he stood immovable, as a rock, in the tempect driven ocean, himself growing in knowledge from one degree to another. Thus the Reformation was not the work of man, but of God.

It is not the priority of commencing the Reformation between Luther and Zwingle, which entitles the one to the greater regard and gratitude of christendom over the other, although, even on this score, the palm would fall to the former. This question cannot be decided by the mere settlement of that dispute. For other matters, and matters of much higher momentousness, come into consideration here. And these can only be disposed of by paying due attention to their respective theologies, their personal experience, the training and education by which they were placed in the posture which we find them to hold, their method of procedure, and the principles which were therein unfolded. Chronology is too formal a thing to be here allowed an audience. Zwingle was chiefly led to raise his voice against the abominations and religious abuses of Rome, by his literary pursuits, and scientific theological investigations. In this school, rather than in the school of religious experience, had he been prepared to perform the work in which we find him engaged. Consequently, he did not start out with a Gospel doctrine, lying at the heart of Christianity. His first move was principally of a negative nature, consisting in the abolition of sundry, in themselves, innocuous ceremonies and practices, which Luther was quite willing to tolerate, provided only, that the word of God was not bound and could have free course. Not having passed through the fiery trials, the deep heart-rending agonies and struggles, through which Luther was providentially led, his system of religion received a corresponding stamp and coloring. The course of a man's education and the nature of his individual experience, always gives a peculiar shape and tone to the part which he takes in the world's history. *This* is only the projection out of himself of what had previously been formed within. The earnest man who stands forth, in bold relief, against the frivolity and hollowness of his age, will have been made such, not by the general processes at work in the sur-

rounding world, but by some unusual force, thrown into his soul, either by a special act of Providence, or by some other agency lying dormant in society. The hero, whether military, civil or religious, who comes forth to rebuke the world's cowardice, is not the mere out-growth of the world's life in his time. *It* has not made his soul heroic. His heroism, as in the case of the Prussian General, Blücher, and others, may be the residue of a former age, or the autonomic, vigorous beginning of a new. The Reformer, who would open a new fountain of life for the Church, must himself have undergone the birth-throes, without which such life never comes into being; so that the man, as he appears before the world, will be the copy and mirror of what had transpired within the hidden recesses of the soul. The schools may qualify a man to propound theories, but the struggles and contest of the heart alone can prepare him to grapple with the awful problems of religious life.

The Reformed Theology, comprising the Zwinglio-Calvinistic in all its various modifications, we find to be just what could have been anticipated from its precedents. It not only diverges from the Lutheran in single points, in which are commonly termed the distinctive doctrines of the Lutheran Church, but it is an essentially different system from beginning to end. Doctrines which are apparently identical with our own, if viewed simply by themselves, are found to assume quite another shape, when looked upon from the Reformed stand-point. Thus the doctrine of justification by faith alone, which is indeed the "*Doctrina stantis et cadents ecclesiae*," and with which we are more immediately engaged, has been inserted with the dogmatics of all so-called orthodox denominations. Viewed separately and independent of the place it holds in these creeds, it seems to be pretty nearly the same everywhere. But when we come to look at it in connexion with the entire doctrinal system of all these parties, a vast and radical difference will at once be perceived. In the Calvinistic, as well as all Calvinizing theologies, it is stripped of its practical, paramount import. It is a mere accessory and outward attachment to principles underlying it; and is shaped by them to fall into the place where those leave room for it. It is not the grand fundamental idea which pervades the structure from its centre to its extreme limits, but a kind of fungus on its surface. The Divine decrees, as resulting from God's sovereignty, meet us here at the very threshold, if we would enter its labyrinth.

A speculative, metaphysical tenet is assumed as unquestionably certain, and as a maxim, which can never lead astray. Whatsoever comes in its way, it devours, or casts aside. It solves, in its manner, the problem of the special Divine providence and man's free agency, and, *a priori*, unravels the profound mystery of the Spirit's agency in the human heart, either unto life eternal, or perdition. No endeavor is needed to dive down into this hidden depth, the springs of man's moral life and free will, because it has antecedently decided it all with its own inherent force. For, let it be remembered, that the decrees refer primarily, not to any gift of grace to be offered to the sinner's acceptance in the Godman, in whom is life eternal, but to the sinner's final destiny. They form themselves by way of distinction from the divine sovereignty, and then leap over the world of grace and truth, comprised in the person of the Redeemer, and fix on the issue of the probationer's earthly existence, directing him to heaven or consigning him to ruin. We do not affirm, however, that Zwingli and Calvin set out with this tenet as an axiom from the very start of their theological career, but having once found and embraced it, they made all the revealed truths and doctrines of the gospel to square with this measure; for which Calvin's dialectics and all crushing logic so well qualified him.

But, if an act of God's will, independent of the incarnation of Christ and his mediatorship, and, consequently, irrespective of man's deportment to the overtures of mercy, immutably determines and settles his final lot, the doctrine of Justification by Faith in Christ alone, is naturally altered, and, in fact, disannulled altogether, as far as it bears upon the sinner's final blessedness or misery. He is, then, not saved by the imputation of the Redeemer's righteousness which appertains to his divine-human person, and which forms the *causa efficiens* of salvation according to the Lutheran system, but by the fiat of a sovereign will. Neither is it the free unforced act of man's spontaneity, by which the Savior is apprehended, and his redemption subjectified, and actualized, but the compulsory power of an irresistible decree by which it is impelled. Human salvation is made to stand in the resolution of the mind of God, and not in the grace and truth of the fulness of Christ. The incarnation, the economy of salvation and its vitalization in the sinner, come in as afterthoughts to a perfectly settled scheme going before, simply to expedite their consummation. A hidden decree has taken

the place of Christ, the means of grace, the power of faith, and human responsibility. It has been appositely remarked: "Where Theology comes to be of this sort, we have a dry mechanical separation perpetually between the subjective and objective factors of christian salvation, which has the effect, in the end, of thrusting the first out of the process altogether. Redemption is made to be a plan or device, over which God presides precisely as the mind of man may be said to rule a machine, and Christ comes in simply in the way of outward instrumental help to carry out the scheme. The objective side of salvation is wholly beyond the world in the mind of God; the subjective side of it holds in certain exercises brought to pass in particular men, in view of God's grace and by the help of his Spirit; Christ comes only to make room, in some way, for the ready communication of one world in such style with the other. One of the worst results of this way of looking at things is the notion of a limited statement; according to which Christ is taken to have come into the world and died, not for the race as a whole, but only for a part of it, the election of grace as it is sometimes styled, called out from the general mass beforehand by Divine decree. Where Christ is made to stand on the outside of our salvation, and this is felt to have its principles in God's purpose and will, touching men in a direct way, it is not possible indeed to avoid this consequence; unless by swinging over to the other existence of such an indefinite atonement, as either turns Christ's work into a Pelagian show or lands us in the error of Universalism."

This "swinging over" into Pelagianism has actually come to pass on a very extensive scale and with deleterious results. Calvinistic predestinarianism and Pelagian naturalism, and Semi-Pelagian semi-naturalism, are the contrary extremes to the sacramental system and scriptural realism of our church, and its doctrine of justification by faith. Thus seemingly far apart, they are in reality always closely related; just as all extremes, by the force of their own falsehood, have an inherent tendency to re-act, like a pendulum, into the very opposite from which they seem first to fly. Arminius and his coadjutors found no difficulty in holding fast almost the entire system of Calvinism, after having expunged therefrom the Divine decrees with their immediate collateral bearings. And all the denominations that sprang more or less directly from Genevan loins, or are at least pervaded by its

idealism and one-sided, concretely false spiritualism, have found it quite an easy matter to retain the Zwinglio-Calvinistic unsacramental theory throughout, together with all its bearing upon the person of Christ and the doctrine of justification by faith; though they had lighted on the opposite pole of predestination. Arminianianism and Calvinistic predestinarianism suit equally well into the idealistic, unsacramental scheme. Hence, throughout the Protestant world, we have only two *radically* different theories—the Lutheran, which places itself on Divine grace in the form of creative life; and the Reformed, which is also based *confessedly* on grace, but in the *form of thought*. It is quite characteristic of the latter, that the modern Rationalism of Germany was well satisfied with Zwingli's view of the nature of Baptism and the Holy Eucharist, which is now offered by certain men to the Lutheran Church in America for adoption, and is claimed to be the genuine doctrine of the Bible, drawn from it without any prejudicing Symbolic influence. Wilberforce is correct when he writes: "Since the Divine decrees were in reality a reflection cast beforehand by the facts of mediation, it was impossible to destroy their true character, without observing men's perception of that great doctrine with which they were connected, and consequently has a direct tendency to conceal from men a large part of the scheme of Mediation. For, since God's decrees were no longer looked upon as the law, by which he dealt with those who were members of His Son's Body, but were independent antecedent decrees of the Great Creator, they plainly led men to look away from the system of grace to the system of nature. And herein does Calvinism touch on that very error of Pelagianism to which it professes to be most opposed. Hence rejecting the "*Decretum horribile*" and leaping off the "cliff of the *proton pseudos* in Calvinism our sects generally have swamped in the mire of Semi-Pelagianism, without casting off the marked costume of the former. Their machinery for conversion, their mechanical notions of its nature, their appliances "to get men through" as they call it, all lie in this bog of misery. Their system is a compound of nature and grace, in which the latter dwindles down to a mere minimum, and is more a thing confessed, than really at hand, and entering into the production of salvation with real life-creating power. Thus, for instance, infant regeneration by the sacrament of Baptism, which is truly the test of men's belief in Divine grace, as the exclusive factor of man's

renewal, is strenuously denied, and looked upon as a fragment of Popery which still held a place in the mind of the great advocate and defender of justification by faith alone. In the only instance in which we can entirely disengage the coöperation of man from the action of the Divine power, we hear the demur, which alone would be presumptive evidence enough, that in other cases there is also no actual belief in the exclusive agency of the Deity as the Parent of all holy action in the church of the redeemed. According to the Semi-Pelagian view of Sectarianism, the Divine Word convinces the understanding by the power of abstract truth, with which it is charged, to perform certain moral duties and obligations therein enjoined, and to believe in Christ Baptism becomes a precept, and a law, which it is a duty to observe, not on account of the life and blessing imparted to the observant, but for the purpose of showing forth his obedient mind. The Lord's Supper is made to pass for like ceremony and show. No objective grace is allowed them. The human mind is the prime actor to give them force and meaning. They simply exhibit truth symbolically, which must be understood and put to practice to give them any value. The whole scheme looks away from grace to nature, to the natural powers in man, which need only be convinced of duty, of love to God and our neighbor, and of the unrighteousness of sin, by a supernatural power, to bring forth the fruits of godliness and of a holy life. But (we may well ask) what becomes thus of the much lauded doctrine of justification by faith alone, as Luther taught it, for which this view still stickles, notwithstanding all these monstrous assumptions? The body may remain, but the soul is gone. It has become a corpse.

Hence, in these two theological systems, the Calvinistic and the Arminian (the latter of which is playing over so destructively into a certain hue of Theology in our church in America) which, apparently antagonistic, differ only specifically, whilst they are ultimately and generically one, the soterological interest is obscured and paralyzed, if not out of the process of human salvation altogether. On the one hand, it is oppressed with the *incubus* of an irresistible decree; and on the other, with an exaltation of man's capabilities to work out his own salvation, leaving room only for some kind of Divine help in a formal way. The doctrine of justification by faith is permitted to occupy a place in the Theological system, to fill up a gap, as an expletive. But is pushed from the centre to the periphery. It is divested of its formal im-

port and consoling power. The personal certainty and ground of salvation are made the stand, not in a real union of human spontaneity and Divine objectivity, but either in a decree lying outside of it altogether, or else in human moral ability, equally extensive to and beyond it. Consequently, their Theology does not cluster around it as its nucleus. It is not elaborated from it as its vital doctrine; and does not evolve from it by any organic process, but is fitted into its structure. Gass has openly confessed and correctly remarked: "The Reformed doctrine (in its generic sense) of faith (scientifically and systematically exhibited) is thus constructed: the false is expunged from the system of Theological ideas, and the evangelically true, as newly found, is inserted methodically arranged and corrected. Whereas, of Lutheran dogmatics it may be said, that they grow around the symbolically fixed idea of justification by faith."

This distinguishing characteristic is just and true. Luther's Theology cannot be an inorganic, mechanical structure without an all-pervading, all-influencing principle. His deeply significant life and personal rich experience would alone forbid it. To conceive of it any other way is to take a key which can never unlock to our contemplation the entrance into its stately, magnificently simple palace. This, Luther felt himself. How profound a prostration and how deep an insight into the organic economy of human redemption and salvation does he manifest over against modern piece-meal Theologies, when he remarks: "If our adversaries earnestly and truly believed that they (the scriptures) are the word of God, they would not so trivially make them a mere sport and toy, but would hold them in the highest regard, and receive their teachings without all questionings and disputations. They would then also know that one word involves them all, and that all are comprehended in one; and again, that one comprises them all; so that to drop one is, to make way for the gradual falling off of the others, one by one. For they are all included in one another and belong together. Hence, let no one doubt, but that if he deny God in one article, he has denied him in all. He cannot be divided fragmentarily into four articles, but is wholly and perfectly in each and every article, one and the same God."[2] No one can well have the hardihood to suppose that Luther knew not what he was about in saying this (as those evidently take it, who imagine to be able to distinguish between fundamentals and non-fundamentals in his doctrinal system), and that his Theology is a

mere jumble of Romish reminiscences and Bible truths, strung together hap-hazardly, without any internal coherence and order. It forms, according to his own apt illustration, a perfect whole, rather full and complete, like an exquisitely wrought golden ring, which cannot be altered without changing its form into something else altogether; and from which nothing can be taken away without effecting a fatal rupture. A small particle of a foreign substance, a little leaven of error, leaveneth the whole lump and vitiates the whole system.

Or do men, indeed, believe that the doctrine of the Savior's person, of the holy sacraments, of the nature of regeneration, &c., can be set aside without materially altering to its very core, Luther's entire creed? May this all be consigned to the tomb of the Capulets, only to cling the faster to the marrow and quintescence of his Divinity, as contained in the doctrine of justification by faith? So some think and affirm. But what a contradiction would this be. "Saul among the prophets" was surely no greater anomoly and incongruity, than the idea of Luther quietly seated among our modern rectifiers of his Theology, to be taught the way of God more correctly at their feet. What a compliment, moreover, to the cause of the Lutheran Reformation—that signal work of Divine mercy and compassion—to conceive of its worthies generally, and most of all, the very Moses of its achievements and glorious exodus as having no power to discriminate between the accidental and essential in so clear a case as this of the sacraments and the person of Christ is now taken to be, but actually filling all Europe with their testimony about it, as though it belonged, in some way, to the very heart of christianity, when every child, and especially every thinking American may now see, that they were pursuing a shadow from first to last! The very conception is grieviously presumptuous and absurd. The sacramental doctrines and christology of Luther were no outward fungus upon his system. They lie imbedded in its inmost life. To part with them is, to surrender the holy cause of the Reformation itself, as Luther had it in his mind, and to rob his creed of its original physiognomy, life and heart, which would leave nothing but a defunct skeleton. To think of an unsacramental theory of religion as one and the same with the evangelical Lutheran only disburdened of its doctrine of the sacrament and of the person of Christ—"as though this were an old crooked hat to be kept on or laid off at pleasure—can only

show the shallow character of the whole Theology for which any such thought is possible." The rejection of Luther's views of the holy sacraments involves the casting over board of his christology, which conditions the former. And to give it up, is to surrender this conception of faith; which again must make the forensic act of justifying the sinner, as conditioned by faith, a correspondingly different thing, unless our minds would choose the rest, satisfied with interminable inconsistencies and contradictions. To drop from our noble Augustana what it sets forth as the true nature of the sacraments and the Biblical view of the Redeemer's person, and yet pretend to be satisfied with *its* doctrine of justification by faith as sound and good, must be taken for gross inconsequence. Any notion that will admit no regenerating grace to Baptism, no mystical presence of the glorified Godman in the Lord's Supper, must be counted utterly foreign from the heart-principle of Luther's creed. Its view of the nature of faith and its contents, and the free pardon of the sinner on account of the object embraced by faith, necessarily brings along with it, all that the sacramental interest includes. His scheme of religion, thus, in the nature of the case, is materially different throughout from that of any mutilation of his creed.

Luther started out in his Theological career, not with a philosophical maxim or tenet, but with the central fact of religious life and experience. For he had not learned his religion in the schools. No *systematic* study of the scriptures, even, had informed him of what Christianity is in its simplest and rudimentary nature. Neither had he derived this knowledge from the tomes of the fathers, though he acknowledged his indebtedness to some of them for the incitement which they gave him to seek the "one thing needful." No theory had enlightened and taught him how the mystical body of Christ, in its individual members as well as collective capacity, lives in and by its Divine Head. The Almighty had led him a far different, more practical and promising path. His own heart had been the great laboratory where the *punctum saliens* of his creed was formed by the Divine Word. A profound acquaintance with his fallen nature and sinfulness, and with the Divine wrath upon him in this condition, had driven him well nigh to despair in his monastery which he had entered to appease the frowns of an offended God. All his fastings, and self-tortures, and scrupulous observance of the multitudinous proscriptions of monastic life, could not effectually

bid "Peace, be still," to the commotions within. It served only to aggravate his misery and troubles. The sense of his condemnation brought him to the very verge of spiritual ruin. At length he was told of the remission of sin for Christ's sake, when apprehended by faith. He had often repeated these words in the Apostolic Symbol, but he had never understood nor felt their force as now. They fell into his heart with magic-like effect. He embraced with joyous exultation what his soul had been in search of so earnestly and so long —the forgiveness of his sins and justification before God through the Redeemer in whom he confidingly put his trust.

This consoling Gospel truth which wrought with such supernal power upon his soul, which had made itself felt with such overwhelming influence in quieting his heart, he always afterwards prized above all things. This he would subject to no compromise. All the subtlety of his adversaries could not wrench from the firm grasp of his faith, or obscure it in any degree. It was always uppermost in his mind.[3] It formed the key-note of all his preaching, of his polemics against Popery, of his refutation of the Sacramentarians, of the fixing and elaborations of his convictions concerning the true nature of the means of grace; in short, it underlies his Theology (doctrine of God,) Anthropology, Christology, and, even, Eschatology.

Its light is made to fall upon his path wherever he may be rambling upon the wide domain of his sphere of labor. He uses it as the pole-star in his exercises. It directs his steps, whether he be commenting on the Pentateuch, the historicals, poetical and prophetical books of the Old Testament, or whether he be expounding the writings of the New. He never loses sight of this cynosure. And, consequently, though we are, at times, compelled to dissent from him in the explanation of the historical, philological and archaeological details of certain sections and passages, we almost invariably agree with him in the doctrinal import which he deduces. It was also his reliable compass to steer him clear of the rocks and sand-banks upon which many of his cotemporaries foundered. It served aa a safe-guard against fruitless speculations—against the unscriptural doctrine of an absolute predestination unto life, and reprobation unto perdition, to which he seems to have been somewhat inclined in the youthful ardency of his expanding mind. In his treatise "*De servo arbitrio*," in which he grapples with the great problem which has puzzled many a thinker, of reconciling the special

Providence of God and human freedom, he sets forth in very strong terms, the thraldom of the human will and the Divine *concursus* in its volitions and acts. He was, it must be allowed, in the right over against the stale Pelagianism of Erasmus; and his views were evidently at a considerable remove from the subsequent theory of Calvin and Beza, who pushed philosophical necessariousness to its furthest limits. Yet there are, to say the least, expressions in it which were scarcely sufficiently guarded against our apprehensions. The unquestionable truth, however, which was the pulsating heart of his creed, restrained him from going to fatalistic extremes. He soon left the field of speculation upon which he had scarcely set his foot, and threw his whole energetic soul into the practical, productive sphere of Christianity. He made no more attempts to solve, or cut the Gordian knot. He had found a more yielding field to cultivate. The world's justification and peace before God became the object, more fully still, of his prayers and restless literary life. He was experimentally certain that theology must be practical (for the practical and true are here well nigh synonymous) to tell upon the destiny of mankind; it must engage itself, first of all, with the principles which are level to the minds of all, and which shall yet, for this very reason, reach down to the springs of man's moral life and create it anew and turn in into its heaven-appointed channel. Herein lies the explanation, which Luther's word, when it was first spoken, electrified the world; and also a voucher for its truthfulness and scripturality.

But in order to perceive the plan which this doctrine occupies in Lutheran theology, the relation in which it stands to some of the other dogmas which enter into it, the inward coherence and harmony of the structure; the impossibility of dropping anything or adding anything without marring and destroying the whole, let us first direct our attention to the nature of faith which forms so important an element in the sinner's justification. For it will be found that the view we take of it, and its holy contents will have much to do with the conception we have of the person of Christ; and thus again will, to a great measure, determine our idea of the nature of the sacraments, and the word of God. Its bearing upon these we will endeavor to trace and sketch out, if life and leisure are given, in a subsequent article.

Our older Divines comprise in an analytical definition of faith the following three elements, viz: 1. *notitia* or knowledge of the object of faith, of Christ and his merit, of the

grace of God or the remission of sin, &c., 2. *assensus* or the approving judgment of the intellect, that for Christ's sake, his merits and satisfaction, the sinner can obtain pardon, and 3. *fiducia* or that act of the will by which the sinner acquiesces in Christ, the Mediator, as the cause of pardon and eternal life. This, however, is an analysis of the comprehensive nature of faith, and its full development to its normal state; and also of the manner of its rise in ordinary cases. For it is not supposed, that all these several parts included in the definition to be equally essential to faith as an existing fact in the human soul. The meaning is not, that these are the three component parts of which its primal essence consists. This is evident from their own further elucidations of the definition itself. The presence of the first two elements is acknowledged to exist in certain individuals, who can yet not be said to have a particle of real, genuine, saving faith. It is not maintained that the man of a mere historical belief, whose intellect acquiesses in the facts of the Redeemer's life, the vicarious character of his sufferings, and the moral excellence of his doctrines, and precepts, has *eo ipso*, at least, a minimum of the same thing which constitutes the true believer a son of God, and an heir of eternal life. The assent of the reason or the abstract acquiescense of the logical consciousness to the revealed truths, and historical events of the inspired volume, is not a portion of real faith itself, as for example, a grain of gold is a parcel of a large ingot of the same precious metal. Formal intelligence and intellectual assent are looked upon as conditions, without which faith is not wrought by the means of preaching, and instruction. It lies in their very nature to appeal to their understanding, first of all, which is the avenue or inlet for the Divine Spirit into the human heart, where these means are employed. Here the opposing obstacles must be removed to bring about that child-like passivity, without which entrance into the kingdom of God is not possible. Mathew 18: 3–4. Yet the understanding is not the hearth where the sacred fire of faith is kindled. It is the holy, but not the most holy place. The ark of the covenant with its mercy seat, its overshadowing cherubim, where the glory of the Divine presence reveals itself, and where the Infinite holds intercourse with the finite is not there. A knowledge of the Gospel scheme and the reason's assent to it as true and divinely originated, are only, on the one hand, the preliminaries and preparatory

steps for the begetting of faith in the human heart, and hence cannot constitute an integral part of its simplest form; and on the other, they follow its existence and activity, and are comprehended within its gigantic grasp and scope, on account of the universal aspect which it bears to the entire man, without, however, entering into its original essence. Just as perception stands related to self consciousness, and is the condition of its rise; still the latter is not a part of the former. For although the ever consciousness of *the use* and the *not use*, through perception, are simultaneous and correlative, it would still be a strange psychology, that would define self-consciousness to be identical with perception and the will. It is true, these are rooted and imbedded in consciousness, and cannot, *de facto*, be separated from it, for it underlies them both. Yet they are by no means simply the same. It should ever be borne in mind, that whilst confession is made with the mouth unto salvation, it is with the *heart* that man believeth unto righteousness. Rom. 10: 10. The knowledge which the logical understanding has of God's verbal revelation, and to which reason has given its approving assent, is something far different from that γινωσκειν which the apostle John declares to be eternal life. John 17: 3. The former is notional and mediate, the latter is real and immediate. And of this Olshausen remarks, "that it is not a defective, notional knowledge of God, but a real possession of his being and nature." In a real sense, like can only know like. It is a Divine faculty acting by divine impulse, which perceives the Divine, and not the natural understanding of the mind. But this faculty lies in ruins in the natural man, and cannot exercise itself until it is reconstructed by the creative energy of grace. Hence, the things of the Spirit of God are foolishness to the natural man. He has no power of discerning them. Cor. 2: 14. The restoration of this power of the soul is the condition of all real intelligence in the kingdom of God. This only is the capacitation for the apprehension of the realities and substantial truths in the spiritual world. To reverse this is to fall into Rationalism whether perceived or not. Hence the deep saying of Auselm: "*Neque enim quæro intelligere, ut credam, sed credo, ut intelligam.*"

Fiducia, the third element of faith, according to the definition, is said to be that *actus voluntatis quo peccator conversus et renatus avide expetit et quaerit misericordiam, &c.* Faith then, is made ultimately to stand in the will, which, as is well

known, is a general faculty. It pervades all the other powers of the mind, and does not stand simply at the side, and independent of them. It inseparably comprises them all, and being more general and comprehensive, it of course lies also deeper. It goes further back to the root of man's intellectual, sensational and moral being. It is the very point in which his personality holds—the point of coincidence between his moral and natural parts, the former of which is inactive and dead in the unregenerate. In and by the will arises his spontaneity, by virtue of which he is lifted above the sphere of natural causes, laws and effects, and becomes a self-acting, personal being. His consciousness will always receive its quality and character from the quality of his nature. Christian consciousness differs widely from the consciousness of the natural man. The former has a moral, religious or divine element for the pervading controlling power of its entire contents, which, prior to conversion and faith, is felt simply as a want and deprivation, and not as a thing possessed, bearing witness in this way, that the religious state is the normal condition of man in the purpose of the Creator. For this reason our Psychologies generally, seem very defective and incomplete. They are, at least, heathen psychologies teaching man's psychical nature only partially, by viewing it in its abnormal and unrestored condition, in which man is not truly and fully man, and does not come up to the divine idea concerning himself. Faith is just as essential a faculty in the soul of the christian as the understanding, reason or memory, with only this difference, that the former is a moral power, while the latter are natural powers. Christ and his grace and truth, are not apprehended by the logical understanding, any more than a spirit is perceived by perception. Faith cannot be exercised by the natural will simply turned unto Christ the Savior, because as such, it would be devoid of all moral quality and character. Merely to turn the will unto God, to whom it is naturally antipodal—it matters little whether by self determination, by a conviction of truth, or duty wrought upon the intellect, or by a mighty irresistible truth of the Holy Ghost—could never make man a free son of God, who acted freely in following Christ, his heaven-appointed Lord, and in doing his commandments. For the will is related to, and conditioned by the inclinations of our nature. *It* gives character and tendency to the will. Our human nature in its present condition, with its inherent desires, propensities and passions, is

the substratum upon which the *ego* as personality, the human will reposes. It acts freely when its volitions are in consonance with the propensities of our nature; but acts unfreely and by compulsion when forced by external circumstances and influences, by self-resolution (which it is possible for the *liberum arbitrium* to form), or even by a divine impulse, simply upon itself, to act at variance with, or antagonistic to the proclivity of our nature. Hence, the conversion of the sinner by the Divine Spirit, through the understanding simply, by an influence upon the will (if such a thing were possible) would be to make him a slavish servant of God.[4] No true freedom of obedience could ever rise in this manner. The will would remain at war with the inclinations. It would not be a lusting, merely, of the flesh against the spirit (Gal. 5: 17,) but a strife between the force of an acknowledged duty, obtruded upon the will by the power of the Holy Ghost, and its own tendency and inherent energy. The conviction of the mind wrought upon it by an overwhelming Divine Agency would be forcing the will in one direction, whilst its own proclivity, as imparted to it by human nature, tended in another. This would be intolerable thraldom and bondage. Yet if the Lord make us free, we are free minded, (John 8: 36). What is needed here is not chiefly the illumination of the understanding by the presentation of Divine logical truths and revealed ideas, and a conviction of those wrought upon the mind by supernatural power (as those appear to think who tell us that the Holy Ghost employs truth mainly verbal or symbolic to regenerate man), but a creative power to re-create the soul. Not the acts of the soul only need a change, but its own moral nature needs reconstruction, a radical renewal, before the Divine in the form of grace or love can be understood; and before faith can be exercised in Christ the Divine Redeemer unto salvation. Wherever a rational soul exists, and not only where its faculties are in full blown action, there is a fit subject for the Spirit's work of regeneration and faith. Here the infant and adult mind are exactly on a level; the infant mind being the normal state to which the adult mind must come before regeneration and faith can take place.[5]

Not only has the action of holding intercourse with the Eternal been interrupted and suspended by the intervention of sin, but the organ itself, which alone carries on this communication, is utterly paralyzed, ruined. No amount of precept and law, of notional and theoretic truth, though all given

by divine inspiration and issued from heaven, can restore this communication, can knit together this broken link. All authority, tradition or outward word in the form of logical proposition, though divinely originated and abundantly accredited, cannot bring into the soul a living faith in the things which belong to the unseen world; for the very good reason, that the faculty is not there naturally and previously, to apprehend the Divine, of which these bear witness. Still, a new soul is not created in the act of regeneration. It still exists since the fall. Its intellectual, sensational and volitive faculties in their relation to natural objects are still there though also deteriorated and crippled. But its moral nature is disordered and dead, crushed under the burthen of sin and guilt, which waits for reconstruction by the spiritual Architect before it can act in the power of faith, for the apprehension and appropriation of grace and saving life. The natural understanding can apprehend the things pertaining to the sphere of nature, but not the objects which belong to the orb of grace and truth in Christ Jesus. It can indeed form notions of them when presented by the sacred oracles for contemplation, but these will be abstract notions without power and life, and not the concrete realities themselves. In this sense we take our Lord to say, "If they hear not Moses and the prophets, neither will they be persuaded though one were raised from the dead." Let a prophet come and work miracles in attestation of his heavenly mission; and then declare to us his message, charged with divine realities, and however well our judgment might be satisfied with his alleged credentials, still the report as such could beget no actual faith in our souls. Let the arguments of the message be fully conclusive to our reason as logical or historical truths, so that no doubt remained on that score, they could yet not give us the capacity by which Christ is made to dwell in the heart. It might be all sufficient to convince us of earthly things, but would never effect a hearty persuasion and conviction about spiritual things. These stand related to a homo-geneous moral faculty, which needs the Gospel, not merely as abstract propositions and veritable axioms, or as containing national ideas given by inspiration alone, but as the power of God unto salvation to effect a new creation and to set it in action. This power of God resides in the gospel inseparably (including the holy sacraments) in consequence of the Holy Ghost who through and in it, as his proper organ, exerts his saving, creative power.

"The words which I speak", says the Savior, "they are truth and they are life." They are truth in the mystical and profound sense of the Scripture, because they are life and life-giving. The truth makes men free; yet not the truth in the form of logical necessity and historical authority, but the truth in its substantiality and realness, which is Christ in his person, offices and work, over against the devil and his power, the substantial, personal lie, and father of lies.

We have an inspired declaration of the nature of faith in Heb. 11 : 1, where it is said, "Faith is the substance of things hoped for, the evidence of things not seen."[6] With this agree well Luther's remarks : "As reason is wont to cleave to the phenomenal, faith lays hold on the things which do not appear, which it holds as present against all reason. Faith deals with the realities which are not seen and cannot be felt, and acts with them as we do with things which we hold with the grasp of our hand." In another place, "Faith is rooted in the human will." The form of its action is the apprehension of the divinely inspired word of Christ. It has for its result and fruit the purification of our hearts, and the making us sons of God, bearing in its train the remission of sin. Hence the definition. Faith is a gift and grant of God unto our hearts, by which we embrace and lay hold on Christ, who for our sakes was made flesh, died and rose again, and ascended into heaven on account of whom, and by grace alone, without any merit or worthiness on our part, we obtain forgiveness of sin, eternal life and blessedness. Once more: "If we truly believe and our hearts receive the word of God, we also have the actual Christ in our hearts. He is not indeed, present there in a local manner which pertains to natural bodies, but in the same mode in which he sits at the right hand of God. He is present simultaneously to all christians, so that the same entire Christ has made abode in them all. * * * Thus he dwells and abides in our hearts without abandoning the right hand of the Majesty on high. How this comes to pass, we cannot comprehend, yet it is an experience of faith and felt sense in our hearts, that he is really there."[7]

To possess faith, then, according to the inspired apostle and Luther, is not to have certain notions and views of God's character, and attributes, and laws, but to have Christ himself; and not as absent at a vast distance a supposed locality in the highest heaven, but as actually present and at hand. "Faith is the *hypostasis* of things hoped for." It is the fac-

ulty which brings the object to which it is directed into immediate relationship with itself. Apprehending the Divine by means of the inspired word, it is the form of its own contents and living fulness. It always derives its quality from its object which it is called to embrace subjectively, it is not a natural, but a moral faculty, wrought by the Holy Ghost through the means of preaching or the sacrament of Holy Baptism. It is that side of the soul which looks to the eternal world, as its opposite side looks to the world of nature. Through the senses the soul holds intercourse with the outward world in one direction, which is its natural side, subject and object being homogeneous, not in form or substance, but by qualitative mutual adaptation. By faith it communicates with the world of Spirits thrown open to its gaze and contemplation by the *man* Christ Jusus as the Mediator between God and man. This is the soul's spiritual or moral side. In the absence of this faculty, there can be no actual saving relationship, no real communication of man with God, neither any soul-renewing understanding and appreciation of the contents of the holy oracles not being mixed with faith by those who read and hear them. Hence the Savior did not come into the world to propound a new theory of religion merely, and to communicate new moral, logical truths and precepts, but to "bring life and immortality to light" and to be himself our life. The Holy Ghost who is the Spirit of Christ, and through whose agency by the instrumentalities of his self-ordained organs Christ is formed in us, enters the heart, and fixes his hold upon the centre of man's moral and natural being, the point of coincidence between his spiritual and natural powers. The evil passions are driven to the periphery. The thraldom of the devil is cast out from the heart. The architect is influenced from within; the will is set free from its bondage to sin and death, and is turned again there. This work we call regeneration, by which a new life principle, a divine vitality is lodged in the heart. Thus a divinely directed spontaneity is established. Faith, hope and charity, and all the graces of the Christian are now present in their infancy. The first positive act of the new man, (for which act the new life imparted capacitates and and naturally and necessarily points; because the life of God in man is itself most intense action) to apprehend Christ, on account of whom the sinner is forensically declared justified by the Divine Judge, we term saving faith. In the case of infant regeneration, the subject is justified for Christ's

sake, through the faith, which has been germinally and potentially imparted. The fact of its non-exercise through consciousness is no argument against it, any more than it could with any propriety be said, that the cessation of our consciousness in sleep deprives us of our faith. Then we would to be converted and regenerated anew every morning on our awaking. Just as the faculties of memory, imagination, &c., exist in the infant in a rudimentary and undeveloped state, though not yet exercised, so faith also has its abode in its soul, if it has been brought to the "laver of regeneration and the renewing of the Holy Ghost" though not put in action.

The object apprehended is Christ, the Godman. Subject and object, the "new creature" and Christ Jesus in whom alone the soul has its newness of life are brought together in the constitution of faith. These are the two constituents which compose its true nature. The relation is immediate and not circuitous. Though the word of promise and revelation is the condition of the coming into being, as light is the condition of the object seen by a perceiving subject, yet it cannot be its object matter though it includes it. Between the apprehending instrument in the regenerate soul, and the apprehended object, which gives it its fulness and character, there can be no divorce without destroying the existence of faith, which consists altogether in this relation. No chasm intervenes here. As the usual power of the eye and the object seen constitutes vision. So the energetic power of the faculty "faith" and the object upon which it puts forth this energy, constitute the nature of faith. Yet faith is not a dreamy intuition, but a conscious appropriating act. Light which sees nothing, perception which perceives nothing are absurdities. So we may say that faith which embraced nothing would be a similar contradiction. Its evidence and certainty rest not at all upon aught out of itself. Faith, however paradoxical it might seem, is its own foundation. Its basis is its own *pleroma*, its own soul. Faith is the evidence of things not seen, by the eye of sense. The Divine word is not this evidence, though often claimed to be it. The Christian knows the Scriptures to be a revelation from heaven, *because* they testify of him whom he holds by faith. This inner syllogism of the heart, the evidence of experience, is proof against every assault upon the Bible and against every apparent triumph over it. "This is our sole security," says Prof. Trench, "to have tasted the good Word, to have known the powers of the world to come. And what if Theology

may not be able, on the instant, to solve every difficulty, yet Faith will not, therefore, abandon one jot or tittle of that which she holds, for she has it on another and surer tenure, she holds it directly from her God. We repeat, that faith is simply the form of its own contents, the body of its indwelling soul, and for this reason its "the evidence of things not seen," the hypostasis of things hoped for. It bears its own warrant and guaranty in itself. Its evidence is not from abroad, but lies altogether in itself. No dynamic influence merely gives us the authentication of things not seen; but the actual presence of Him, with whom they stand inseparably combined. "The things hoped for" are made available to man by way of infallible promise and manifestation, by the assurance of Him who cannot lie. Through the confiding trust in those, however, the soul rises to Him in whom they are "Yea and Amen." And whilst the word of God may be conceived as the firm pillar and prop of faith, it is the incarnate Mediator to whom is joined by way of actual supernatural coherence. Faith in a falsehood is no faith and cannot from true faith's necessary characteristic, be conceived of. In like manner is the idea of faith in no real conjunction with its object, its objective condition and informing soul utterly inconceivable. Just as the notion of the necessary properties of a natural body, such as extension, figure, &c., without the body itself, would be a palpable absurdity. The believing, subjecting faculty and the believed objective reality, are co-relatives, and mutually dependent in the living product which we style "saving faith." Hence, to argue against its evidence, as involved in its own nature and inseparable from it, is like arguing against the reliableness and credibility of perception. They both have the same directness and immediacy, with only the difference that the one pertains to nature and the other to the sphere of grace and divine realities.

Such an idea of faith, alone, is compatible with the proper Lutheran doctrine of justification by faith. To have part in the Redeemer's righteousness and to be saved by his life requires more than the truth wrought persuasion, that the historical events in the Savior's life actually occurred, and were pre-ordained by divine compassion for the salvation of the world. Credence in the teachings and truths of the Savior, is not a full orbed faith, nor strictly speaking, even necessarily a part of it. To have faith in Christ, is to have fellow-

ship with Him, to enjoy his blessed inhabitation as our righteousness, our life, and hope of glory. The imputation of the Savior's righteousness in the act of justification cannot be a fiction, an unreality. It must be based upon a matter of fact, not, indeed, upon the personal holiness of man, as wrought in him by the indwelling Redeemer, but upon a living conjunction of the sinner with the Lord from heaven, who was made flesh and in whose Godman person the sinner is complete. (Col. 1 : 10.) Will the Divine Judge set over to the sinner's account, for the entire liquidation of his moral delinquencies, what he does not in reality possess? Allow that our union with Christ is of a federal or covenental character, as we firmly believe it to be, will the Almighty account us righteous, and clear of all guilt and condemnation, because there is a certain virtue in us, technically termed "faith?" Whenever it is forgotten that the sinner is pronounced just for Christ's sake, only as he is linked to Him by the capacity of faith, its substantiality evaporates, and gratuitous justification is at an end. For faith does not justify because it is a certain moral habit, property, or state of the mind; but because it is the inner instrument by which the Godman is brought into the soul.s Its justifying power consists not at all in its subjective character, in the moral purity and excellence in which it inheres, but in the supernatural, reciprocal relationship, which it establishes between the believing heart and Him who *is* the propitiation for our sins. The other notion is little better than justification by works and human merits; and salvation by self-efforts. For the believing trust which the christian puts in his Redeemer; the confident reliance with which he casts himself upon the divinely ordained and lovingly offered sacrifice, as the subjective conditions of the imputation of the Savior's righteousness, are not looked upon, in their moral quality, in consideration of which the sinner is forgiven. The verdict of acquital follows upon the fact, that the criminal has taken refuge in the Deliverer, has entered into fellowship with him, and has included him within his soul.

Of course, this faith, in its nature, thus described, has to do with Christ as Divine and human; as the Lord from Heaven and the Son of man; in a word, as the true *Theanthropos*. The other view would be "Nestorianison, that damnable heresy, to which the scripture gives no countenance in a single passage. For the great fact of human redemption stands primarily in the Godman Person, the Logos

as made flesh. A separation of this Adorable Person in our faith, is fatal to its own being, destroys the foundation of our hope, and leaves us hopelessly in our sin. The Gospel presents the historical Christ, as he was conceived, born, suffered, died, rose again, ascended into heaven to the apprehension of faith. It is Jesus Christ, and Him crucified, whom Paul preached to Jews and Gentiles, and in all the world. The Father bestows the gifts of grace which avail for the raising of mankind to heaven, through the mediation of our Lord's humanity, and not otherwise. There is one God, and one Mediator between God and man, the *man* Christ Jesus. (1 Tim. 2: 5.) This is the channel through which the divine gifts flow forth into the individuals of our race. This is the record that God hath given to us eternal life, and this life is in his Son. (1 John, 5: 2.) and not only is the manhood of Christ the only door through which our prayers find access to the throne of the Father, but it is also the gate-way, as is explicitely declared, through which the gifts of God pass to the creature. "If through the offence of one, many be dead, much more the grace of God, and the gift by grace which is by one *man* Jesus Christ, hath abounded unto many (Rom. 5: 15). Christ's human nature is the great depository of all grace for mankind; so that from its fulness they may all receive grace for grace (1: 16). In the man Jesus, is the life of the world, because God's Eternal Son has made his perpetual dwelling, and has taken him up into the unity of his person. "In him dwelleth the fulness of the Godhead *bodily*," (Col. 2: 9.

Christ's humanity is that side of his Person, in his mediatorial attitude, which looks to the world and Adam's kind. "This is the new and living way which he has consecrated for us, through the veil, that is to say his flesh." To lay hold on Christ by faith, and thus to have him dwell in the heart, we must apprehend the body in which the Word, which was in the bosom of the Father from eternity, now lives and tabernacles forevermore. We cannot get the jewel without the precious casket—the apple of gold without the network of of silver, into whose tissue it is inseparably wrought. The latter, the man Jesus, is even the primary to us, upon which we are to fix the eye of faith; because the flesh is the veil through which we attain unto that, over which it hangs, and through which it shows forth its glory, (John 1: 14). The eternal life which was the subject of John's declaration, was that which he had heard, seen and looked upon, and his

hands had handled. (1 John, 1: 1–3). When Peter arose on the day of Pentecost, and lifted up his voice, it was "Jesus of Nazareth, a *man* approved of God," whom he proclaimed for the acceptance of faith, (Acts 2: 22.) "Paul, in his memorable defence before king Agrippa, affirmed, that his witnessing to small and great unto that day had been, of the Christ, who should suffer and rise from the dead, (Acts 27: 22). He bears about with him in his body the dying of the Lord Jesus, (2 Cor. 4: 10.) And so throughout the whole New Testament, The Savior himself, from the beginning, required faith in his Person, as the Son of God and Son of man, as the condition of pardon. (Luke, 5: 24.) And the first great confession of Peter, upon which the Church immovably reposes, was the faith that the Son of man is Christ the Son of the living God (Matth. 16: 13–16;) where the Son of man is the subject, and the Son of God the predicate.

If Christ then dwell in the heart of the believer, it must be Christ according to his humanity as well as Divinity, (Eph. 3: 17.) Wherever he is, he is present in the habiliments of flesh. It is the mark of Anti-Christ to place Christ out of flesh, (1 John, 4: 2.) To believe on the Son in whom is eternal life, according to John, 5: 10–13, equal to the having of the Son. Where Christ promises to make abode with those who keep his Word, it is the *Ego*, the Person, who is affirmed to make his dwelling in them.[9] As Christ is our Redeemer according to his human and divine nature, and as our righteousness dwells in Him as God *and man*, he, as such, is the object of our faith. And this we cannot embrace by ascending to heaven, by taking wings, through faith and flying far away to where we may find him. We are yet mortal, bearing about a house of clay; and our mental powers can, by nature, only think of him, have cogitations about him. Hence he comes to us and makes abode with us in the tabernacle of faith.

Any lower view must eventually land in rationalism, inconsistency and thoughtlessness, or cowardice may keep some minds at a swinging middle-point; but there will always be others who will be bold enough to draw the legitimate conclusions from groundless premises. To avoid such evils, Christianity must be viewed as springing into being in the constitution of faith in the Godman as already defined. For its *essential nature* is not doctrine, precept, law, Church authority; neither thought nor moral deportment, directed from

without. Neither do all these combined constitute Christianity. It lies imbedded in the personal Being and Life of God Incarnate. It is not a smaller or larger quantity of moral deportment with which the Christian Religion is primarily concerned, but with the presence or absence of the love and peace in God the Father through our Lord Jesus Christ. And in the production of faith Christ is formed in the sinner, so that he obtains peace with God through Him; a betrothel between the soul and the Redeemer takes place, so that the believer then lives, *yet, not he*, but Christ liveth in him. For Christ holds in his own Person all the idea of human salvation, and Christian life requires. He does not simply communicate proper thoughts and precepts, and give right instruction; he does not merely show men the way to heaven. But, emphatically, he says: I am the Way, the Truth and the Life, no one cometh unto the Father, but by me. (John, 14: 16.) We are made Christians by partaking of Christ, who is the very sum and substance of our righteousness and salvation.

NOTES.

1. Page 232.—That Zwingli was as strong a predestinarian (which is sometimes disputed) as Calvin himself, Rud. (Ref., Luth. &. Un.) has shown very conclusively. He acknowledges, however, that passages do occur in Zwingli's works, which indicate doubts, misgivings and vaccilation, before he gave way in full to the plausibility of this error. So reliable and impartial a critic as Dr. Rud., it will be hard, we fear, to gainsay. Besides, his position is established by copious and satisfactroy extracts from Zwingli's own writings.

2 & 3. Page 236 & 239.—Nam in corde meo iste unus regnat articulus, scilicet, fides Christi; ex quo, per quem, et in quem omnes meae diu noctuque fluunt et refluunt Theologicae cogitationes. Luth. Praef. in Ep. ad Gal.

4. Page 244.—We hope we will be understood. We have no disposition to deny that the Holy Spirit influences and enlightens the intellect; and thus directs the will. With adults this is always the case, before regeneration is effected. But regeneration means something more than this, and is effected in the substratum of human consciousness. Dr. Wiesinger, we found afterwards, to be of the same opinion, when he says (in his Com. on Tit.): We have but to distinguish between the operation of the Spirit on the person of the man—on his consciousness and will, and his operation on the foundation of life in man—the region of the unconsciousness, on which his personal life rests. It is only an influence wrought, not through the medium of consciousness, but on the foundation of life, the nature of man, in contradistinction to his person, that original sin can be understood, or the mental resemblance often so unmistakable between parents and children. * * * And can we, conceive of a real redemption of the man from the dominion of sin,

which dwells in him in his flesh—and keeps his personal will in bondage, Rom. 7: 23, otherwise than through an influence of his nature, so that a really new life power, the power of the *spirit of regeneration*, opposes the law in the members, and destroys the dominion of sin."

5. Page 244.—Maurice (Ringd. of Chr., p. 255) remarks: "This, at least, is certain as I have had occasion again and again to remark, that the doctrine of Baptismal Regeneration was held by Luther not in conjunction with that of justification by faith (as he might have held any doctrine which belonged to the natural philosophy of his age,) but that he *grounded the one on the other*. Believe on the warrant of your Baptism, you are grateful into Christ, claim your position. You have the Spirit, you are children of God; do not live as if you belonged to the Devil. This was his invariable language, with *this* he shook the Seven Hills.

6. Page 246.—Bengel has the following opposite remarks (in his German) to this passage: "Porro ut ad *ea, quae sperantur*, se habent *ea, quae non cernantur*, sic ad *substantiam* habet se *rerum demonstratio*. Adeoque fides est *substantia*, qua futura, quae sperantur, representantur, sive ut praesentia sistuntur: eadamque est *rerum demonstratio*, qua ea, quae non cernuntur, sistuntur ut *pragmata, res solida*. *Substantiae* opponitur id quod abest; *rerum elencho*, non ejus somnium * * Est igitur substantia, rei certae, adeoque etiam rei *presentis*. Fide representantur *res futura*." What Dante says in his Par., Can. XXIV, is in the same direction:

> "Faith of things hoped is substance, and the proof
> Of things not seen; and, herein doth consist
> Methinks its essence—Rightly hast thou deem'd;
> Was answered; if thou well discern, why first
> He hath defined it substance, and the proof.
> 'The deep things,' I replied, 'which here I scan
> Distinctly, are below from mortal eye
> So hidden, they have in belief alone
> Their being, on which credence, hope sublime
> Is built, and, therefore substance, it intends.
> And was much, as we must needs infer
> From such belief our reasoning, all respect
> To other view excluded; hence of proof
> The intention is derived.' Forthwith I heard,
> 'If thus, whate'er by learning men attain
> Were understood; the sophist would want room
> To exercise his wit.'" *Dante.*

7. Page 246.—Luther (in the Sermon on the Sacrament of the Body and Blood of Christ) shows, at large, that his view of the nature of faith includes the real presence of Christ in the Eucharist. This is of the utmost importance to determine the true character of faith, and of justification by faith, in Lutheran theology. Whoever holds *his* doctrine of faith and justification, can have no difficulty in adopting also his teaching of the nature of the Lord's Supper. For Luther remarks, (in the Sermon referred to, pp. 334–335, Ecl. Edi.,) that they (the opponents) do not see the wonder, that Christ so dwells in the hearts of individuals that each one has the *entire Christ*, who is given by means of the Divine Word. He who can believe this, will have no scruple to believe in the presence of the body and blood of Christ in the Holy Supper. The one

is as great a mystery as the other. And this is the ground of the opposition to the true doctrine of the Eucharist, that the presence of Christ, which is mediated by the Word, is not understood. (p. 337.)

8. Page 250.—We cannot deny ourselves the pleasure of transcribing the following incomparable passage from Luther's Commentary on Gal. Erl., Ed. p. 191–192: "Justificat ergo fides, quia apprehendet et possidet istum thesaurum, scilicet Christum, praesentem. Sed qno modo praesens sit, non est cogitabile, quia sunt tenebrae, ut dixi. Ubi ergo vera fiducia cordis est, ibi adest Christus in ipsa nebula et fide eaque est formalis justitia, propter quam homo justificatur. Summa: sicut sophistae dicunt caritatem formare et imbuere fidem, sic nos dicimus Christum formare et imbuere fidem, vel forman esse fidei. Ergo fide apprehensus et in corde habitans Christus est justitia christiana, propter quam Deus nos reputat justos et donat vitam aeternam. Ibi certe nullum est opus legis, nulla dilectio, sed longe alia justitia et novus quidam mundus extra et supra legem, Christus enim vel fides non est lex nec opus legis. De hac re, quam neque docuerunt neque intellexerant sophistae, infra discemus copiosus." Again: (p. 193.) "Hic observandum est, ista tria, fidem, Christum, acceptionem seu reputationem conjugenda esse. Fides apprehendit Christum, et habet eum præsentem, inclusumque tenet ut annulus gemmam, et qui fuerit inventus hac fiducia apprehendi Christi in corde, illum reputat Deus justum. Haec ratio est et meritum, quo pervenimus ad remissionem peccatorum et justitiam."

9. Page 252.—The *Formula of Concord*, it is true, speaks of a triple mode of the Redeemer's presence to his own on earth, since his ascension. The one it terms the *comprehensible*, the other the *heavenly*, and the third the *spiritual* or *incomprehensible* mode. The latter alone concerns us here, as being the manner in which he is present in his church. By affirming a spiritual presence of the Redeemer to the believer, the F. of C., does not mean to say, that his Spirit, or still less, that his Divine nature only is present, It wishes simply to deny that Christ's presence is a natural, local presence, such as belongs to natural bodies, inasmuch as his resurrection was the transition of his body from a natural condition, to a state of glory and perfect freedom. This is evident from the fact that "*spiritual*" is employed as synonymous with "*incomprehensible.*" What, however, is principally had in view here, is the manner in which the subject realizes the present object, which is not by means of the senses, but by the soul, through the Word, as mediated by the Holy Spirit; as in the Eucharist, as mediated by the consecrated elements. It is not the Divine nature alone which is apprehended by faith as present in the Word; and the body separated from the Divinity, which is received in the Eucharist. The same entire Christ is present in both, only in the one case, the mode of receiving him is by faith, in the other it is sacramental or oral. Those who find no difficulties in holding, that the believer by faith, does really partake of the flesh of Christ; and does not resolve it into mere commemoration, or thinking upon him, ought to have no hesitancy in adopting the doctrine of the real presence of the Savior's humanity *in*, *with* and *under* the sacramental elements. They both involve the same view of the nature of Christ's glorified body. But here lies the stone of stumbling and the rock of offence. Every argument against the possibility of the Redeemer's bodily presence in the Sacrament of the altar, is also, by rigid sequence, an argument against the possibility of eating Christ's flesh and drinking his blood, by the

faith of the believing soul. If the Redeemer's body must be bound to a certain locality in heaven (which itself is not proved to be local,) how is the Christian to eat his flesh in any but a Rationalistic sense? And where is it said in scripture, that our faith must mount to heaven to partake of Christ's humanity? But the righteousness which is by faith speaketh on this wise, Say not in thine heart who shall ascend into heaven? (that is to bring Christ down from above:) Or, who shall descend into the deep? (that is, to bring up Christ, again from the dead.) But what saith it? The word is nigh the, even in thy mouth, and in thy heart; that is the word of faith which we preach. Rom. 10: 6–9. Hence the opponents of our Church's Sacramental doctrine generally resolve the eating of the Redeemer's flesh, in a genuine Rationalistic way, into thinking upon an absent Savior, or into something else equally unreal.

Those who find in a *spiritual presence* of the Savior's body a "contradiction in terms," must involve Paul in a like contradiction, when he says, "*it is raised a spiritual body.*" 1 Cor. 15: 44. Beside, if they would, at all hazards, fasten the notion of locality and circumscription upon the glorified body of the Savior, they must lay claim to vastly more knowledge about its nature, in heaven, than they can possibly possess, unless they have obtained it, like the prophets of old, through visions and dreams; for the Bible is silent and philosophy can give us no light. Natural Philosophy, with which some are always at hand, is not the philosophy of heaven, grace and love, and cannot weigh a feather in determing a question which lies altogether beyond its sphere. (See some excellent remarks concerning this subject by Dr. Burton, as quoted in the Life, &c., of St. Paul, Vol. II, p. 64, by Conyb. & Hows.)

NOTE.

The foregoing article came to us without a name, and on that account, we hesitated to give it a place in the Review. It is presented to our readers, who will take it for what it is worth and give the unknown author as much or as little credit as truth requires. It is evidently the production of a German mind, and is a translation of German thought. It treats of a fundamental doctrine, and presents much interesting matter. The stand-point of the writer is strictly symbolical, but that does not preclude him from a hearing in our pages.

EDITORS.

ARTICLE VI.

THE RELATIONS OF THE VEGETABLE TO THE ANIMAL WORLD; MORE PARTICULARLY CONSIDERED WITH REFERENCE TO MAN.

When we propose to ourselves to study the works of the Creator whether presented to us, in the world of matter or the world of mind, we enter a wide field of investigation.

The phenomena and objects which claim our attention, are exceedingly varied, both as to their nature and character. The physical forms of inanimate matter; the secret properties and relations to each other of the different substances which are studied in that interesting and almost magical science, Chemistry; the mysterious nature of those intimately associated agents, Heat, Light, Electricity, and Magnetism; the cloudy sky which sends down upon us rain and snow, and the clear, which yield us dew and frost; the whirlwind and storm, so dreadful when near, but so beneficial when past; the flashing meteor and the brilliant Aurora, so frequently impressed upon our vision, but yet so imperfectly understood; this well-known but yet unknown earth, which contains, in its outer crust, its own history and that of its numerous races of inhabitants for millions of ages past; the moon, our near neighbor, whose shattered and pitted surface reflects her silvery light upon us so as to illumine our nights; the Sun, in whose ocean light and heat our earth floats in its daily and annual rounds, thus producing days and seasons; our sister planets and their tiny attendants, and the countless number of stars which sparkle in the blue vault; the numerous forms of organized animated being abounding around us, with their functions, properties and mutual relations, and the mind of man, by whose intellectual and moral powers we are elevated in rank next to angels—all these and numerous other objects present themselves to our attention and investigation.

It is not necessary to state that this *macrocosm* is too great for us to grasp by a single effort of the mind, and that its various parts cannot all be profoundly understood in our short lives. We must come to their study consecutively, or whilst we devote our attention prominently to a few, we must, for the time being, treat the rest as of minor value, and give them a subordinate rank, otherwise, by attempting too much at once, we shall prove to be smatterers in all. And as to which of all these subjects which claim our investigation is the most important or worthy of our chief study, we know that all men are not of the same opinion. Each follows his own inclinations and tastes. That which interests him most or gives him most pleasure, he presses upon our attention as the most important, and that which does not interest him or which he chances to dislike, he condemns as not worthy the time and pains bestowed in its study. The one praises what another condemns, and one chooses what another rejects. Still all are not alike interesting and important.

It will not, therefore, be expected that an attempt should be made to prove that Botany, some of whose most interesting relations to the rest of the world are now presented, is the most important subject of study that can claim our attention. It is not, however, too much to say, that it is highly important, and worthy of much more time and study than it generally receives. This, it is hoped, will appear from the following statements and illustrations.

The vegetable kingdom may be considered in two points of view: (1) in its relations to itself; and (2) in its relations to the rest of the world. First, we may inquire into the habits, affinities, differences, structure and functions of plants; and we may so arrange and classify the species, amounting to more than 100,000, and use such terms in naming and describing them as shall show their relation to each other, and give us a simple and connected view of the whole kingdom. This may be denominated *systematic* or *scientific Botany*. Secondly, we may enquire into the properties and uses of the various vegetable species, or their relations to the animal kingdom. This might be denominated *Economical Botany*. It is the latter, mainly, that shall at present occupy our attention.

The relations of the Vegetable Kingdom to the Animal World, and especially to Man.

I. It relations to the life and health of animals.

1. The first thing under this branch of our subject, which strikes us, is its importance as a means of life. Animals derive their food entirely through and from the vegetable world. No animal, from the microscopic animalcule throughout the whole range of races, up to man, who is the head, derives its sustenance directly from the mineral or inanimate world. None feeds on air, or gases, or water or dust. None can digest or assimilate such materials and convert them into nutriment. Animal life, or animal chemistry has no such powers as to form, out of inorganic matter alone, the least particle of nutriment. All the elements of organic structure originate in the vegetable world. A large number of the animal and insect races subsist entirely upon vegetable matter, either by consuming and assimilating the whole plant, or some parts, such as the juice, or seed, or fruit; and another large number subist mainly by feeding upon the graminivora or herb-eating animals. The organic elements, derived from the vegetable, are first reconstructed or combined so as to form the animal tissues and fluids; and these again, in the

carnivora, or flesh-eaters, are but slightly changed to form their peculiar organism. The chemical changes, over which animal life presides, or to which it gives direction, are of a far more complex nature than those controlled by vegetable life. They are of a far higher order, and give rise to combinations adapted to the performance of the more exalted functions of animal existence. But these combinations, so complex and so nicely adjusted, are not only incapable, in the present state of things, of being further elevated, but they are, on the contrary, proportionately easily subverted. Hence animal matter is far more liable to undergo decomposition, or to lose its organic structure, and pass into inorganic than the vegetable. Whilst decay is stamped upon the whole animate world, it is emphatically so upon the animal. Hence organism, which begins with the vegetable, and advances in the animal, there perishes and returns to the original state of equilibrium that exists in the inorganic world among the several natural forces at play; and hence it has been beautifully said, that "the vegetable is the cradle, and the animal the grave, of all organic life." We consequently see that the animal kingdom is dependent, for its very existence and perpetuation, upon the elaboration of food, from the soil and air, by the vegetable kingdom. It furnishes us with the means of life.

But it is worthy of remark, that the nutritive properties of different plants and parts of plants are most singularly different, when applied to different animal natures. Some animals are nourished by one plant, and others by another. One lives upon what is poison to another. There is no plant so nutritive to one animal species as not to be neglected or avoided by another; and there is none so poisonous to one as not to be sought or consumed by another. And yet the corresponding parts of all animal structures are chemically and essentially the same.

Before leaving this point, relating to the dependency of the animal upon the vegetable kingdom for its existence and continuance, it may be proper to notice, yet further, the fact that the latter, in its turn, is dependent for its own life and vigor upon the decay of both kingdoms. Plants cannot, like animals, make use of previously existing vegetable matter, retaining its organic structure; it must previously undergo decay. It cannot be worked over, until it has lost its organization. It must be in a state of decomposition, such as it is no where to be found in healthy plants. The case of

parasites forms no real exception to this statement; they derive their nourishment, principally, from the atmosphere, whilst they fasten themselves upon and often destroy the vitality of other plants, not by abstracting nutriment, but by deranging their functions, and then feeding upon their decaying materials. The same may be said in regard to animal matter. Plants cannot feed upon it as such; there are none which feed even upon insects directly. Decomposition must previously take place.

Manures, either vegetable or animal, do not nourish plants directly; they must first be brought into a soluble state, so as to be capable of being carried up with the sap; or they must be converted into a gaseous form. It is in the latter form that plants principally derive nourishment from manures. The ordinary opinion is, that the roots take up the nourishment from the soil into which it is deposited for this purpose. But this is true only to a limited extent. Manures, indeed, generally, loosen the soil and favor the imbibing or retention of the moisture which furnishes juices and circulating fluids to the plants, and thus they indirectly operate to great advantage. But, whilst mingled with the soil, they are exposed to the chemical agency of air and moisture, and are converted into gases, and in that form they nourish vegetation. Hence the importance of having these manures slightly buried in the soil; they there easily undergo decomposition, and become the appropriate food of plants. Lime, wood ashes, &c., operate only subordinately as manures. They do, indeed, furnish lime and potash to the soil, when there is a deficiency of these for the purposes of the particular species of vegetation intended to be produced; but they operate mainly by aiding the vegetable and animal matter in the soil, in undergoing the requisite changes.

It must be clear that, in order to derive the greatest benefit from manures, plants should be placed upon the same spot or planted in the same soil with them, so that they may at once absorb the gases, which are generated, before they are carried off by diffusion into the air, or by atmospheric currents. But it must also be apparent that a large portion of these gases will be carried off and absorbed by other plants, with which they may come in contact. Hence the poorest soil will sustain some vegetation; huge trees grow in the clefts of the rocks, and immense forests flourish where there is but little in the earth from which they could find nourishment. The breezes waft it to them from other more

favored localities; and hence every farmer, who manures and tills his land well, is a public benefactor, for whilst he enriches his own, he also enriches the lands of his neighbors; and hence also a poor district of country, if properly cultivated, becomes more productive every year by making constant drafts upon the common fund.

2. By these remarks, we are led to notice, in the second place, the necessity of the vegetable world to the health of animals. It withdraws from the atmosphere those products of vital processes in the animal, and of decay in both kingdoms, which would prove noxious, yea, destructive to animals. The principle of these is carbonic acid. This is constantly thrown off from the lungs and skin of animals, being the result of the burning off of the waste matter of the system, by the oxygen that has been absorbed into the blood, and is carried by the circulation into every part of the body. It is an abundant product of nearly all cases of combustion; by far the greater portion of all kinds of fuel being carbon, with which the oxygen of the air forms carbonic acid. It is also on abundant product of decomposing animal and vegetable matter, and even of growing plants whilst excluded from the light. From all these causes vast quantities of carbonic acid are thrown into the air, so that the amount would increase with fearful rapidity, if there were no counteracting cause.

Now air, that contains about $\frac{25}{100}$ of carbonic acid, will extinguish a burning candle. It is generally believed, that where a candle will burn, the respiration of a man may be sustained, and hence a lighted candle is let down into wells suspected of containing carbonic acid, and if the candle will continue to burn, it is considered safe to descend. But this is extremely hazardous, for, although insensibility may not be immediately produced, yet if but $\frac{1}{100}$ or $\frac{2}{100}$ of that gas be present, the most alarming effects will speedily be produced upon the person entering such atmosphere. Continued respiration of air containing even a much smaller proportion of carbonic acid must result in a greater or less derangement of the animal functions, and thus become productive of disease. The unhealthiness of the atmosphere of a room, not often changed, is not solely due to the consumption of its oxygen by being frequently breathed, but mostly to the products of respiration from the lungs and transpiration from the skin of those occupying the room, or the products of the decomposition of something in the room. The air already contains at an average, about $\frac{1}{2000}$ of its volume of carbonic acid; this is

breathed without any inconvenience; but when the proportion is greatly increased, as it often is, especially by the decay of a luxuriant vegetation during summer and autumn, along stagnant waters, it must produce fever, pestilence and death. What is the precise condition of atmosphere, which gives violence to Cholera and other epidemic diseases, is not precisely known; but it is known that an atmosphere, vitiated by decaying organic matter along stagnant waters, increases the violence of cholera and kindred diseases. If, therefore, the processes of decay, combustion and respiration were to go on alone, without any counteracting cause; if the millions of millions of tons of carbon, contained in the beds of fossil coal, in the wood of the forests, and the plants which cover the earth's surface, all of which have at one time existed in the air, were again returned, the animal kingdom must at once cease to exist!

But growing vegetation withdraws these noxious products and resupplies the consumed oxygen. Carbonic acid is absorbed, in part, by the roots of the plant, by being held in solution in the sap, but principally by the leaves under the influence of the light of the sun, which decomposes that gas, its carbon being retained and its oxygen thrown off. In this way, under the influence of the light of the long summer days, if there be a sufficiency of moisture in the soil to afford a free circulation of the fluids, immense quantities of carbonic acid are withdrawn by the vegetable kingdom, and an equal volume of oxygen given off into the air. Under these circumstances, as for example in the month of June, the growth of vegetation is very rapid, whilst during July and August for want of sufficient moisture it is slow or nearly arrested. As the days diminish in length, and the heat declines in advancing autumn, it is entirely arrested. During the early part and middle of summer, carbonic acid diminishes and oxygen increases rapidly. During winter the reverse takes place; so that during summer, and in tropical latitudes, oxygen is slightly in excess above its mean, and during winter and in high latitudes carbonic acid is in excess. We hence see how closely dependant the animal and vegetable world are upon each other, and how beautifully the latter removes from the air what would prove destructive, and keeps up the supply of what is so necessary to the former!

II. But no less important to man are the *Economical uses* of the vegetable kingdom.

1. Its constructive uses may first be noticed. It affords us most important materials for building, for furniture, and for the manufacture of implements used in the various arts of life. But upon this branch of the subject it is not necessary to enlarge. Every day life will suggest, to each one, a thousand purposes to which wood is applied, and cases in which it is almost indispensable to the well being of man. It is sufficient to have merely directed attention to this important use of the vegetable kingdom.

2. We in the next place mention its uses as fuel. As affording the means of cooking and preparing food for immediate use, it is almost indispensible to mankind. Very few of the family of man have accustomed themselves, like the inferior of animals, to the use of raw food. Rational man has ever found, that it is not only more conducive to health, but also more pleasant to the taste to have the large mass of his food changed from its crude condition, by the use of fire in some way or other. In his savage, uncultivated state, his cooking is most simple, and his food most like that of the irrational animals with whom he roves the forest. But in his civilized and enlightened state, he prepares his food with more care and art. It is questionable whether he could exist in any other than the savage state, if even in that, if he did not cook his food. In all places therefore, in all climates, all over the world, fuel is needed for this highly important purpose.

But not only is it everywhere indispensable in the preparation of food for use; but it contributes largely, in another way, to the comfort of man. Wherever winter prevails it is highly useful, and to a very considerable extent absolutely necessary, for the production of artificial warmth. Much may be done to keep up the temperature of the body and render us comfortable, by adapting the quality and amount of our clothing to the climate or season. But this will be meeting our wants only in an imperfect degree. Something more is necessary, when we are not engaged in active labor or violent exercise. The artificial warmth of fire is grateful, during a part of the year, even in low latitudes, but it is absolutely indispensable not only to comfort but to life during the long winters of cold climates. A large portion of the earth would be uninhabitable by man, if he had not this means of protecting himself against the extreme rigor of the winter. But with this aid, the extratropical latitudes have

been rendered, not only a tolerable and pleasant abode to him, but the seat of nearly all the ingenuity, and energy, and activity displayed in human society. It is this which has in a great measure concentrated so large a portion of the population of the globe upon the temperate zones.

But this extensive use of the products of the vegetable kingdom, as well as, in too many instances, criminal waste have produced a scarcity of fuel and of comfortable living, where the population has become dense. The waste, and consumption for fuel and constructive purposes are much greater than the reproduction by growth from year to year, so that those countries, which have sustained a dense population for many generations, have thousands of years ago, been stripped of the greater portion of their forests, and timber has become scarce and dear. In many parts of Asia, the poorer portion of the inhabitants are compelled to resort to the use of dried cow-manure for fuel with which to cook their food and to furnish heat for other necessary purposes. And in western Asia the stable is frequently resorted to, in cold weather, for the purpose of securing the comfort of an atmosphere partially warmed by the animal heat of the cattle. It is there that many spend their leisure hours during the day, and there they sleep at night.

3. Again, we see the importance of the vegetable world to men in the reduction of the metals from their ores, in their conversion into the desired forms, and in the generation of steam as a motive power. The metals are seldom found in a pure state in nature. Their impunities must be removed before they can be applied to any useful purposes; and this cannot be done without the aid of intense heat. This is especially true of Iron, the most useful of the whole class. A high temperature is required in extracting it from its ores, as also in its manufacture into the numerous useful articles, almost indispensable to civilized society, and the various departments of mechanical industry.

In those countries, where fuel is scarce, where, centuries ago, the forests had already disappeared, the richest orebeds of lead, copper and iron lie unavailable. This is especially true of the ores of iron, the conversion of which into its metallic state and its manufacture into various useful forms, may be regarded as a fair criterion by which to measure the productive industry, activity and wealth of a people. This metal, extensively wrought and applied, gives an iron energy to a people, and, to a very great extent, influences their habits,

comforts and even political institutions; whilst the working of gold and silver mines, not only destroys industry and profitable labor, but demoralizes the community, and most ununfavorably influences their political institutions.

In those countries in which exists a deficiency of fuel, manfactures of all kinds are conducted on a most diminutive scale and in a most tedious manner. It is mostly conducted upon the slow and toilsome plan of individual manipulation. Such are generally the manufactures of the East; of the once intelligent and refined East. Hence the expensiveness of their manufactured articles, their consumption mostly by the rich, and the few comforts accessible to the poor! But vastly different is the state of the world since the introduction of the products of the steam propelled manufactories of the West!

Much of the superiority of one people over another, in the abundance and cheapness of the products of labor, may undoubtedly be due to the form of their government and civil institutions. But even these are materially influenced by the external circumstances of the people. The English government, for example, owes the elevated position it occupies, in a great measure, to the physical condition and circumstances of the inhabitants of the British Isles. If a people have not the means of profitable industry, they will be indolent and unthrifty, and be ready to submit to the yoke of oppression without much resistance; but when they have a proper stimulus to effort, they become active and energetic, and secure to themselves such political institutions as are favorable to freedom of thought and action. The four hundred and fifty millions of China live; but how do they live? They are ingenious, but what do they produce? They have not the means of carrying on their arts and manufactures on an extensive and productive scale, and consequently they lack the great stimulus which makes men what they should be politically, and which impels them forward in intellectual and physical improvement. The whole world would be reduced to the same condition as fast as a sufficiency of fuel, which is the most necessary of all means of comfort and skillful labor, would fail. But it is the discovery of the propulsive power of steam, and of an abundance of fuel, buried in the bosom of the earth long before man was created, sufficient to generate and apply it to useful purposes, which has stimulated labor, and revolutionized, not only the industrial, but the domestic habits of one half of the nations of the Earth, and commenced to shape in a new and common mould

the forms of government and modes of thought. We need but allude, by way of illustration, to the cheapness of almost all manufactured articles of clothing which are now within the reach or means of the poorest; and to the exceedingly low rates at which books are printed, and paper and other materials of education are furnished, by which the means of intellectual developement and rational enjoyment, as well as of active, intelligent thought are brought to every man's door.

Until comparatively a recent period mineral coal was not used, except in very limited quantities. In many places it was not known to exist where it is now found in abundance; and in most of cases where it was known, the mode of its use was unknown. But now it is the great hope of the manufacturing interest for the present and future generations, and the great storehouse from which we and those to come after us may make drafts to prevent a deficiency in fuel. Without it the forests over the whole globe would soon disappear, and the immense masses of mineral wealth, now contained in the bosom of the Earth, remain untouched.

By a very remarkable law, it has happened that nearly all the coal beds, which are of great extent and value, are found distributed, with a tolerable impartiality, over the Temperate Zones. Very little coal is found in the Torrid Zone, where it is not much needed for domestic uses; and where it could not be of great value for manufacturing purposes, because the climate is adverse to the existence there of an energetic people; and but little is to be found in the Frigid Zone, where, although useful for domestic purposes, the climate will not admit of productive labor. The beds of mineral coal are then placed just where it is most needed as fuel, where the great mass of the world's population has ever been found, and where industrial operations have always been conducted with the greatest energy. This is remarkable, whatever theory we may adopt, as to the origin of coal. It is just where it ought to be.

Extensive and valuable beds of this mineral are, for example, found in the temperate portions of North and South America, and also in Europe, where its use has already given an immense energy to human labor and ingenuity. In Africa it is not as yet known to exist in any considerable quantities. Valuable beds have been discovered on the Zambesi river, by Dr. Livingstone. In Asia it is to be met with, and it has, to some extent, been in use in some parts of China as ordinary fuel for many years. And when it shall there

have been rightly explored, and put to use in the generation of steam, and in the various kinds of manufacture, it will once more awake the inhabitants of Asia from their long deep sleep of inactivity, and prove that they too are capable of displaying an energy like that of the Western nations. It will put a new face upon that long blighted garden spot of the world. Steamboats even already plow many of its important rivers; and we may perhaps yet live to see the day, when China, and Burmah, and Hindoostan, and Persia, shall be threaded, in various directions, by railroads and lines of telegraph, and the steam car shall be seen flying to and fro all over the continent, and its teaming population shall be happy in the enjoyment of the abundant fruits of their new activity and industry. That the day is not far distant when this shall be realized, we are assured by the recent introduction of railroads and the electric telegraph into Hindoostan, by the energy of the British government, and by the fact that ships are soon to be transported by rail across the land of the Pharaohs from the Mediterranean to the Dead Sea.

4. But the question may be asked, What connection have these statements with the subject now before us? What has all this to do with the vegetable world? Have our present beds of mineral coal ever existed in the form of trees and shrubs and plants, and if so, how have they been converted into their present form? Upon this subject, several theories have been proposed. Each of which has been embraced by not a few.

a) The first is that which has been embraced in advance of sufficient investigation into the natural history of the Earth; and of course, in advance of sufficient information to justify a safe conclusion. It is a theory founded upon early impressions and opinions. When, in our youth, we are taught that God created the world and all things therein contained, our first belief is that he made the Earth just as it now is, and if we had not already seen animals and plants grow up, die and undergo decay, we would also be ready to believe that they too were all made in the beginning, just as they are found now to exist around us. But as, within the narrow compass of our observation, we see no considerable changes taking place in the Earth's crust, we come to the conclusion that it remains yet precisely as it was originally formed. Hence we are ready to embrace the theory which asserts, that the coal beds were originally created as such, and placed by the hands of the Creator in their present situations, and that the present oceans and continents, the rivers and hills and mountains

have always been substantially what we now find them to be. But a little further observation shows us the absurdity of such a conclusion. The superior rocks, almost without exception, afford indubitable evidence, in the fragments of other lower rocks which they contain, that they were formed subsequently to the latter; and in the remains of animals and plants which are imbedded in them, that they were formed after the growth of organized beings. Unless, therefore, we adopt the unreasonable opinion, that God at first formed, with the rocks in which they are found, these apparently water-worn pebbles and fragments, identical in appearance and composition with other rocks lying deep beneath them, and also the dead forms of organic existences, we must come to the conclusion that the strata of rocks which compose the outer crust of the Earth, and which in their aggregate thickness amount to about 8 to 12 miles, were formed successively—the lower first and the rest in regular order. There was, therefore, a period in this order of succession in which the coal beds were in a process of formation. The theory of their original creation, or of their being originally placed in their present position, consequently falls to the ground.

b) The second theory maintains that the coal beds had a mineral origin, similar in some respects to that of the rocky beds. Fuchs, a German writer of some standing, maintains that, at a particular stage of the process of rock formation, the carbonic acid, which then existed in incomparably greater quantities in the atmosphere than at present, was rapidly decomposed by the attraction for oxygen of hyposulphurous acid then existing in hyposulphite of lime, by which the one was converted into sulphuric acid, and the other into Gypsum; and that the liberated carbon, being deposited in immense quantities, formed the coal beds! To this it may be replied that hyphosulphurous acid does not exist in nature either free or combined, but that it is formed artificially by the chemist, only under favorable circumstances, by causing sulphuric acid to combine with an additional portion of sulphur and thus relatively reducing its oxygen. The existence, in nature, of such a body as hyposulphurous acid is purely hypothetical, and the theory which it supports highly improbable. It is not favored by a single natural process.

c) The theory, which is perfectly consistent with the facts, and the processes of the present world is, that mineral coal is of vegetable origin. It supposes that vegetable matter, imbedded in large masses and gradually deprived of a

portion of its more volatile parts by the natural heat of the earth, its carbon remaining, constitutes the coal beds as we find them.

1. The great number and variety of vegetable impressions, such as leaves of ferns, of reed-like plants, and of flattened stems of trees, such as Lepidodendra and Siggillaria, found in the slates and other rocks forming the roof, and of their roots in the rocks forming the floor of the coal beds, afford a very strong presumption that the coal itself may have resulted from vast masses of vegetable matter accumulated and covered over with clay and sand, which, afterwards being solidified, became the imbedding rocks. Where stems and leaves projected out into the imbedding rock, they would generally leave distinct impressions or casts of themselves, but in the mass they would be so compressed together as to present to the eye no trace of their original structure.

2. But coal does actually arise from imbeded vegetable matter. Lignite and brown coal, which yet retain the vegetable structure, have evidently been formed form peat or other vegetable matter imbedded for a long while, undergoing certain chemical changes, whereby bitumen is produced or carbonic acid and olefiant gas are liberated. Dr. Jackson, in making a geological survey of the State of Maine, found, in a bog, some peat under favorable circumstances actually converted into bituminous coal. The latter species of coal, has, moreover, in numerous instances, been converted into Anthracite by being cut through by a dyke of igneous rocks. Thus all the varieties of coal may arise from brown coal, and this from peat and other vegetable matter long imbedded. This constitutes the second argument for the vegetable origin of all coal. It is not a hypothesis which has no facts, or natural process now going on to sustain it.

The weight of argument in favor of this theory increases just as we enter into particulars.

a) When we examine a vertical section of a peat bog, we find its floor to consist of a species of clay, called fire-clay, composed in a great measure of the silicious shields or cast off coverings of myriads of infusorial animalculae that had once swarmed in its waters. Next above, we find mosses, ferns, and in warm climates reed-like plants growing abundantly. As their lower parts lose their vitality, the upper continuing to grow, or as the older stems die and the leaves fall upon the surface, a partial decomposition of this material yields a new soil on which future generations may flourish.

The decomposition, if the bog do not occasionally become dry, will not be carried so far as to be attended by a total destruction of the peculiar organic structure of the various species of plants. And surmounting the whole we always find the growing inhabitants, with their succulent stems and luxuriant foliage. This process, being continued for many years, the accumulation of vegetable matter may become 40 to 50 feet thick. If now by some means the bog be covered over suddenly by fine sand or mud, the result would be a vast mass of nearly pure vegetable material, at last becoming compressed into the thickness of several feet, with numerous roots, which the antiseptic nature of the waters prevented from decaying, still fixed in the clay bottom, and with most beautifully preserved casts of leaves and compressed stems in the overlying sand and mud, now hardened into rock. If, further, the bog were again to be renewed frequently in the same spot, and to undergo nearly the same order of changes, we should find the material for many alternating beds of pure coal and their interstratified rocks. Or if we suppose that, from some cause, a great freshet, in a stream flowing from a sandy or mountainous region, were to bring down to a peat bog, situated at its mouth or the lower part of its course, coarse sand and perhaps a few trees, the former would be consolidated into coarse sand stone or conglomerate, and the latter be found standing erect, with their roots and stumps sunken by the force of gravity to a considerable depth into the peaty matter and their trunks extending into the sand stone above.

Now this is a precise picture of the materials and their relative position in the series of coal beds. The fire-clay containing numerous Stigmaria, which are the roots of the large coal plant, Siggillaria, immediately underlies the coal, whilst the overlying slates and sand stones contain the innumerable leaves and stems of the plants themselves, or the most accurate casts of the same. And it may be well, in order to to make this part of our argument complete, to state, that if the materials out of which coal was formed, had been carried some distance by water currents, sand and clay would be very much intermixed with the coal, and the leaves, stems and roots would be found much water-worn, and mingled in a confused mass. But as this is not the case, the vegetable matter must have been imbedded just where it grew, and consequently could not have been drifted together from a distance.

b) Accumulations of peat "are not formed in tropical climates." says Prof. Hitchcock, (Geol. p. 62) "on account of the too rapid decomposition of the original matter." "Hence heat is limited chiefly to the colder parts of the globe" (ibid. p. 284.) This may suffice as a general reason why coal is so seldom found in tropical climates. But the assertion requires some limitation. Whilst it is true, that vegetable matter, when exposed to frequent changes from wet to dry, rapidly undergoes decomposition if also under the influence of a warm temperature, it is not so when the organic matter is kept constantly covered with water. This is especially the fact in regard to vegetable matter. If, therefore, the climate be uniformly moist, even though it should be hot; if the supply of water to the peat bog should be equal to the loss by evaporation and drainage, the roots, fibres and stems immersed in the antiseptic waters would, to a considerable extent, resist the process of decomposition, and the organic matter would thus continue to increase. The climate, during the geological period of the coal measures, may consequently have been even ultra-tropical and yet peat have accumulated, if at the same time a greater amount relatively of moisture constantly existed in the atmosphere, and the bogs were found at the mouths of rivers, or in the near vicinity of large bodies of water. Such a bog of large extent is now to be found at the mouth of the Mississippi, in the comparatively warm climate of Southern Louisiana, the supply of water being furnished by the numerous and constant leakages in the banks of the river.

c) Nor should we, in this connection omit to call to mind the large areas which the actually existing peat bogs are found to occupy, and the vast amount of vegetable matter that is contained in them. "In Ireland, the peat bogs are said to occupy one tenth of the surface, and one of them, on the Shannon, is 50 miles long, and two or three broad. In Massachusetts, exclusive of the four western counties, the amount of peat has been estimated at not less than 120 millions of cords; and this probably falls far short of the actual amount." (Hitch. Geo. p. 282). But the peat contained in these two localities, must form but a minute portion of the whole amount to be found on the surface of the earth. And in addition to this, we must take into account the probable fact that, as the surface of our planet is, at present, better adapted to produce a vegetation suited to man and his cotemporary inhabitants, it is greatly reduced in its powers of producing the peculiar flora of the Coal Period.

3. But a third and incontrovertible argument for the vegetable origin of mineral coal is to be found, not only in the fact, that vegetable matter and bituminous coal are chemically almost the same, that the former is therefore, eminently adapted to produce the latter, and also, that in some well known instances it has actually resulted in its production, but in the fact, that the microscope shows it to consist of the altered stems, leaves, flowers and fruits of plants, which, together with a variable quantity of mineral matter mechanically contained in it, and forming the ashes after being burned, constitute its entire mass. If a piece of even the most compact Anthracite be polished very thin and subjected to examination with a microscope of considerable power, it will be found to consist almost entirely of vegetable matter, in which the woody structure, the bark or epidermis, the cellular and vascular tissues; and even the seeds with their delicate coverings can yet be discovered. The natural orders, and even genera of plants, which have formed such a mass of coal can be recognized. Those who have studied botany can easily see how this may be done.

The whole vegetable world may be divided into three great classes, viz: Endogens, Oxogens and Cryptogams. The first, for example, embraces the grasses, maize, wheat, rye, canes or reeds, and such like, and has no pith or distincts layers of wood. All is alike within, consisting of innumerable elongated polygonal cells, intermixed with long hard fibres, the outer covering being more or less smooth and flinty. The characteristics of the exogens which embrace most of herbs and plants, and trees, need not be enumerated to show how they are distinguished from the former, or from the Cryptogams. It is sufficient to state that each class is distinguished from the other two by strong marks in regard to their structure, mode of growth, &c., and that each genus even is thus distinguish from every other. We can easily, for example, distinguish pine from hickory wood; and when by pressure, cutting, or rubbing the specimens one so torn and broken as not to be distinguishable by the naked eye, they can still be recognized with great ease when magnified under the microscope; and they do not lose their distinctive features when changed into coal; nor even into ashes. The very ashes still exhibit the peculiarities of the vegetable structure!

But however conclusive these arguments may be in fact, the theory is not, in many cases, received without much hesitation and opposition. It is not only contrary to early im-

pressions and preconceived notions, but at first view, almost seems to be contrary to a rational philosophy; and hence fierce opposers have risen up against it, not merely from among the ignorant, but also from the ranks of those who are well informed. The vast scale upon which the coal beds are formed; the large extent of territory which they occupy, being in the United States alone about 150,000 to 200,000 square miles; the number of these beds being from 10 to 20 or in some cases 30; and their aggregate thickness, each varying from a few inches up to 20, and even in some instances, to upwards of 100 feet; these form the great objections to the reception of the theory which ascribes to them a vegetable origin. What an incredible amount of vegetable matter would it not have required to constitute such immense deposits of coal! What immeasurable periods of time must have run their rounds to give room to the production of this immense amount of vegetable matter, and the formation of the alternating strata of rock and coal.

But these objections, if admitted, must apply with equal force to the formation of many rocky strata, some of which are remote from each other in the order of their succession, abounding in and almost entirely composed of the remains of myriads of once living animal forms. Strata of rocks of many feet in thickness constituting mountain masses are composed almost entirely of shells, and some, varying from one to 20 feet in thickness, are made up of the silicious, calcareous and ferruginous coverings of animalcules, so small that 50,000,000 might be contained in the space of a cubic inch. This rock underlies the city of Richmond in Virginia, and reduced to the state of fine sand, it constitutes the moving mass of the Simoon of the desert! The chalk beds are composed of the broken fragments of shells, some of which are microscopic, and yet retain within them the dried bodies of their tiny inhabitants! A large portion of the crust of the globe is, indeed, made up of the remains of its former inhabitants. Seeing and examining here is demonstration. The difficulty is only one of time. But what is time? Our lives are but a moment, and the history of the race of man upon Earth is but a day in the great history of the events which have transpired upon the soil on which we live. If there was time enough for these small animals to be propagated in sufficient numbers to form such vast masses of rock, the same time, or less, was sufficient to produce a sufficient vegetation to form all the mineral coal.

There is, however, every reason to believe, that, at the period, at which the coal measures were formed, vegetation was vastly more luxuriant than at present. This may have been favored (1st) by a warmer climate and greater moisture, and (2d) by the existence of a much larger supply of carbonic acid in the atmosphere than we now have.

1. That the climate was warmer when the coal deposits were formed than at present, is certain from the fact that the vegetation which composes those deposits is almost wholly made up of such as flourishes in tropical latitudes; for but a slight acquaintance with botany will satisfy any one that every region, and especially every climate or shade of climate, has its own peculiar vegetation. The coal flora, moreover, was not only tropical, but remarkable as to size and quantity, showing a state of atmosphere and temperature highly favorable to a rapid and luxuriant vegetation. None such now exists anywhere; the nearest approach to what it must have been is to be found on tropical islands, or where the heat and moisture during the whole year are great and almost invariable.

Again, that the climate of the Earth was considerably warmer at the formation of the coal deposits is highly probable, from the well ascertained fact, that the earth is a cooling body. When the forming crust was yet thin, the heat evolved from within was very great, and, together with what was received from the Sun, must have rendered the climate all over its surface uniformly hot—too hot, indeed, to be favorable to the growth of many species of plants; but when the crust had further cooled, the milder, but yet warm climate must, at least in the temperate zone, have favored the rapid growth of a large and abundant vegetation. This was the period of the coal measures. But as the crust has still farther cooled and the climate is now equally adapted to sustain animal as well as vegetable life, coal is formed only in small quantities, in the peat bog, for example, or perhaps at the mouths of rivers, where immense quantities of drift wood are imbedded, and converted, first into lignite, and then into an impure bituminous coal.

2. That the climate, during the coal period, was much more moist than it is at present, is more than probable.

1) Geology furnishes the most satisfactory evidence, that the proportion of dry land to water has, during every successive change that the surface of the earth has undergone, been continually increasing. But, for the same temperature,

the quantity of vapor that will be elevated into the atmosphere will depend upon the extent of water surface, or the facility with which moisture may be furnished. With a high temperature, therefore, and a larger proportion of ocean surface, the quantity of vapor that would actually exist in the atmosphere would be proportionably great.

2) Meteorology teaches us that vapor is precipitated or withdrawn from the atmosphere principally through the agency of elevated and undulating land. The vapors are carried by the currents of air against the sides of hills, mountains, and rising ground, deflected upwards, and by suffering a reduction of temperature condensed into cloud and rain. With a smaller surface of land, therefore, the precipitation would be less active, and the vapors, existing in the atmosphere, would be more permanent. If, moreover, the atmosphere were once charged with vapor, and only a slight cause of precipitation existed, there would be but little demand for the formation of fresh portions of vapor, or in other words, evaporation would then go on slowly. Under these conditions it is easy to see that, when the coal flora flourished, a climate most favorable to a luxuriant vegetation existed. The evaporation was not so rapid, except perhaps in the vicinity of a large body of land, or in the torrid zone, as to interfere with the uniform growth of the vegetation then peculiar to peat bogs.

3. But it was stated, that the production of so much vegtable matter, as is found compressed in the coal beds, may have been favored by the existence of a far larger proportion of carbonic acid in the air than is found at present. That vegetation grows more luxuriantly when a plentiful supply of carbonic acid is afforded it, is proved by the almost magical influence produced by vegetable and animal manures, which, in a decomposing state, furnish it with its appropriate food. When this is afforded abundantly, and conjoined with the proper temperature, quantity of light and moisture, every one knows that plants and trees grow with a wonderful rapidity. If, therefore, there was, at the period alluded to, an abundant quanity of carbonic acid in the air, this circumstance, conjoined with the higher temperature and moister air, must have covered the earth every where with a dense and luxuriant vegetation, which in process of time was sufficient to afford all the carbon now contained in the coal. Thus would the vegetable world withdraw from the air that which is found to be so injurious to animal life, and deposit it in a solid form,

beneath the surface of the soil; and thus was the atmosphere purified and prepared for the healthful existence of the myriads of the animal world, and that which was poison to him in the air, was hid and kept in store for man in the earth's crust, to supply him with the means of comfort, and profitable industry, at a period when but a scanty or insufficient supply would be derived from the vegetable kingdom greatly reduced in its powers. That such was the case, is highly probable; and it shows in a striking manner the provident wisdom and care of Him, "who seeth the end from the beginning."

It would, therefore, seem that the Creator, has, in the coal beds, made a kind provision for the future wants of man. They are not in the earth without design; they were intended to constitute a great fund of fuel for the future teeming millions of men. As the intercourse between nations is becoming more easy and frequent; as, through the influence of christianity, friendships are more lasting, and the interest of the whole becomes the interest of each; and as war, that great waster of life, of treasure and of the means of life and comfort, is likely soon to be looked upon as an evil of so great a magnitude as no more to be resorted to, population must increase immensely, and the demand for fuel as a means of comfort, and of carrying on the vast industrial operations then necessary, become greater in a far higher proportion. The earth deprived of its forests, teeming with a mighty population, and every spot occupied economically, men could not live without this benevolent provision.

We must therefore look at all the previous steps of the history of our globe, not as isolated, but as prospective events —as steps subordinate to the accomplishment of a great purpose. At present we see an adaptation of all its parts to the wants and uses of the whole. And so with the antecedent; they must have had reference to the subsequent events, and all been designed to promote the welfare of man, "the Lord of Creation."

ARTICLE VII.

BACCALAUREATE ADDRESS.

No. IX.

Baccalaureate address, delivered at the Commencement, Sept. 1843. The class consisted of the following members: Daniel H. Bittle, David A. Buehler, John E. Graeff, Wm. H. Harrison, Charles Horner, Lloyd Knight, Wm. A. Kopp, Wm. M. Paxton, John Reidenour, John Rugan, Alfred H. Smith.

YOUNG GENTLEMEN:—You are now invested with the highest Academic honor conferred by our literary institutions on their approved sons, at the termination of the course of study which they prescribe. It is to you a day of rejoicing. You have longed for it, and it has come, and you are now in the way of enjoying whatever advantages it can afford. Time must show what bearing it will have on your happiness, and teach you whether you have underrated or overrated its advantages. We, your instructors, are prepared to desire for you, every blessing in your future career, and to cherish the hope that a life of usefulnes and virtue will be followed by an immortality of bliss. Access is afforded you in a pre-eminent degree to whatever is good, and under God, it will depend upon you to determine whether shame and sorrow, and endless death shall be dealt out to you, or honor, happiness and everlasting life. Those who have gone before you in scenes, such as we have witnessed this day, under the auspices of Pennsylvania College, have received our counsel before the final separation, and you are entitled to the same. We utter it with entire cordiality, and pray that it may dwell in your hearts and to life's remotest hour, exert a salutary influence upon you. You have enjoyed, young gentlemen, considerable facilities for the acquisition of intellectnal and moral treasures. In making this statement, I do not design either to laud myself or my colleagues, but merely to aver, that independently of the aid furnished you by us, you have had a long tract of time, and the productions of the learned and the good, to employ in the accomplishment of your minds, and the culture of your hearts. To you have sages of ancient and modern times spoken! You have been permitted to listen to the wisdom of men, and to hear and to read the

lively oracles of God. It has been your favored lot, to live amongst displays of the grace of God, and to witness the regenerating efficacy of the Gospel in the conversion of men. These were great privileges, afforded you by the munificence of your Creator, for all and each of which you will render an account at his bar. Whether in the future, the unknown future, you will be met with similar displays of grace, who can tell? For aught that we know, the hour of mercy may for you be nearly exhausted, and your account may now be about to be made up before the Omniscient Judge. But we pass away from such contemplations to the consideration of things that pertain to you as living moving actors on the theatre of life. You have been favored with the means of education and I would not intimate that they have not been improved—improved they must have been, or you would not have been admitted on this interesting occasion, to the re-respected fraternity of Bachelor of Arts. You have disciplined minds, you have knowledge, drawn from different sources. You have tasted the literature of ancient and modern times—you have studied the science of number and quantity, have looked into the characteristics and constitution of things, you have investigated the laws of the material universe, you have studied the anatomy, physiology and psychology of man, you have looked through nature up to nature's God, you have mastered the apologetics of our holy religion, and have been taught the pure and sublime ethics of the son of God. It is much! There must be—there is—light in you. Happy will you be, if you understand your obligations and fulfil them! It was said by a teacher than whom there never was a greater, and who, indeed, stands very far in advance of all—if the light that is in you be darkness, how great will be that darkness—words which you may consider with profit, and which, with an intepretation, not deviating from its spirit, but restricted for our particular purpose at present, we will employ to guide your meditations.

You may permit the light that is in you to become darkness for want of aliment. I do not know that you can entirely lose what you have gained. The treasures of learning are not so much within the reach of desolating energies as other treasures, but by neglect of the proper appliances, your minds may lose their tension, and the accumulations of years may dwindle away. Would it not be wrong, criminal, would it not be infidelity to the noblest trust, to relinquish the vantage ground that you have obtained? If by the neglect of reading,

study, thinking, we allow our minds to become enervated and impoverished, the contrast between what we might have been, and what we ought to have been, and what we are, must be deeply humiliating. It will be the placing of an extinguisher upon a light which should have burned brightly and thrown its rays far around. Take the advice of a distinguished teacher in our own country on this point. "Go, then, says he, and emulous to excel in whatever is splendid, magnanimous and great, with Newton span the heavens and number and measure the orbs which decorate them, with Locke analyze the human mind, with Boyle examine the regions of organic nature. In one word, go, and with the great and wise and good of all nations and all ages, ponder the mysteries of Infinite Wisdom, and trace the everlasting in his word, and in his works. A wide and unbounded prospect spreads directly before you, in every point of which Divinity shines conspicuous, and on which ever side you turn your enraptured eyes, surrounded with uncreated majesty, and seen in the light of his own glory, God appears. He leads the way before you, and sheds radiance on his path, that you may follow him." We cannot too earnestly insist upon the importance of your considering yourselves devoted to the work of increasing your knowledge—not for the purpose of self-aggrandizement, but of rendering you effective instruments in the hands of God for the advancement of his glory. Let not the reproach fall upon you—let not the finger of scorn be pointed at you, as men unworthy the name, in whose hands was placed a blazing torch, which they were commissioned to carry to direct their steps, and the steps of others, but which they permitted to go out, and thus become involved in darkness that might be felt.

The light, that is in you, may become darkness by being diverted from its proper end. Whatever man has, and whatever he can control, is appropriately applied to the advancement of his own happiness and that of his kind. Perhaps it may be asserted that the impulses of our constitution are so unequivocal that we are not very likely to spend any means subjected to our power in any other way than in the promotion of our own bliss. We may, however, fail to perceive where happiness dwells. It is a distinctive feature in our moral depravation that whilst the instinct of happiness remains unabated, the true abode of it is not seen. Clear vision might be expected of them, whose eyes have been strengthened by the Collyrium of education—but it has not

always happened that eyes, with which most pains have been taken, have manifested the highest visual power. The fact that the sensual predominates over the rational part of our nature, and that present and fleeting good powerfully attracts us, renders us exceedingly liable to mistake shadow for substance and to prefer the present to the future. If we should be seduced to choose the pleasures of this world rather than those of religion, the smiles of earth than the approbation of our own hearts and of God—it will be a melancholy election and will be followed by most deplorable results. It will be an extinction of light that is within us, and a horror of deep darkness will settle upon us. Man, educated man, finds a most appropriate field for the exercise of his powers in the removal of ignorance and vice and in the alleviation of human sorrow. Guided by the revelation of that God, who has presented to us wisdom in such chaste and impressive imagery, we are never at a loss to know how man becomes in the highest degree the friend of man; if forsaking this best guide of youth, we follow other counsels, we will radiate no good upon our fellow men, the light that is in us will warn us against no evil, it will direct to no good. It will produce effects the opposite of what was intended. It will become darkness in which those who walk will be secured from no evil, but rather be plunged into irretrievable misery. We warn you then against this. Let not the light that is in you become darkness. Walk by it in the way of duty and of peace and let others feel its genial rays to guide them to happiness and God. You may employ your distinguished attainments in disseminating vice and vicious principles. In no way does the light that in us so effectually become darkness as in this way. Most true is it, that educated minds can exert great influence upon men, in proportion to our intellectual power may we control others. History furnishes us many exemplifications of the tremendous energy of exalted intellect. It may be a good—it may be a pernicious influence. If we range ourselves on the side of immorality and vice, if we lend our aid to the diffusion of licentious principles and practices, we may be effective laborers, but our course will be blighting and withering—before us may be joy, but in our rear will be desolation and death—then will our light be the worst darkness, and our destiny will be such as is described, in words of terror, concerning the man who gave into the hands of his enemies the Author of our Faith: it would be well for that man if he never had been born. You may

shudder at the idea of originating evil, of exerting a demoralizing influence upon your fellow men, of forming victims of sorrow, of preparing men for the abiding wrath of God, you may say, is thy servant a dog that he should do such a thing, with deep emotion you may utter, the last of the uses to which I can apply my knowledge will be the rendering wretched my fellow men, but be not too confident, you know not yourselves, you understand not the deceitfulness of your hearts, you know not what demoniac passions may be engendered in the dark recesses of the polluted soul. The light, that is in you, must become darkness, you must be the enemies of man, you must exert an evil influence upon others, and your education will make that influence great, unless you are men of God, disciples of Christ, imbued with the spirit of Christianity, and act upon the noble principles taught in the words, and consecrated by the life of Jesus of Nazareth.

Taught by every sound system of Ethics on whatever basis from Aristotle down to Kant, that virtuous ends should always be accomplished by virtuous means—we should particularly make it our aim never to do evil that good may come.

The world's history proves, if it proves anything, that the common adage has a solid foundation—the adage—that honesty is the best policy. If then in utter disregard of the solemn protest of Christianity against it, we allow ourselves to attempt the attainment of what is desirable, either in the ordinary pursuits of life, or the objects of christian effort, by artifice, cunning, finesse or misrepresentation—we extinguish the ray which still glimmers within us, though we are fallen, and darkness will invade all our powers.

If we cannot do good, effect what is necessary by pure means—let it remain unaffected. God not only does not require such offerings at our hands, he positively abominates them: such things are offerings of the wicked—of which he says, away with them, I will have none of them.

They are like the offering of Nadab and Abihu—though presented on valuable censers: it was not ordered—the costly vessel, the plausible purpose could not sanctify the unwarranted assumption of unauthorized functions, the anger of God burned, and swift destruction met the reprobates. May we learn from their melancholy example, and avoid the punishment of doing the work of the Lord deceitfully! If then the light that is in you is not to become darkness—you must be true men, truthful men. The truth of your consti-

tution is not to be extinguished—God has set it up to throw light upon your path. Without it, the best instruction we receive from them that are most deeply interested in us would be unprofitable, and without it, society would be dissolved, Confidence would be destroyed in families, and in society—our courts of justice would become a nullity—oaths would lose their power, and the whole moral world rush into wild chaos. Let me impress upon your minds one passage of God's holy word in this connection—you may think of us hereafter when we are far apart, when we shall have disappeared from these scenes; think too of these words—you will find them in Phil. 4: 8. Whatsoever things are true,* whatsoever things are honest,† whatsoever things are just,‡ whatsoever things are pure,‖ whatsoever things are lovely,§ whatsoever things are of good report; ¶ if there be any virtue, if there be any praise, think on these things.

The comment is by that eminent Polyhistor, Grotius:

We prefer having uttered these words of affectionate counsel, to cherish the hope that you will be found in the ranks of the intelligent and good, the lights of the world, the promoters of men's joy. Your purposes lead you to contemplate different pursuits in life, as likely to employ your powers. In all you may be useful—you may be happy! In all you may do good—much good to men. In all you may glorify your Maker and prepare yourselves for heaven. To those who may devote themselves to the honorable and useful profession of medicine, we may say, you will have ample scope for all the knowledge, general and professional, that you can obtain, and acting upon the principles now inculcated, you may be the highest benefactors of your race. The profession has been adorned by some of the greatest names that have appeared in the world's history. It has been rendered illustrious by genius, learning, philanthropy and religion. Its code of ethics is highly pure and beautiful and its benevolence is most self-denying and heavenly. It may be said of it truly, when it is what it should be, and

* A mala fide et mendacio remota.

† Gravitatis plena.

‡ Quae longe absunt απο της πλεονεξίας.

‖ Quae remotissima sunt ab omni specie impudicitiæ.

§ Quae benigna sunt et gratiosum faciunt hominem.

¶ Quae bonam famam pariunt.

what it has been in very many instances, that it goes about to do good. It can and it often has ministered to a diseased body and a sin-sick soul. Blessed is the man who walks the round of its duties in the spirit of Him who, when he was on the earth, healed not only the spiritual but likewise the physical maladies of men.

To those who propose to defend the life and property of their fellow creatures, in the halls of justice, it may be said, you will find the principles which we have inculcated, important to you, and acting upon them, you may secure the highest approbation of your own hearts and of God.

To you will be entrusted most important interests, and you will labor in a vocation which will furnish the utmost employment to the soundest mind and the purest heart. Your services will be enlisted in a cause which can exhibit noble names, and you can only aspire to be named with them —if the light that is in you be not permitted to become darkness.

To those who have determined to employ themselves in the highest office known to man—the office of teaching christianity to men—the views on which we have insisted will be peculiarly appropriate. They will consider themselves called upon in the highest degree to shed upon others the light of truth, and to make their capacity to acquire, and all that they have acquired, subservient ro the reign of righteousness in the earth. Go then, beloved young men, go fulfil your destiny! Let your aim be high, pure. Seek to do good—aim to be approved by the righteous. We shall behold with interest your progress in life—shall exult in all that you achieve in the cause of truth; we will endeavor to sustain you by our prayers. When you rejoice, we will rejoice, when you weep, we will weep.

When will we all meet again? Will we ever? In this world? Probably not—but we will meet, and then the secrets of all hearts shall be revealed, and the joy and sorrow of eternity will be before us; of which we will participate, depends on ourselves, and the course that we henceforward adopt will—as it is virtuous or vicious, holy or unholy—in its issue, be either the one or the other, either heaven or hell.

ARTICLE VIII.

BACCALAUREATE ADDRESS.

No. X.

Baccalaureate address, delivered at the Commencement, Sept. 1844. The class consisted of the following persons: Peter Anstädt, Oscar F. Baugher, Joseph B. Bittinger, Robert H. Clarkson, Joseph P. Clarkson, Thomas W. Corbet, Michael Diehl, Henry S. Fahnestock, John M. McFarland, John T. Morris, George A. Nixdorff, Beale M. Schmucker.

YOUNG GENTLEMEN:—Having now finished your Academic career, and being about to enter upon other pursuits of a character more or less congenial, allow me, before we separate from each other, to express for myself and my colleagues a most sincere desire for your welfare, now, henceforth and forever. We shall ever feel a deep and abiding interest in everything that concerns you. We cannot permit you to depart without adding, in our counsel, an additional memento of our regard. If possible, we would have you well fitted—armed on the right hand and the left, for the warfare in which you shall be engaged. You cannot pass through life, it is impossible in the very nature of things, without making impressions, and of an exceedingly durable character. They will be either good or bad, adapted to increase or to diminish the happiness of your kind. In proportion to the advantages you have enjoyed is the certainty that power will emanate from you; it may, however, be salutary or pernicious. One of the methods by which you will bring your minds and hearts into contact with the minds and hearts of others, and by which you will influence them for good or for evil, is by the use of that gift which you have exercised on this interesting occasion, the gift of communicating your conceptions in words. It is by words that we may exert a powerful influence on those with whom we associate. If we propose to ourselves to do good in the world (and we cannot suppose that your aim will be otherwise,) it may fearlessly be asserted that a very effective instrument of such a result will be the words that you utter. When the great Author of our faith pronounced the intimate connection between our words and our future destiny, He not only referred to their indication of character, but, likewise, to the controlling influence that they exert upon men.

Among the endowments of the great Author of our being, this is unquestionably one of the most remarkable and useful, that we can speak, that both our mental and physical organization fit us for the acquisition and the communication of truth. In nothing is man's superiority more strikingly displayed than in this. Unquestionably the privation of this power is of calamities among the most terrible known unto us. Is there, can there be, a limit to their diffusive energy? What exercises a greater control over the world? It is said "Actions speak louder than words," but this, properly understood, does not imply that words, attended with everything calculated to give them effect, do not operate powerfully, but that they are sometimes deceptive. It must be conceded that words, spoken either by the mouth or the press, have a mighty agency in the government of the world. It is not a recent discovery, but was particularly marked by the sage whose wisdom is contained in the Book of Proverbs, that there is beauty, and not only beauty, but power in the language of men. Well might he say, "A word fitly spoken is like apples of gold in pictures of silver;" like beautiful fruit served up in connection with splendid ornaments, or in highly ornamented vases.

"Poma aurea in cælaturis argenteis verbum est opportune dictum." Ros.

This is our theme. The beauty and excellency of proper words at proper times. Our lesson to you is to do good by your words, and we aim to show how this is to be effected. Words without ideas are empty sound and nothing else. They may be musical and harmonious, but they accomplish no good. If we aim to speak well, whether it be in ordinary conversation, or an address to our fellow-men, it is essential to that kind of success at which a wise man aims, that his mind shall not be barren of thought, or unfurnished with knowledge. Not only should we be the possessors of intellectual treasures, such as have been mentioned, but they ought to be so arranged, classified and thoroughly digested as to be entirely clear and explicit to the mind they occupy. It is a trite, but a true remark, that clearness in our ideas is essential to a proper communication of them by words. It is the design of mental culture to render our minds capable of receiving and disencumbering, of everything extraneous, truth as it springs around us from its various sources.

Obscurity in language is a very great fault, and the sole cure for it, of sovereign efficacy, and not to be taken in hom-

œopathic, but allopathic doses, is clearness in our ideas. It is, however, not merely an intellectual exercise; it depends in a very great degree on the emotions and affections of the heart. It is feeling, passion, which infuse life and energy into what we say, arm our vocables with power to arrest, to interest, to affect, and to enchain. Pure, holy affection should dwell in our hearts, and then may we expect our words to be conductors of purifying influences and vehicles of truth in subduing forms. It is by study, by meditation, by converse with the beauties of creation, it is by cherishing pure affections under the guidance of God's revelation and spirit, that we are prepared to stand forth among men of like passions with ourselves, and to carry them along with us under the suasion of our impressive articulations.

As in this way we will become qualified, so should we make it our aim when engaged in intercourse with our fellow-men, through the medium of language, to use intelligible terms. It does not follow necessarily, that every man, who is capable of expressing himself intelligibly, does so. It ought certainly to be the aim of every one to render his views entirely visible by the transparency of the drapery in which they are exhibited. It is a false taste that leads us to employ language, which does not deliver, but entangle our thoughts, so that they cannot in any satisfactory degree extricate themselves. A word fitly spoken must be a word, which represents fully its constituent in the mind, performing in its absence its delegated functions in so faithful a way that it may itself appear to be present. When you blow your trumpet, so inflate it, gentlemen, that it may give no uncertain sound, and then may you expect that men will prepare themselves for battle.

We ought to speak wisely. Words are not fitly spoken, unless they are spoken with wisdom, and wisdom demands that we should avoid all improper occasions of uttering our counsels. We have high authority for caution in this matter. We may give what is holy, we may cast out our pearls, but we must not give the holy to dogs, or cast our pearls before swine. It may often appear to us expedient to keep back our treasures, lest if communicated they should not be properly received. We may meet with human nature so deeply corrupted, and so under the influence of violent passion as to render it certain that our instruments of good cannot be applied, but if used must be thrown back leaving no impression.

There are seasons observable by all which render peculiarly accessible the heart of man, moments when the mind uplifts itself to enquiry, when it protrudes its *antennæ* that it may measure its course, when it is softened by the arrangements of the Disposer of events—then occur golden moments ; the friend of truth, using the weapons of a decisive victory, may wield them to the highest good of his fellow man.

Let then your words not only be select, but well timed, and they will tell—tell upon the best interests of men, here and hereafter.

Particularly do we enjoin it upon you, to advocate by your words, good principles, and to reprobate bad. It is in this way that we render the organs of speech the accomplisher of grand results for the welfare of men.

The advocate of pernicious principles does great and irreparable mischief to the world. Eloquence and sophistry applied to the diffusion of licentious principles, or the dissemination of sceptical views, produce incalculable mischief, neither limited by space nor time, but indefinitely diffusing themselves. Who can tell the mischief which has been produced by the advocacy of error ? The man who devotes this noble gift to undermining the foundations of morals, in advocating vice, in making the worse appear the better cause, in unsettling the cherished convictions of men upon the holiest subjects, is a moral monster, whose course is desolating and full of evil. In whatever form vice appears before us, we should array ourselves against it, feel that we are called to overthrow and destroy it. To it should we give no countenance. No motive of self-interest, no fear of man—no hope of ultimate good to others, should influence us so lend our advocacy to anything conflicting with the eternal principles of righteousness.

But our duty is not merely to stand up against error. We must wield our tongues in defence of whatever is good—in politics, in ethics, in religion, and in the whole range of truth. We ought to consider ourselves called upon, by our relations to our fellow men, to endeavor by what we say to them to render them wiser and better. If we have, as we ought, light and love, they should not be hid under a bushel, but placed aloft where they may throw their rays around, and enable others to see and direct themselves in the way in which they should go. If we would use the gift of speech to promote the happiness of men, and lose no opportunity

of speaking for the glory of God—our career would be marked by traces of an exceedingly splendid character, and our praise would be the highest to which mortals can attain —less dazzling than that of those who have made themselves conspicuous in mischief, but more valuable, and of longer duration.

We recommend to you, a course which we regard as due to the advantages you have enjoyed. You are educated men and of such it is to be expected above all others, that they should be possessed of ideas well arranged and clear, that they should be under the influences of pure feelings, that they should be benevolent and sincerely anxious to promote the best interests of men. To whom can we look for such things, if not to you? What does your education signify, if not the ability and readiness to render useful in this way what you have attained? If then you would do credit to yourselves and pay the proper price of the immunities you have enjoyed, you should make your resources available, through the medium mentioned, for the purposes indicated. To you no other course will be honorable, no other calculated to satisfy you in moments of serious reflection. We can conceive of no condition more deplorable than that of the man whose memory charges him with having rendered his attainments subservient, by the use of speech, to the wretchedness of man. It is a species of crime, for which no restitution can well be made. It produces evils which no human hand can stay. It is due your profession. Silently you proclaim yourselves to be the possessors of knowledge, to be in advance of others, you carry with you your credentials. Let then your words sustain your profession and bring no dishonor on your position by the neglect of its advantages. Let no one say that with magnificent promises there is no performance, or charge you with falsehood in proclaiming your ability to influence men whilst you fail to manifest it in a becoming manner.

It is by this course that you commend yourself to Him whose you are, and to whom you are indebted for all you possess. You glorify Him. You spread His praise abroad in the earth. You make man God-like, and are so yourselves. That such is the truth, learn from the Book of God: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though

they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoevr the governor listeth, even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! and the tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God, &c.

We will proceed no farther—we bid you depart in peace. Go, beloved young men, with our best wishes and prayers, go to adorn your vocation in all things. Seek to be useful, and you will be. Happiness cannot fail you if under the discipline of truth and virtue you regulate your course. You carry with you the affection, the prayers of your instructors, and if their desires are fulfilled, it will be said of you that you are men, after God's own heart, an honor to your country, to your *Alma Mater*, to your friends and to your race.

ARTICLE IX.

WHAT IS THE RESULT OF SCIENCE WITH REGARD TO THE PRIMITIVE WORLD?

Translated from A. Tholuck's Miscellaneous Works.

By Professor T. J. Lehmann, Pittsburg, Pa.

V. *The Primitive Language.*

THE research after the original language of the human race is intimately connected with the heretofore discussed questions. If among the most ancient nations and among the most rude of our time, we find a beginning of language resembling that of animals, unorganic, onomatopoetic sounds, it will considerably strengthen the belief in an originally brutal condition of the oldest human beings, and on the au-

tocthonic and animal-like origin of the present wild nations of America, Australia, and perhaps also of Africa. And if all languages point to one common root, upon a certain place on the earth, the Oneness of the human family and its first cradle is established; but if, on the contrary, the family of languages appears not to have the least link of unity, the probability of a different autochthonic origin gains ground. As naturalists have heretofore so little satisfied our thirst after knowledge, we may now expect of linguists a satisfactory solution of the present question. But here all our anticipations are disappointed. As everywhere the male influence of experience in its fullest extent must have been sunk into the motherly lap of the producing human mind, before a matured fruit can be produced, so the infinity of nature must be measured, before the mind can produce matured fruit of a clear conception. And for this reason we are yet far from a matured Philosophy of Nature. Do you suppose the infinity of matter in the domain of language, to be less? Leibnitz calculated that by means of our Alphabet, 620,458 trillions of words may be composed, and although the whole amount of sounds has not been exhausted by existing languages nor by those of pristine ages, (the number of radical words of a language is always very limited, in German 600) yet the formations which they have produced, give us sufficient labor. And is it not necessary, in order to form a sound judgment on the material of languages, to have exhausted, besides the sound of the human voice, also the whole extent of sounds, resounds and tones? Horne Tooke, one of the most ingenious Etymologists, very truly remarks, in his Purley diversions, Vol. I, p. 10: "From the innumerable and inveterate mistakes which have been made concerning it, by the wisest Philosophers and most diligent inquirers of all ages, and from the thick darkness in which they have hitherto left it, I imagine it to be one of the most difficult speculations. Yet I suppose, a man of plain common sense may obtain it, if he will dig for it; but I can not think that what is commonly called Learning, is the mine in which it will be found. Truth, in my opinion, has been improperly imagined as the bottom of a well; it lies much nearer to the surface; though buried, indeed, at present, under mountains of learned rubbish; in which there is nothing to admire but the amazing strength of those vast giants of literature who have been able thus to "heap Pelion upon Ossa."

And in this instance it is equally true that "*Learning alone accomplishes nothing.*" Any one who can give to the human family such strange advice, as Maupertuis in his Reflexions philosophiques sur l'origine des langues et la signification des mots: that it would be more simple to say hereafter, instead of tree, A, instead of horse, B, and instead of two horses, B. B., &c., such a one might not be able, if he were a triple Mezzofanti, to draw sparks from his flints.* But considering what unexpected and surprising linguistic facts, as e. g. those regarding languages of America, meet the enquirer and often derange all his a priori conceived ideas, we can no longer doubt that the mass of material knowledge, is indispensably necessary, and not superficial—as may be seen from Grimm's researches—but most minute and thorough. It is undeniable, that since first Salmasius, in his Comment. de helenistica, p. 384, made the discovery that the Persian, Greek and German numerals are the same, perhaps in common derived from the Scythian, and Leibnitz, whose attention was drawn to the subject by Salmatius, pursued these researches; since Reland compared American dialects, and Chamberlaym edited the first polyglottic *oratio dominica* (Amsterdam 1715), very much has been done for Philology, Etymology and comparison of languages. In three directions has this field been profitably cultivated; first we have obtained an accurate knowledge of the American languages; then, through a thorough knowledge of the Sanscrit, the relationship of the Indo-European branches are much better understood; and finally, Grimm's labors have led to the result, that the change of vocals is subject to laws, and has put an end to comparisons of accidental resemblance of sound. But how much remains to be done, before all languages will have the benefit of such minute examinations, and be submitted to such accurate and thorough comparison with all families of language as Grimm has done with our mother tongue and all its various ramifications.

We shall now answer the question: What are the results of research hitherto made? We have undoubtedly arrived at this, and we state it with perfect safety, that not only the Persian, Sanscrit, German and Graeco-Latin, but also the Sclavonian and Lithuanian may be considered as branches of the same stock. The more the primitive elements of these

* The Chinese follow the plan proposed by Maupertuis; they write tree-tree for forest, and tree-tree-tree for large forest.

languages were analyzed, the more the deviations of those different languages were subjected to rules, similar to those of the Æolic and Doric dialects of the Greek, the more disappeared the difference, and they appeared to be dialects only, of one and the same language.* It is very conceivable how, under these circumstances, the hope was awakened, soon overwhelmingly, to prove the Oneness of the human family, from linguistic data. *Chamisso* who has devoted much attention to comparing languages, especially the Tagalic and South Sea languages, says in Kotzebue's voyages of discovery Vol. II, p. 50. "We have a presentiment, that he, who, prepared by the requisite learning, could examine and compare all languages of speaking men, would discover in them only varieties of dialects, derived from one source, and be enabled to reduce their roots and forms to the same stock." Comparing Etymologists have even expressed themselves with apodictic confidence on the showing of a primitive Oneness, as a solid problem. Especially in Merian's† work, p. 3, "There was originally but one language. What is commonly called languages, consists in reality but of dialects of this primitive language." And p. 27, "During a long time, and very generally, the opinion which tends to reduce all languages of the world to one common origin, has been opposed. What, then, is the cause of such a marked enstrangement from a doctrine so little understood? You will find it in the want of skill and experience of those, who have, to the present, undertaken researches of this kind."

But it is altogether otherwise. If the variations in the form of skulls, color, &c., have been able to awaken thoughts of a different origin of different nations, *the much more different Physiognomy of Languages can more readily produce the same effect.* When Cuvier pronounces, that material variety in the construction of bones proves necessarily a variety of species, we might say in fact, that the construction and character of languages of the various families of language,

* A work has been commenced in which the advance of our latest researches is spread to the view in a beautiful manner. Comparative Grammar of the Sanscrit, Greek, Litthuanian, Gothic and German languages, by Francis Bopp, Berlin, 1833. The 1st No. contains the systems of notation and of sound, and the formation of cases. The 2nd No. appeared 1835.

†Principes de l'étude comparative des langues, par le Baron de Merian, suivis d'observations sur les racines des langues sémétiques, par M. Klaproth, Paris 1828.

as of the Indo-European, Semitic, Chinese, Greenlandish, &c., present such a variety in construction of bones, that it is impossible to unite them into our species. The various languages of one family are distinguished by the flesh, but the variety of families by the construction of the bones of the language. What can we say about America, especially, the continent, which offers the most wonderful enigma to the Philologist? 500 languages are counted in South America alone. In the former empire of Mexico alone 20, which—as we are assured—cannot be regarded as dialect; but most American languages differ one from another as Hebrew and Greek. There is farther, among these languages—(excepting the Esquimaux, of which we shall speak hereafter)—no relationship to be traced, with Asiatic or European languages, which is not purely accidental. Who would not feel inclined at first sight to think again of American Autochthons, with this difference, that according to languages, hundreds of Adams would be required for America alone. And what can we say at the astonishing appearance, that on this continent, as far as we know, *all languages may vie in perfection of forms and grammatical richness with the Greek and Sanscrit?** In order to fully understand the enigmas which in this field yet remain to be solved, we shall cast a glance at the language of the most poverty-stricken people on Earth, the Greenlanders. It is considered an advantage in the Italian and Spanish, to form by the addition of suffixes, not only diminutives, but also augmentatives, and to communicate to the adjective a secondary meaning of beauty or ugliness. The Greenlander has more: he has additions which express diminution, augmentation, magnificence, magnitude, ugliness, and smallness. He has further verbal nouns in *mio* for the place of residence; in *vik* for place; in *aut* for the instrument of action; in *katak* for the fellow in condition; in *ursak* for resemblance; in *susia* for the abstract of quality. He has a Dual, and that with three persons; twelve demonstratives for the various local conditions of the indicated subject, in proportion of its being nearer or farther off, above or below, southward or northward. The Greenland language

* Among the many cases that prove how warped theories become which are not founded upon a broad basis of experience, is that of the otherwise in this field so respectable scholar, Schmidthenner, who from mere supposition mentions the American languages as the most poverty-stricken. Contrast W. v. Humboldt's treatise on the Dual p. 162 (Abhandl. der Berliner Akad.)

has better formed modes than perhaps any other, a strong Imperative, and a gentle Imperative in the Dual and the Plural; two Permissive forms, of which the second is used to ask permission of a second for a first person; two Conjunctive forms, the one for the causal, the other for the conditional case. From each primitive verb are formed, by especial forms of the end syllables, and carried through all tenses and modes, upwards of a hundred derivative verbs. The termination *aran* added to a verb, means: he uses to do it, whatever the verb indicates; *karpok*, he just begins; *llarpok*, he continues; *tarpok*, he comes with the intention of; *narpok*, he does nothing else than; *jekpok*, not much is wanting; *saerpok*, he ceases; there are similar additions for: probably, otherwise, better, bad, faithfully, to do anything for the first time, desirous of doing, &c. There are separate forms of the verbs to express a negative, and even the comparative is expressed by a separate, with the substantive uniting termination, which means "more than—less than." Duponceau says: "The construction of American languages seems to belong rather to Philosophers than to savages." The principle is undoubted: the older languages, the richer in forms, the more sonorous. If America is a younger continent, why do we nowhere find in reality those miserable pictures, which Monboddo and the Frenchman Gabriel Sagard in his: Voyage du pays des Hurons, have depicted of the language of the Hurons, which however has been exposed in its incorrectness by Charlevoix and Heckewälder? Has this people always been so poor and miserable, how did they obtain such masterpieces of language?

An observer, who only on one side of appearance, will, of course, be compelled to deny all original connection of the languages upon Earth, considering the immense difference of character among the families of language lead us back again to the adoption of Autochthon, which for other reasons we had been compelled to renounce, and how large would grow their number, if America alone requires a hundred? But, as far as America is concerned, as before remarked, the oneness of all American nations is to be considered as proved. One and the same physical condition pervades all; the relation of character in the manner of calculating time among Mexicans, with that of the Mandshoo, Japanese and Tibetans, is proved by Humboldt, viz: "a great many names, by which the Mexicans designate the twenty days of their months, even the signs of the Zodiac, are the same as have

been used among the East-Asiatic nations since the most ancient time," (Vue des Cordilléras, p. 152;) it is here proved that Mexico received its cultivated inhabitants, the Toltecks, the Pelasgi of the new world, as Humboldt calls them, and the Cicimecks, also the Seven nations from the North; if nowhere else, the oneness of the language of Tschukts in Asia and that of the Esquimaux in America can at least be shown with certainty, which proves that a passage from Asia to America has taken place, and it would be foolish to believe with Jefferson the reverse to have been the case; and finally, Humboldt ussures us, that all North and South American languages, excepting that of the Esquimaux, the total variety of roots notwithstanding, have a similar grammatical construction. Really these are facts enough to justify a provisional adoption of the oneness of all American languages.

Who among us could have thought in the year 1750 to regard the Lithuanian and Hindoo,* or the Bohemian and Greek as sister languages? Who experiences not, that the more thoroughly a language is entered into, the more admirably the most distant tones harmonize? Who would at first recognize in the French *chez* the Italian *senza* from *absence;* in *hoemis*, (beside), the Latin *foras missum;* in *noël*, natalitia (Christi); in the Spanish *hïdalgo*, (nobleman), the Latin filius alicujus, i. e. who can show a pedigree, &c? Who will believe, that the Ossetic *cho*, the sister, is one and the same with the German *Schwester?* and yet it is beyond all doubt, and can be demonstrated. According to the relationship existing between the Ossetic and the Persian, as above indicated, we have first to return to the Persian, in which langauage *chuaher* mean *Schwester*. That *cho* is an abbreviation of this, is perceivable in another dialect of the Ossetic, in which the whord *chorra* and the Afghanistan *chur* retain the Persian *r*, and drop the *h*. The same Persian *r* is also omitted in the Ossetic words for *father* and *mother*, *fid* and *mad*, in the Lithuanian word *daughter*, *dukte*—Persian duchter—the *r* is left out, and occurs again in the Possessive case *duktries*, and even in the Persian is a form in which the *r* is omitted, *ducht*. The question, whether the Persian *chuaher* is really the same with the German *Schwester*, may be asked. This can also be proved by ascertained rules for the exchange of letters. In the Zend language *kh* correspond reg-

* The Lithuanian, as is known, stands nearer to the Sanscrit than the German, Greek, &c.

ularly to the Persian *chu*, and in Sanscrit, to *sv*, which also has its analogies that remind us of the exchange of *h* and *s* in the Greek (ὕλη, sylva) and other languages. In accordance with this, corresponds the Persian *chuften* Germ. schlafen (to sleep,) in Sanscrist *svap* or *sup*; *chuanden*, Germ. singen, (to sing) *svan* (swan, cygnus, Sclavonic *zwon* the bell;) and likewise the Persian *chuaher*, *Schwester* (Sister) in Sanscrit *svasr;* in words of the 4th declination, indicating relationship, the *r* is omitted in Sanscrit, hence the nominative sounds *svasa*. If by means of accurate analysis, words of different languages, that deviate as much as the above, can be brought together, does it not appear probable that, at some time, when our knowledge of the American languages has attained the same degree, which we now possess of the Greek or Hindoo, we may also be enabled to trace the connection between them and other languages? With regard to these families of language which appear to be original, it will now be our task to ascertain what congruency may exist with all the great discrepancies between the Semitic and the Indo-European stock. Whilst Gesenius in his Lehrgebäude (p. 187) dared to compare, with great vagueness, only eighteen Hebrew words to the Indo-Germanic, of which several, in his opinion, were very doubtful; he remarks in the preface of the latest edition of his Lexicon, p. VII. "Neque mediocrem in hoc labore fructum attulit radicum indogermanicarum (sanscritae, persicae, graecae, latinae, gothicae, et quae his finitimae, sunt) comparatio, quarum cum *radicibus* semiticis (utut magna fuerit *grammaticae rationis* diversitas) necessitudinem nunc indies magis agnoscunt quicunque ex scholarum hebraearum, graecarumque umbra ad totius Asiae linguas illustrandas evolarunt, quamque multo latius patere, quam vulgo creditur, etiam hoc nostro libro ostendisse nobis videmur." In fact the great lexical relation existing between the German and Hebrew, should long ago have attracted attention. We shall indicate a few words only, in which its relationship with the Indo-European stock of languages has heretofore been overlooked. If anywhere, the language relationship of this stock, appears distinctly in the numerals; and especially in these, the Hebrew and the Semitic languages in general, seem totally to differ. We can, however, reliably show the oneness of five numerals, (i. e. one half) with the Indo-European. In שֵׁשׁ and שִׁבְעָה it requires no indication. שׁ is more intimately connected with the Sanscrit *shash*, than even the German or the Latin. שִׁבְעָה, is

still closer allied to the Sanscrit *saptan*, than perhaps to the Zendic *hapte*, or in the Sclavonian *sedm*. But its connection may also be traced in שלשה, שנים and חמשה. The greatest difficulty would be in שנים, שני. We should have first to go back to the low Aramaeic and Arabic form תני *tne*, and suppose, that *w* or *u* which all Indo-European languages have, after the sound of *d*, corresponds to the Simitic *u*. As an example of such a change of *u* for *w* we might cite the Sanscrit suffix *wat*, (in possession of), with the participial termination ενῐ compared χαριενῐ, ενῐσα-εσσα (see Pott. p. 92) cruentus, &c; this liquid sound in the place of the soft *w* is more uncommon, than the substitution of *d* for *n*, as in the Sclavonic *dewen* for *novem*, nine; or the frequent *g* in the place of *v*, first frequent in French, cage for cavea, gater for vastare, soulager for sublavare; then in German, neun, Anglo-Saxon nigon, Holland, negen; aeg, Anglo Saxon, egg, Latin ovum—Grimm, German Grammar I, 260. In other cases, *dw* of the dualis, is chnnged into *b*: *dwis*, δίς, Latin *bis*; *bellum*, in the ancient form, by Plautus, *duellum*, from it *perduellio*—duel. More perceptible is the connection in *shlosha*; in this also adopt the *t* sound as in different dialects, *thlatha*, change the liquid *l* into *r*, the reverse of the Attics who said κρίβανος instead of κλιβανος, and as in *two*, of the Chaldean *tre*, instead of *shne*; the last *t* or *s*, which the German, Sclavonic and the Sanscrit do not express, is radical. In the word חמשה the last two consonants show its relationship to the Indo-Germanic word, in Sanscrit *pantshan*; even the Eolian has the sonnd of *m* instead of *n*, πεμπε. The guttural instead of the labial letter is known from the Ionic: κοῦ instead of ποῦ, and is found in Latin in that numeral, *quinque* for πέμπε, and likewise *four* in Oscic, *petur*, Æolic πίσυρες, Latin, *quatuor*.*

Where an agreemen of numerals, between various nations exists, there also exists, undeniably, a historical connection, and those nations must in former times have been one; and this can the less be denied, if this connection is not only traceable in the language, but also in the traditions on the primitive history of the race, which is the case among the

* Compare *Lepsius*' prize essay, crowned by the Institut de France: On the origin and relation of the numerals in the Indo-Germanic, Semitic and Coptic languages, Berlin 1836; and the treatise "die deutschen Zahlwörter" by G. F. Grotefend in the Abhandl. des Frankf. Gelehrtenvereins für die deutsche Sprache, 3 St., 1821

Semitic nations, on the one hand, and the Indo-European on the other. It cannot be denied that we meet those dissimilarities like insurmountable barriers, which form, as we said before, the bony construction of a language, as e. g. in the Semitic the triliterae, with the ability of a more intellectual representation of ideas, by an internal change of roots; but in the Indo-German monosyllabic roots with exterior additions for the more ample expression of thoughts.*

The proposition, so long recognized as a firm axiom of the triliteral and bisyllabic formation of the Semitic language, is about to disappear. It cannot be denied that the whole present scheme of formation of the Semitic language is based upon triliteris; but that a monosyllabic and biliteral period has preceded it, was already suspected by J. D. Michaelis during the latter years of his life, and this begins generally to be the conviction of Philologists. Klaproth's remarks, with the view of establishing this opinion, in an appendix to Meriam's work: de l'etude comparative des langues, are very good. After him Hupfeld, in his valuable dissertation de lexicographia simitica, points to it with great emphasis; also Ewald, in his Arabian Grammar, and finally Gesenius has followed the same tendency in the latest edition of his dictionary. The opinion of a probability that the last radical of Semitic roots, pertains to a later period, daily gains ground.

If we may at present already adopt the opinion here expressed as a certainty, and the wall which hitherto seemed to separate, especially the Semitic and Indo-European languages, is levelled to the grouud, may we not hope to see, at some future time, both families of language united? But if we find that which appeared to be the bony structure of the langage, not so indissolubly hard, as to be changeable under peculiar catastrophes, are we not justified by the discovery, in not despairing to find here also solutions and connections, were even the difference in the skeletons of the various human races, or in the post—and antedeluvian animals, greater than it really is? †

* Fr. v. Schlegel attributed in his work on the language and knowledge of the Hindoos, p. 48, *vice versa*, to the Indo-Grecian the power of internal progression, and to the Semitic a progression by external addition. Although this is even now frequently repeated, yet such men as Bopp are found opposed to it. Comparative Grammar, Vol. I, p. 107.

† Wüllner has lately written an interesting work in which he attempts to harmonize even the desperate Thibetan language, (with which we have only recently become a little better acquainted,) and the Semitic and

We have considered only the relation of the Semitic family of languages to the Indo-European; there are undoubtedly still greater difficulties to overcome when we arrive at the monosyllabic languages of Eastern Asia, or at those of the American continent; but how is it possible to give a decided opinion with regard to these, as long as we have made so little progress in Etymology of the known Semitic and Indo-European families of language! As regards the Chinese, there can be no more striking difference of languages, than that which separates this from all others—a language which has a Syntax of Grammar, but no Etymology. W. v. Humboldt, who possesses such extensive knowledge, especially of American languages, in his letters to Abel Ramusat, gives us however an instance that, in the expression of decided opinions, the caution used, is in a ratio to the acquired knowledge of languages. He says p. 75: "I fear to assert too much, in stating positively, that even among the named languages there is none, that has a very analogous system of Grammar to that of the Chinese. All I can affirm is, that I have hitherto not discovered any."

Observe the remarkable circumstance that precisely the same character, which is attributed to languages of the most uncultivated nations, is found also in one of the most cultivated people and claiming the greatest antiquity. Any one wishing to enter upon a comparison of Chinese words with those of other languages, will find much of the kind in Klaproth's Asia polyglotta, and in Miriam's Works. How much such languages as the Chinese and the Japanese differ from all others, may be seen e. g. from comparing their numerals. The Chinese sound as follows: i, öl, san, zzö, u, lü, zi, pa, kieu, shi; the Japanese: fito, fitak, miz, ioz, izuz, muz, namaz, jaz, kokonoz, tows.

But how much remains obscure in the history of the enig-

Indo-Germanic: On the relation existing betwcen the Indo-Germanic, Semitic and Thibetan languages, with an additional introduction on the origin of this language, Munster, 1838. We shall extract from this work only one more testimony against the advocates of a primitive bestiality and complete childhood of manhood: "A glance at the bodily wants of man compels us to relinquish all ideas of feeblencss and helplessness. And the now somewhat antiquated error, that man has risen by painful labor from brutal stupidity, leads to still greater contradictions. But whether he was bodily or mentally higher endowed, and commenced his existence under happier circumstances than we know from experience, reason does not explain; yet it furnishes no grounds against the holy tradition."

matical Chinese language; how peculiar is the manner of writing, and how strange the people in all other respects! How, if it should be discovered, as some Etymologists have hinted, that this language with its monosyllables, were only a mutilation of the Farther Indian Pali language? A critical history of the origin and cultivation of the Chinese people, would first be required, before a judgment could be pronounced upon the relation of its language to others.

ARTICLE X.

Evangelical Lutheran Catechism, designed for Catechumens and the higher Classes in Sabbath Schools. By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary, Gettysburg. Baltimore: T. Newton Kurtz, No. 151 Pratt street. 1859.

The Lutheran Church is called a liturgical church for reasons well known to all who are acquainted with her history. She is pre-eminently entitled to be called an anti-Calvinistic church and this we regard as her greatest glory. Holding to the Evangelic System, according to the strictest orthodoxy, she has no sympathy with unconditional decrees, limited atonement and eternal reprobation. It would be no misnomer to call her a catechetical church. From the days of Luther down to the present days, she has made it her aim to train her children in the doctrines and duties of Christianity by catechetical instruction. The instruction of the young in the truths of the Gospel she has faithfully practiced. Catechisms in great number, have been produced by her sons. Luther led the way and by his immortal works, the smaller and larger catechisms, incorporated with the symbols of the church and a constituent of them, furnished an example which has been sedulously followed by others bearing his name, both in Europe and America, and we have now before us the most recent birth of this prolific family, in the Catechism named above.

There is room for diversity of opinion in regard to the necessity of additional creations of this kind. For ourselves, we have long been satisfied with Luther's smaller catechism as published by our General Synod. Having in our pastoral life, made trial of some others, we became convinced that for such instruction as we could give to Catechumens, nothing bet-

ter could be found. We regard it as a master-piece in every respect and believe that it will never be superseded. If we could make laws for the Lutheran church in our country, we would require very pastor to use it and all our baptized children to learn it. We would not be understood as denying the utility of other catechisms. They may be and they are useful. They are sometimes amplifications of elementary works, which are highly instructive, valuable to teachers and pupils. Many of them are short popular systems of divinity which can be used with great profit by persons more advanced in life. But the number in existence in our church is already so large, particularly in the German language, that no ordinary man ought to try his powers of authorship in this department. The *Crambe saepe repetita* ought to find some limits. Men will multiply books, let them serve up some dish that has not come before us so often. It is not, however, by abstract judgments of the necessity or utility of catechisms, that we can discharge our duty as reviewers in regard to the work before us. It is alleged, and we are satisfied credibly, that such a work as the one before us, was a desideratum to a large part of our church and we have already had some indications of its success. It is the production of one, who has long been known in our church, whose whole life, now an extended one, has been devoted to theological instruction and particularly in the department which would qualify him for such a work, the department of dogmatical theology. From a man, whose advantages have been so considerable, a work of no imperfect excellence could reasonably be expected. Expectation is sometimes disappointed, and therefore it is not always safe to rely on the abilities of men or their known powers and regard ourselves as released from the obligation to enquire into the results of their labor as they are spread before us. It might be thought that the Translator of Storr and Flatt, the author of the Popular Theology, the Manual of Theology and other theological productions of a minor grade, would not fail, in the maturity of life and his powers, to set before the church, in a catechism, the credenda and the agenda, in a superior manner. We hear ourselves deciding in this a priori method, uttering the judgment or shall it be called a prejuducium, that the book is, doubtless, valuable and likely to occupy a high place amongst similar works. But now we are brought to speak after something of a hearing, and what do we depose. We depose as follows: the book is a very comprehensive and excellent work of its

kind. The amount of matter embraced in it is very great. The arrangement is substantially, the admirable arrangement of Luther. The questions and answers are well adapted in general to develop the subjects—we say in general—for some of the questions are answered in a diction somewhat too ambitious, for the calibre of the respondents—too much in the tone of the lecture room of the Seminary. Some topics are not brought out with sufficient fullness and explicitness. We will direct attention to a few of these after having given some account of the plan of the work. The authors says in the preface:

"It is said of the illustrious Luther, that he delighted more in the catechisation of the young, than in any other ministerial duty; and his writings present numerous testimonies for the great importance of early religious instruction. The Romanists also, whose practice embodies the experience of centuries, pay particular attention to this subject, and in the preface to the Catechism of the Council of Trent, make this memorable confession: "The age is sadly sensible what mischief the Protestants have done the Church of Rome, not only by their tongues, but especially by those writings called Catechisms," It may therefore be hailed as an encouraging sign of the times that the Protestant churches of our land are becoming more alive to the importance of early religious instruction. This important duty devolves alike on parents, pastors and Sabbath-school teachers; and one of the most effective methods of discharging it, is doubtless by catechetical instruction. A good catechism, early committed to memory, and frequently repeated by children, leaves an indelible impression on their minds, which exerts an important influence in shaping their destinies in time and eternity. For this purpose the language of a catechism should be plain, its truths should be discussed in proper connection, and the mode of presentation be concrete rather than abstract.

The catechism of Luther, though originally a private publication, has enjoyed a merited popularity in the Church, and will doubtless continue to do so. Yet numerous other catechisms have been published in Europe, in order to present to youth not only a larger amount of Scripture truth, but also that truth in more connected and systematic order. In this country the same necessity has been felt. All the editions of Luther's catechism in use, have additional matter larger in amount than the work of the great Reformer; and several original catechisms have been published, chiefly explana-

tory of his, each possessing some peculiar excellence. Such are the catechisms of Dr. Lochman, Sr., Dr. Morris, Dr. Mann, Rev. Peixoto, &c. Yet the desire of having another work of this kind for the higher classes of Sabbath scholars, and for catechumens, who desire and would appreciate a work of more extended and systematic character, has been extensively felt. Encouraged by numerous brethren, the writer has attempted to supply this desideratum, with what success others must judge.

His aim has been to take the pupil by the hand, and, in familiar language, to conduct him through a popular course of religious truth; teaching him his lost condition by nature and practice, and persuading him to an entire surrender of his heart to the Savior, as his only hope. In short, the object of the writer in composing this catechism, was the same as that at which every faithful minister aims in his course of catechetical instruction, the conversion, edification and salvation of his pupils.

In Sabbath-schools the entire catechism—except the Scripture proofs—should be committed to memory in short portions, and be the subject of regular recitation every Lord's day forenoon, if the school is held twice a day, and every other Sabbath, if it is convened but once. Each member of the class in succession should answer one question. At a later period, the texts in the margin might also be recited."

The table of contents is as follows:

1. Introduction—2. Natural Religion—3. Scriptures—4. Decalogue and Lord's Prayer—5. The Apostles' Creed—6. Of God.—7. Decrees and Providence of God—8. Creation—9. Nature and Primitive State of Man—10. Law of God—11. Fall and Depravity of Man—12. Plan of Salvation—13. Means of Grace—14. Prayer—15. Gospel Call—16. The Great Change; Regeneration or Conversion—17. Justification—18. Sanctification—19. The Church—20. The Sacraments—21. Baptism—22. Confirmation—23. Lord's Supper—24. Civil Government—25. Death—26. Resurrection—27. Judgment and Eternity—Ecclesiastical Festivals—Abstract of Christian Doctrines and Duties—Prayers for Opening and Closing Sabbath Schools.

Hymns for Sabbath Schools.

1. The Sabbath School—2. The Lord's Day—3. Early Religious Instruction—4. God and the Trinity—5. The Bible

—6. Religion—7. The Savior—8. Faith—9. Love—10. Prayer—I1. Life—12. Benevolence—13. Temperance—14. Sickness and Death—I5. Resurrection and Judgment—16. Heaven and Hell—17. Teachers' Meeting—18. Closing School.

Hymns for Catechumens.

1. Fall and Depravity of Man—2. Gospel Call—3. Penitence—4. Supplication for Divine Mercy—5. Salvation through Christ—6. Confirmation—7. Missionary—8 Doxologies.

Ecclesiastical Festivals.

Our symbolic friends will be pleasd to see this feature. The Catechism of the Pennsylvania Synod has served as a guide in making out this section.

The points to which we would direct attention in future editions are simplification of the language, careful revision of the *sedes doctrinæ*, inquiry whether important proof-passages have not been ommitted, whether there are not grammatical inaccuracies?

Those hints are thrown out in no unfriendly spirit, but for the purpose of showing that revision is necessary, of giving some direction in regard to the direction which that revision should take, and for the purpose of contributing towards a work which will be much called for and be extensively used in the Churches of the General Synod.

We give in conclusion, as a specimen, the 17th Section—Justification:

Question. How may a sinner be justified before God?

Answer. Whenever the sincere penitent is enabled by grace to exercise a living faith in Jesus Christ, by which he accepts salvation for Christ's sake, on the terms of the gospel, God justifies him, that is, pardons his sins.

Q. What is therefore meant by justification?

A. It is that gracious act of God, by which, on account of the merits of Christ, he acquits the believing sinner from the punishments due to his sins by the divine law, and regards him as entitled to heaven.

Q. What are the evidences of justification?

A. The believer himself knows that he is justified, by his inward peace with God, a joyful sense of pardoned sin, the love of Christ shed abroad in his heart, and the consciousness

of having been created a new creature in Christ Jesus; but to others as well as himself the evidence of justification is a new and holy life, exhibiting the fruits of the Spirit, and works meet for repentance.

Q. Are not our good works also, in some sense, a ground of justification?

A. They are not in any sense the ground of justification; but are its evidence and fruits; because they necessarily flow from the living faith, which lays hold on the merits of Christ.

Q. Has God appointed any other condition of justification than a living faith?

A. God has appointed several outward rites, as means of grace, such as the word and sacraments, to promote our inward spiritual change; but he has appointed that stage of our inward change or renovation, which consists in living faith, as the condition, on which he alone pardons the sinner, or bestows on him a title to eternal life.

Q. May not the performance of the outward rite be evidence of pardon or justification?

A. As the performance of any outward rite, is no certain proof of the existence of inward living faith, it cannot be the certain evidence of pardon, although it is the means of strengthening our faith, where it exists.

Q. But is not our faith itself a meritorious act, and one cause of our justification?

A. No. The merits of Christ, including his suffering and death upon the cross, as well as his perfect fulfillment of the law in our stead, are the only ground on which sinners can be saved, consistently with the honor of God and the demands of his holy law. They are the only procuring cause of our pardon and salvation; whilst faith is merely the condition on which this previously purchased pardon is bestowed on true believers.

Q. When does the act of justification take place?

A. Whenever the returning sinner exercises the first act of living faith in Jesus Christ.

Q. How long does God continue to forgive the remaining daily infirmities and sins of those that are justified?

A. As long as they do not, by voluntary and deliberate sin, renounce his cause, and forfeit his divine favor, God forgives their imperfections; and if they continue to use the means of grace with fidelity, they will never fall.

Q. Does the doctrine of justification by grace, without works, weaken the claims of the law, or impair our motives to holy obedience?

A. No; but it establishes the law, which requires a holy life, and presents a new and powerful motive to love and serve God, by a constant appeal to our gratitude for the rich provisions of his grace.

Q. Is the Romish doctrine, that the priest can forgive sins, scriptural?

A. Certainly not. Justification, which includes pardon of sin, is the act of God, and no man can exercise the divine prerogative. Neither can the priest even positively announce to any individual that God has pardoned his sins, for he cannot certainly know whether the person has a living faith, without which God never pardons.

ARTICLE XI.

NOTICES OF NEW PUBLICATIONS.

Biography of Ezra Keller, D. D., Founder and First President of Wittenberg College. By Rev. M. Diehl, A. M., Professor of Ancient languages in Wittenberg College. With an introduction, by S. Sprecher, D. D., President of Wittenberg College, Springfield, Ohio. Ruralist Publishing Company—1859.

We are gratified with the appearance of this volume. Its circulation will do good. Dr. Keller deserves to live in the grateful recollection of the Church. He was a man of devoted piety, with Christian experience, great energy and indomitable perseverence. He had many difficulties to encounter and painful trials to pass through in his preparation for the ministry, but his adversity was sanctified to his good and he came forth from the furnace better fitted for the responsible work assigned him by Providence. We have risen from the perusal of the book, much interested. We felt as if the subject of the memoir, whose words during life we often listened to with interest, were seated by our side, conversing on subjects which were always precious to his heart. Prof. Diehl has done his part well, and the introduction by Dr. Sprecher and the Funeral Discourse by Rev. F. W. Conrad, give additional value to the volume.

The China Mission, embracing a history of the various Missions of all denominations among the Chinese, with biographical sketches of deceased Missionaries. By William

Dean, D. D., twenty years a Missionary to China. New York. Sheldon & Co.—1859.

This is a most interesting narrative of the various missions which have been undertaken in behalf of the Chinese, containing much valuable information in reference to the country itself, and giving biographical sketches of the men who have died there whilst laboring in the service of their Divine Master. The names of Gutzlaff, Medhurst, Dyer, Pohlman, Morrison and many others have long been precious to the Church, and this memorial of their efforts will be read with interest. The book possesses a permanent value and will be useful for reference. The author writes in a free, natural and graphic style, and seems to be impartial in his statements and earnest in his convictions. The volume will be found of advantage to ministers in their preparations for the Missionary concert.

Practical Sermons. By Nathaniel W. Taylor, D. D. Late Dwight Professor of Didactic Theology in Yale College. New York. Published by Clark, Austin & Smith.—1859.

These sermons were written by Dr. Taylor whilst he was Pastor of one of the Churches in New Haven, during the earlier period of his ministry, and preached in the ordinary course of his ministrations. Many of them had a reference to the deep religious interest which prevailed in his congregation, and with which his labors were so frequently blessed. They were often repeated during seasons of revival, and always with successful results. The volume embraces thirty-two discussions, and all of them of an important, practical character connected with the way of salvation. They are earnest, impressive, powerful discussions, and we commend them to the attentive perusal of our readers, particularly to those who are engaged in the responsible work of preaching the Gospel.

The Evening of Life; or Light and Comfort amidst the Shadows of Declining years. By Rev. Jeremiah Chaplin, D. D. Boston. Gould & Lincoln.—1859.

This book is designed to bring light and afford comfort to those who are approaching or have reached the autumn and winter of their days, and to look to the exercise of gratitude and praise, confidence and hope. In addition to the thoughts of the author which indicate so much affectionate sympathy for those who have found the meridian of life, the reflections of the vice and good of the present and former times are also given. We regard the volume as a most valuable offering. Where it is known it will be hailed be a friend in every Christian family and cannot fail to interest and brighten the pathway of the aged in their declining days.

Salvation by Christ. A series of discourses on some of the most important doctrines of the Gospel. By Francis Wayland, D. D. Boston. Gould & Lincoln.—1859.

The volume before us contains the greater part of the Author's University Sermons, published some years ago, revised and enlarged. The title is changed, inasmuch as the work is addressed to inquirers after truth in general, and the discussions are modified so as to adapt them to present conditions of religious feeling in the country. Six discourses are also added on subjects of great practical influence. The leading doctrines of the Gospel are presented and discussed with the clearness and richness, which characterize the productions of Dr. Wayland.

The Great Question: Will you consider the Subject of Personal Religion? By H. A. Boardman, D. D. Philadelphia. Amer. Sunday School Union.

The *American Sunday School Union* is doing a great work for the Church and the country. It is an institution which has strong claims upon our sympathies, our liberality and our prayers. The literature which it is sending forth from week to week on its errand of mercy, is deserving of our attention and encouragement. We have read the book before us with deep interest and we believe, with God's blessing it must prove an instrument of good. Like all Dr. Boardman's productions it seems to have been prepared with this end in view. The design of the work is to supply a want which has been often experienced in intercourse with those who say, that they feel no interest in religion and with this pretext excuse themselves from giving personal attention to the subject. The discussion, we think, will be found suitable to be placed in the hands of those who are either procrastinating the great question of life or who have friends to whom they could propound the inquiry, *Will you consider the subject of personal religion?* and we are glad to commend the book to the notice of our readers.

Biography of Elisha Kent Kane. By William Elder. Philadelphia. Childs & Peterson.—1858.

Dr. Kane's narrative of his Arctic Expeditions is one of the most fascinating works ever issued from the American press. He was a remarkable man and his history would naturally awaken a very deep interest. All would be anxious to learn something more in reference to one who evinced so brave and energetic a spirit and accomplished results so marvellous. We have read the memoir with great pleasure and feel that the many virtues and valuable services of the subject are worthy of permanent record. The publishers have conferred a favor, in presenting the work in so attractive a form; the style of the letter proves its rich typographical execution, is very attractive to the eye and in perfect keep-

ing with the various books sent forth by our enterprising friends, Childs & Peterson,

Commentary, Explanatory, Doctrinal, Practical, on the Epistle to the Ephesians. By R. E. Patterson, D. D., Late President of Waterville College. "Sanctify them through thy truth; thy word is truth." Boston: Gould & Lincoln, 59 Washington street. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1859.

This is not a scientific exposition of the Epistle to the Ephesians, but belongs to the class of commentary adapted to general use. For practical purposes it is adapted to be useful. It is true, however, in our judgment, that to do justice to an Epistle, written from an Anti-Calvinistic stand-point, the Calvinistic commentator must fail. Such was the view expressed by Dr. Nevin in regard to Dr. Hodge's commentary on this Epistle and we do not hesitate to endorse it. Nevertheless it contains much instructive matter, and may be read with profit. Even those portions, which conflict with right views of God's administration of the affairs of men and the plan of salvation in general are not undeserving attention, for we ought to be willing to hear what they can say, who differ from us. The author's preface unfolds his design:

"The motive for selecting this portion of the word of God for commentary has been, that in no equally limited portion are so plainly expressed or significantly interwoven, the three essential elements of religion—doctrine, experience, and practical duties. The work is not designed for the *learned*. Nor is this the great need of the church at this day. That there is, in fact, an excess of this kind of instruction, we have no idea. But there is *relatively*. The great want of the church, at this period of her history and efforts, is the nourishment of the "inner man"—the illumination of the *heart*, by a clear and rich acquaintance, not with verbal or historical criticism, but with the scope and moral force of the word of God. However imperfectly the means of this are furnished in these notes,—and of their imperfections no reader can be more sensible than the writer himself,—an honest and somewhat laborious effort has been made to instruct the plain Christian, who hungers for the "bread of life," and to inspire him with a stronger desire for it. The eye of the writer has been kept steadily on one class of readers—intelligent, experienced Christians. "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil:" including Bible-class teachers and adult Christians, who, earnest inquirers after truth, associate for the study of Lively Oracles. Though the pulpit is a divinely appointed agency in the conversion of the world, and, as I verily believe, a *learned* ministry is unspeakably important, and to furnish it, much more should be done than is doing; yet, it is not the exclusive one. It is by the *church*, including the

ministry, that "the manifold wisdom of God is to be made known." If the world is ever saved, it will be by this city set on a hill—by believers generally "holding forth the word of life"—"shining as lights in the world.

These notes were commenced several years since, while giving instruction in Theology, to furnish myself with suitable proof-texts in elucidating the scheme of mercy. Within the last year they have been re-written with special reference to the class of Christians alluded to above;—with what degree of skill will be judged of by the reader. My prayer is that to read understandingly he may have an "Unction from the Holy One;" and that he may read with a sincere love of the inspired teachings, whatever judgments he may pass on my efforts to elucidate them.

That the Apostle Paul was the author of the Epistle has never been denied: that it was written while in prison at Rome, is shown in the Epistle. It was probably a circular, a copy of which was sent the church at Ephesus."

Der Fürst des David's Hauses, oder, drei Jahre in der Heiligen Stadt. Eine Sammlung von Briefen, welche Adina, eine Jüdin aus Alexandria, während ihres Aufenthaltes in Jerusalem zur Zeit des Herodes, an ihren Vater, einen reichen Juden in Egypten, schrieb, und in denen sie als Augenzeuge, alle Begebenheiten und wunderbaren Vorfälle aus dem Leben Jesus von Nazareth, von seiner Taufe im Jordan, bis zu seiner Kreuzigung auf Golgatha, berichtet. Herausgegeben von Professor J. H. Ingraham, Rector an der Christus-Kirche, und der St. Thomas Halle, Holly Springs, Mississippi. Sorgfältig revidirt und corrigirt vom Verfasser für diese Auflage. New York: Pudney & Russell, Herausgeber, No. 79 John Strasse, 1859.

This is a translation from English into German of a work which we believe has been widely circulated, and we suppose has been popular. We have not read the original, but presume that the translation is faithful. At any rate it reads very well. The design of the work is, in a series of letters, to present the life, suffering, death, resurrection and ascension of Jesus Christ. It is a demonstration of the Messiahship of Jesus of Nazareth, suited to overcome Jewish Scepticism, or unbelief, and in general to establish the truth of Christianity. A thread of fiction runs through the book, on which the history of Christ is strung—the thread sometimes becomes disproportioned to the materials, or in other words the fiction sometimes swells beyond proper bounds, and mars, in some measure, the effect. After all, we greatly prefer, very greatly prefer the simple narrative itself, without any additional attraction, "when unadorned, adorned the most."

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ARTICLE I.

THE MINISTERIAL OFFICE, DISTINCT FROM THE GENERAL PRIESTHOOD, BUT NO HIERARCHY.

By Professor D. Worley, A. M., Columbus, Ohio.

We have had occasion several times, in self-defence, to declare our conscientious difference from the brethren of the Missouri as well as from those of the Buffalo Synod, on the doctrine of the Ministerial office; by some whom we think a little sensitive in the matter, we have been soundly be-rated, both privately and publicly, for having done so. We feel it, therefore, due to ourselves, and to the cause of truth, to present a calm expression of truth as we believe it to be found in the Holy Scriptures. We ask only for what we shall present, the unbiassed and impartial Christian judgment of all who may have patience enough to follow us through the whole course of our investigation. We shall endeavor, also, to steer entirely clear of bitterness and personality, and while we confess the truth, do it with all proper respect and deference to the views of those who differ from us. We fear that much injury has already resulted to the Church in the extreme warmth, with which this, by no means unimportant, subject has been sometimes hitherto discussed. By the grace of God we hope to be able to speak the truth in love. Our desire is to convince and edify, not to embitter and repel.

A great mistake, it seems to us, has been made in the discussion of this question, in Europe and this country, by the attempts which are so continually made by the representatives of the various views of the Ministerial Office to show that the older divines in our Church, and especially Luther,

was a decided advocate of that particular view which the disputant had himself espoused. The question is one, in regard to which we are clearly convinced, that the views of Luther, never having been given to it directly, will require but little ingenuity to be moulded into that shape which may be required by the strong bias of his particular commentator. Our confessions, too, are not decidedly clear in this subject, because, doubtlessly, there was not as much prominence given it in the days of the Reformers and Fathers, as it has attained in our day. And until it be settled in some manner authoritatively by a general council of the Church, we must solemnly protest against unchurching those, and forbidding them the brotherly fellowship of Lutherans, who do not in all respects, see eye to eye with us touching this doctrine. We do not, of course, undervalue the great necessity and good of seeking after and promoting unity of faith here as well as in other important matters; but unity itself can only result by carefully and prayerfully bringing our differences together, and by holding fast the good, establishing it upon the Word of God, and by rejecting the bad which the Word condemns.

In the discussion of this question, now, therefore, we desire it to be clearly understood, that we have not sought to establish our views of the doctrine of the ministry, upon Luther; nor, as we are fully convinced both of the impropriety and impossibility of establishing open and unsettled Church questions by quotations from the Fathers, especially when, as they are generally, they are mere incidental allusions, will we agree to have our views judged in this manner. This discussion will require us to go back of the Confession and the Fathers, to that upon which the Confessions themselves depend, and upon which they so immovably stand, the Word of God. We love and honor our confessions of faith because they are so clearly and decidedly confessions of truth, presented in the Word; but we feel it a very holy and necessary duty of every son of the Church to guard them from that spirit of proscriptive intolerance which turns every sentence into a necessary element of Lutheranism, even where there is strong room for the belief, that if those who prepared the Confessions originally, had expressed themselves directly and fully in many cases, they would be found holding very different views from those which have been pressed out of incidental and disconnected passages; we fear the danger in this direction almost as much as we fear the influence of those

who have, with unholy touch, attempted to rob the confessions of their chief strength and beauty by *recension*, so called.

We, therefore, propose to leave the Confessions and Fathers in this discussion in the back ground, and examine into the nature and relations of the Ministerial Office by the light of the Holy Scriptures; though we are assured that, as far as the matter is referred to among the former, we shall not be far, if at all, in disagreement with them.

The question of the ministry is without doubt a very important one, in reference to which it is very necessary that we should be clearly and decidedly grounded upon the Word, if we would not, in our Churchly relations, be the subjects of many perplexing and anxious doubts and fears. While it is important on the one hand, that we do not take from God and give to the creature instrument, what is alone due to God; it is just as necessary, that we should not despise the instrumentalities appointed of God, lest we be found therein despising God Himself. Whilst the minister is to us an example of the flock, and, therefore, of it, he is also the servant of God *unto* the flock to guide, direct, and feed it upon the rich pastures of God's Word, and, therefore, *over* it. In a word, whilst the ministry is not a hierarchy, it is not the creature of man; whilst it may not usurp the place of God, it has the authority of God; whilst its purpose is to serve the congregation, it is only this, in so far as God's service calls for it and as He Himself directs it.

In order to a fair and scriptural understanding of the holy office of the ministry, it is necessary that the reader bear with him, through the entire investigation, a clear idea of the Church in its general features and relations. The Church is the communion of saints, the congregation of all believers in every nation and of every tongue, and as such, in its perfect and spiritual form is invisible, for no man is able clearly to discern the hearts of his fellow men and pronounce positively and absolutely whether they be believers or unbelievers; God alone reads the heart and pronounces the judgment which accepts or rejects us as true and living members of the Body of Jesus Christ, though each one of us, who truly submits to the Word of God, has the witness of the Spirit for himself that he is born of God; but inasmuch as the Church is designed for men in the world, who themselves are not yet spiritual and invisible, but consist of body, mind and spirit, there is an absolute necessity in man's nature for a

visible presence or presentation of that which is designed for his welfare and restoration to the image and peace of God. This necessity is amply provided for in the divine institution of the Gospel, in the presence and administration of the Word and Sacraments, submission to which, in their complete and essential integrity, constitutes that confession of Christ upon which the Church is built. And whenever these, the Word and Sacraments, are present and submitted to according to the injunction of the Head of the Church, we have the assurance of His own promise, believers are there and the Church itself is present and established. And in the visible presence of the Word and Sacraments, in their integrity, we have the invisible Church, which is as surely present in the visible congregation where the pure Word and Sacraments are, as the assurances and promises of God Himself are true. His Word does not return unto Him void, but under the accompanying influence of the Holy Spirit, will accomplish that whereunto it is sent, which is the establishment, building up and perfecting of Zion, the Church. Hence it is, doubtless, that our Confesssion so distinctly says, the Church is where the Word of God is preached in its purity and the Sacraments are administered in accordance therewith; not as some would have it, in so far as these are present. Where the Word is preached, in its integrity, there the pure Sacraments will necessarily also be administered, and where both are, the Church is; they are visible signs of an existing Church in the visible congregation. Without submission to the Word and Sacraments, we cannot ordinarily conceive of the existence of faith or believers, nor cosequently of the Church.

The existence of the Church, therefore, requires also the prior presence of the Word of God in its integrity; in the ordinary dealings of God with mankind, and with what *might* be under extraordinary circumstances we have nothing to do, He gives the influence of the Holy Ghost and restores, forgives and sanctifies men alone through the life-giving Word: that which at first spoke man into existence, again in Christ speaks him into a new and living creature. Hence, says the Apostle, How shall they believe except they hear; which is equivalent to saying, How shall there be believers without the hearing of the Word, and without it, how the existence of the Church? And this is to be said not merely as regards the first establishment of the Church and the calling and introduction of believers therein. The Church in this world

is altogether militant; it is in all respects a missionary organization of God, as it were, in a foreign land. It battles against the kingdom of the devil in the world, and seeks to draw immortal souls out of the meshes of Satan and restore them to the kingdom and love of God first; but it never continues to battle against the remains of the kingdom of darkness in the flesh even of believers, and is and must necessarily be ever upon the aggressive. If the Church become lukewarm or lie down in supine negligence, or if individual believers do it, they at once find themselves taken at advantage by the devil, and unless waked up from their lethargy, by the grace of God, they will sooner or later find themselves at his mercy; his victory over them will be completed unto eternal overthrow and destruction. The perfection and growth of believers in the Church, and, consequently, also the perfection and growth of the Church in believers is inseparably connected with the Divine Word in its preached form and in its visible form in the Holy Sacraments. Our Lord, when He prays to the Father, for His followers, says Sanctify them by thy truth, thy word is truth. And the Apostle speaks thus of the Church and of Christ, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish. From these and many other Scripture passages which might be quoted, if space allowed, we learn conclusively that the Church is established, built up and perfected through the Divine Word, and hence also that the Word is antecedent both to the establishment and growth of the Church.

Furthermore, if the Word is thus antecedent to the very existence of the Church, and it hath pleased God to present His word in the preaching of the Gospel and the administration of the Sacraments, the office, by which these are accomplished, precedes the existence of the Church where yet it is not, and precedes all development of the Church among believers where it does already exist, though united with their imperfections. Hence the Apostolic word, How shall they hear except it be preached, and how shall they preach except they be sent? Christ, Himself, in the Church of the New Testament, is the first and original Teacher. He preached the Gospel, the tidings of great joy, publicly among the people, and at the same time instructed a chosen few from among the many, particularly, that after

His death, resurrection and final departure from the scene of His humiliation, they might continue the ministry which He Himself inaugurated. He authorized and commanded them not only in His relation to the Church as Lord, but also in the relation He sustained to it as prophet or teacher, to carry the tidings of salvation to all men, under every nation and of every tongue. The Apostles and Evangelists whom thus Christ prepared and authorized, themselves, as He had done to them and with them, went abroad after they had received the out-pouring or baptism of the Spirit, and preached publicly among Jews and Gentiles the unsearchable riches of the kingdom and salvation of God, calling men everywhere to the blissful fellowship of new-born creatures in Christ; they also as the form and substance of the Divine authority, with which they were invested, required them to do, committed unto others that with which they were invested, commanding them in like manner to commit the same to those who would be able to transmit it to future generations. God blessed their labors in the rapid spread and triumph of His Church, and from that day to this, has owned and blessed the faithful labors of those, who, invested with His authority, have gone forth among the nations, in His name, preaching Christ and Him crucified. In the teaching and example of the Apostles, and in the teaching and history of the Church in all ages from the Apostolic age to this day, we have indisputable and positive ground for the truth here advanced, viz: that the preaching of the Gospel and the office of preaching precede, and, in the arrangements of God with man, must necessarily precede the existence and development of the Church among men. The necessary and logical deduction from this proposition we leave for future consideration. We merely desire here to impress it upon the mind and attention of the reader.

Again, the Church, though in her spirituality she is invisible, is visibly presented, i. e., in the presence of the Word and Sacraments, and through their preaching and administration her presence is visibly attested to us; and the invisible Church composed of all believers, and thus in the bond of faith, having an internal bond of union and communion with Christ the Head, has in the authorized preachers of the Word, through whose instrumentality the internal bond of faith is begotten and cemented, as the public confessors of the Word, a visible bond of union and communion in all the earth, wherever the true Church has an existence. And in this

sense the apostles and first ministers of Christ, and after them the ministry in all time are, by the authority of God under which they preach and act on the one hand, the representatives of the visible Church on the other; hence the apostolic Synods and the establishment of ministeriums in all ages of the Church to consult, and under the word of God to decide questions of doctrine, and to quell dangerous and wide-spreading heresy and scandel to the Church. And although with regard to many, nay of most things concerning the Church in any given extent of country, the laity are and should be represented, this is to be viewed from an entirely different stand point, and does not at all interfere with the claim that the ministry are by the authority of God, as the public confessors and perpetuators of the truth under God, the stated and steadfast representatives of the Church. In this connection we cannot further go into the scriptural grounds upon which we base this claim, as they are more particularly connected with a portion of our subject not at present under consideration. As we proceed the reader will be more fully able to see the nature of this representation, its scripturality and its necessity for the Church.

Impressing these four positions upon the attention of our readers, viz: that the Church, though invisible as the one, holy Church, is visibly presented and attested by the Word and Sacraments; that the Word must precede the Church; that hence the office of preaching also precedes the Church; and that as the authorized servants of God the ministers of the Word represent the Church, we proceed further to say that the individual congregation, while it has for itself all the rights and immunities of the Church, is not the Church and has no authority to act for other congregations or for the Church in general. Congregations sustain to the Church universal about the same relations which individmal members do to the congregation; no individual Christian in the exercise of his scriptural rights in the congregation, can act for others or by his own will determine and act for the congregation; yet he enjoys for himself all the rights and privileges which pertain to the congregation; so while the congregation may enjoy and claim for itself, and even under particular circumstances perform for itself all which appertains to the Church at large, no congregation can dictate or legislate or perform any function pertaining to the Church at large, for other congregations or for the whole Church. All those offices of a general nature, which have regard to pro-

moting and securing the welfare and upbuilding of the whole Church, are of this nature, and can only be properly performed by the Church in her representative capacity, an essential and the only steadfast element of which is the holy ministry, as we have already remarked.

Having thus, as we believe, sufficiently referred to the necessary relations of the Church in so far as they will be required in the further consideration of the ministerial office we present the following chief points, which we propose to discuss in this consideration:

1st. The ministerial office is directly appointed of God, and in the Church militant is an essential requisite to the Church's organization.

2d. There is a twofold call to the ministry; the one part having reference to the office itself, the other to particular administrations under investment with the office.

3d. The general call to the ministerial office, is ordinarily in the hands of those who already hold the office, as the authorized representatives of the Church in this regard.

4th. The call to particular administrations proceeds sometimes from the Church in her representative capacity, and sometimes from the individual congregation wherein a minister is called to labor.

5th. The general call to the ministry is not and cannot be in the congregation.

The Ministerial Office is directly appointed of God, and is essential to the organization of the Church. This proposition is questioned by very few in our Lutheran Zion, perhaps by none in the Church in this country; and were it not for questions and propositions incidentally connected with this principal one, we might let it pass with a simple enunciation. For the sake of these, however, we deem it necessary to speak of it at length.

In the Divine plan for man's deliverance and salvation, God has so ordered the arrangement of His Church, that heavenly treasures are brought to man by human instrumentalities. The Gospel calls all men to salvation, and when its conditions are fulfilled, to the believing and submissive it brings and guarantees forgiveness of sins and eternal life. And with Christ as their pattern, this Gospel has been committed to chosen ones of God, whose office requires them to preach the Gospel tidings publicly to all who will hear, and when these are submitted to, to pronounce to the believer the positive reception of God's grace unto forgiveness and life. This au-

thority, in a general way, was already given to the Evangelists whom Christ first, during His sojourn in the flesh, sent forth to proclaim to those, who looked for the coming of Messiah's kingdom, the tidings of His advent, and the rejoicing truth of which He was at once the embodiment and representative. Though these, doubtlessly, continued in the exercise of the functions of the office thus committed to them, we have, however, no particular record of their work in the Holy Scriptures, because probably their ministry was designed as a temporary one, and was especially included in the more general office of the apostles to which, as of lasting necessity in the Church militant, the Scriptures give chief reference.

But already in the teachings of Christ to His apostles, giving unto them the power of the keys, we have, as well as in their original calling to be the special attendants upon Christ's instructions, particular reference given to the institution of the office of the holy ministry. The representative character of the ministry is also at this place, brought out in a peculiar and public manner. In the 16th chapter of Matthew, Christ speaking with His disciples asks them, Whom say ye that I am? This question is propounded to all of them, but Peter as the representative of all gives the answer, which forms the confession of Christ upon which, a rock, the Church is built; and in like manner and under the same circumstances, the office of the keys, which is the very substance of the Gospel and its ministry, is given unto Peter certainly in no other sense, than, as he became, by his confession of Christ, the representative of the other disciples. These also in the 18th chapter receive the same from Christ, and our Lord addresses them as though they were the embodiment of the Church herself, i. e., as the representative of the Church as well as of Himself in that Church, in the public confession and promulgation of the truth. In the latter case all the disciples are together in this capacity as public confessors of the truth of Christ, and as such now they are all addressed and empowered just as Peter was before. We affirm positively from the Scriptural relation of the subject matter here, that the apostolic office, essentially the office of the ministry as we now have it in the Church, is, as the office of general confession, the office also of general representation to the Church. For either the power of the keys is given to this office as an exclusive prerogative of special men in the Church to be exercised at will, or it is given to all men equally in the Church,

or it is given to the Church in her representative ministry. The first of these three positions cannot be maintained, because, in the exercise of the power of the keys, the minister is positively bound to God's word, and as soon as he departs from it, in that departure he ceases to be the ambassador of Christ. The second likewise must not be admitted, because the authority of exercising this power is nowhere in the Scriptures given to persons in the Church indiscriminately. In accordance with the third, however, and only in accordance with that can these Scriptures be made to harmonize with the Scripture order of salvation; for forgiveness of sins and grace unto eternal life are presented to men through the Church, in the means of grace, which become effective in their administration to him who submits to them, when they are regularly presented to him; the Church built upon the Word confessed and preached, has been entrusted with these means of grace, and she administers them through her special office of ministry, not collectively nor indiscriminately by her members, all of which have not the same office. As in the natural body the vocal organs give forth the general expression of the whole man, so the ministry are the mouth and tongue of the body of Christ, which is the Church.

The direct appointment of the ministerial office, however, only receives its full presentation and perpetual force in the last interview of our Lord with His disciples, previous to His ascension to the right hand of the Father. This is found in the command, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. We learn from this Scripture that the ministry is essentially the apostolic office. For the office is that of teaching the word and administering the sacraments as instituted by our Lord Jesus Christ; this office is here given to the apostles and has been by them, in what manner we shall see hereafter, perpetuated in the regular ministry of the Church. In both the functions to be performed are the same, and hence the office in both is the same. The apostles, too, are not called by, but are sent out for and to the congregations of the Church as through their instrumentality, also, these successively arose upon the Word and Sacraments presented unto them by the ministry of the Word.

We learn here further that the office of publicly teaching and administering the sacraments is not bestowed upon all members of the Church, neither the right and authority of Christ so to do; for special reference is had to the fact that Christ did not give the command to teach and the promise of His accompanying the teaching, to the assembled multitude of His followers, but only to the eleven apostles.

We learn here again the parity of ministers in their office; for neither in the act of empowering the apostles, nor in the present command for them to go forth to the exercise of that power, do we find that any distinction is made among them, nor the preshadowing of such distinction in those who after them should hold and exercise the office. Lacking thus the authority of Christ for their arrogant claims, the Papacy and Episcopacy are alike without foundation for them.

Finally we learn from this passage of Scripture that the apostolic office, that is to say, the ministerial office is perpetual in the Church militant; for the promise: Lo, I am with you always, even unto the end of the world, is directly associated with the command to teach and administer the Sacraments.

That the ministerial office is essential to the organization of the Church, should, we think, sufficiently appear from the fact that it is thus explicitly cammanded and ordered by the Head of the Church for all time, even unto the end of the world. But aside from this there is inherent necessity for it manifested in the whole tenor of Scripture, teaching concerning the Church and her Divine mission among men. The Holy Ghost comes, and the full and complete blessings of acceptance with the Father and of salvation through His only begotten Son are given to man by the Church's agency, in the means of grace. But these means do not and in the very nature of things cannot come to man without administration; and this again necessitates the ministry. The Apostle Paul most beautifully and forcibly sets this necessity forth in his epistle to the Romans, 10: 13–15. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" With this upon our proposition we leave it to consider the *second*, viz: There is a two-fold call to the ministry; the one part being the call to

the office itself; the other the call to particular ministrations under investment with the office.

This proposition rests in the very nature of the ministerial office; the ministry are on the one hand the ambassadors of Christ sent forth by Him, invested with his authority, and in the Word and Sacraments representing Him in the Church among believers, and to them also, who are called of God unto salvation, through the Gospel which is preached; on the other hand the minister is the servant of the Church, either in individual congregations or for general purposes as, for example, in missionary labors. It is, therefore, requisite in the first place that he be really empowered of God to reprerent Him in the publication of the truth and in all that which is consequent upon submission to it. No regular administration of the Word or Sacraments can take place at the hands of an unauthorized person; but when once in the proper manner a man is invested with the office, i. e. has been entrusted with the Gospel; he is ready for such a disposition in administrations as may be required by the peculiar circumstances under which the Church may have need of him. First, a minister by divine right and appointment, he becomes also subject to the rules of order which are found in every well regulated economy, and which, by the Scriptures, are also made essential to the divine economy in its relation to man's redemption and salvation. The ministerial office does not exist merely as an arrangement of the Church for the sake of order; it is of divine appointment and the Church is not at liberty to use it or dispense with it as her own desire or opinion of expediency may determine; the office is expressly given her and its use enjoined upon her generally, while at the same time its exercise is committed to particular persons for her benefit; but when these are once in the office, then they also come under the requirements of decency and order for the ministry, just as individual believers are bound to submit to the order of the congregation or Church in general; they first become believers through the gracious work of the Holy Ghost, in submission by faith to the regularly appointed means of grace; and then in necessary consequence as believers they are subject to the requirements of order in the Church.

This distinction again between the office in general and its particular administration grows out of the necessity in our congregational and general churchly operations to provide against deception and abuse. We are commanded to beware

of wolves who come to us in sheep's clothing, against false teachers whilst we must submit to those who are regularly placed over us in the Church by the Lord. But how is the congregation, say for instance, to be assured that one coming to them is not a wolf? It is not to be expected that our church members generally have that intimate acquaintance with human nature, and the mental and moral aptitudes and powers required by the Scriptures in a minister, which enables them to form even a comparatively safe judgment of those who may come among them claiming to be servants of God. Nor is it in accordance with the spirit of God's will to man in this regard, that the Church be exposed to so much uncertainty and even positive danger. He has provided, first, that there be the general office of preaching for which there are certain specified qualifications necessary, and, secondly, that this office be bestowed and perpetuated in such manner as to avoid those dangers, which are otherwise associated with the weakness and perversity of human nature, fallen and corrupt. Whilst they who set up for themselves, and undertake to be the judges in all things of the qualifications of those whom they desire to break unto them the Word of God, are oftentimes, nay, generally disappointed and deceived, even where they are not, in time, which also often happens, entirely perverted from the right way; those who make it a rule to receive none as evangelists and teachers, except those who come to them clothed with the proper authority, are comparatively safe. We point to Congregationalism as a fair exemplification of the tendency of the former system, which it is well known among Churchmen has so degenerated in the progress of a few score years, as to be now scarcely distinguishable from heterodoxy of the radical order. Individual exemplifications of the same will occur to every reader. We do not say, of course, that it is absolutely certain, that those who hold the office under the sanction of a regularly constituted Ministerium, will in all cases be true teachers and without danger to our believing people; we do say, however, that in and from them there is comparative safety. The probabilities for deception in the introduction into the office, and of discovery afterward in the case of those who unworthily obtrude themselves, are very greatly increased.

Again, in the authority and investment of the Apostles, in the original establishment of the apostolic or ministerial office, we have an exemplification of this principle given us in the Holy Scriptures. In the command, Go ye forth, &c.,

they were invested with the office, although they were not permitted to go forth to its exercise, but in accordance with the express command of Christ they remained at Jerusalem for a specified time to await the giving of the Holy Ghost, under whose influence and guidance they went forth afterwards as they were appointed and directed. In the calling of the Apostle Paul, this distinction is still more clearly and pointedly expressed. When, yet a persecutor of believers, he was on his way to Damascus with authority from the chief priests to bind all them who called upon the name of the Lord, the already ascended Jesus appeared unto him in the way, heard the prayer of Paul, "Lord, what wilt thou have me to do?" and directed him to Ananias for the necessary instruction. To Ananias, also, the Lord announced that Saul was a chosen vessel to bear His name among the Gentiles, and when he came Ananias received him and did as he had been directed. That this was Paul's call to the ministry in general, is seen from the fact, that "he straightway *preached* Christ." That he himself so considered it, is proved by the authority which he claimed for himself as an Apostle of Christ by the will of God, without even the agency of man; instance, Gal. 1: 1, Paul, an Apostle, not of men, neither *by man*, but by Jesus Christ, and God the Father, who raised Him from the dead. But whilst thus Paul wrs authorized *in general* for the preaching of the Gospel of Christ, we find him afterwards *specially* set apart for a special ministry by the laying on of the hand of the other teachers at Antioch. As they ministered to the Lord, it is said, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Acts 13: 2–4. It is true that the Scriptures give us ground to believe, that in some cases the two parts of the call to the ministry were conjoined and given at the same time, though even here the language is such as to indicate the distinction. For example on the tour of Paul and Barnabas related in the 14th and 15th chapters of Acts, we find that as they passed along from city to city, comforting and instructing the disciples, and organizing the Churches, it is said: And when they (i. e., the apostles) had ordained them (i. e., for the Churches) elders in every Church, and had prayed with fasting, they commended them to the Lord on

whom they believed. Acts 15: 23. Here we have the ordination of elders by the apostles, and *for* the congregations brought out distinctly and yet in connection. Under both, viz: the authority of God in the laying on of the hands of the apostles and the desire of the believing people to have them for teachers and guides, the elders or pastors received, held and exercised the office of the Holy Ministry.

We conceive the general call to the ministry to be met in ministerial ordination after due preparation and examination of the candidate, and the special call to be given in Synodical or congregational election and installation. By ordination we do not understand merely, neither essentially the laying on of hands, which, however, as a good and wholesome regulation of the Church should not be disregarded, but that divinely commanded examination and setting apart of men to this holy office, whereby they are invested with the authority of Christ to preach the Gospel, administer the Sacraments, and exercise the power of the keys in accordance with the Word. When one is set apart, say for special missionary purposes, or for pastoral services, the second part of the call or installation properly is in place; its form is immaterial, but it is desirable that, as in apostolic times, it too should be accompanied with prayer and the laying on of hands. Ordination from its very nature takes place only once, but installation may take place as often as the scene of a minister's labors among congregations is changed or the special calling is itself changed. We remark finally that we find in the practice of the Church in all ages, not only in the days of the apostles, this distinction of the general call to office, from the special call to ministration in the office. In the further consideration of this two-fold call in succeeding propositions, this fact will be sufficiently considered, and we leave it now with the whole proposition to the reader's consideration.

The *third*, and next proposition in our course, is this: the general call to the ministerial office, is ordinarily in the hands of those who already hold the office, as the authorized representatives of the Church in this regard. To the discussion of this proposition we now ask the reader's serious and close attention; for on the proper understanding of this hangs the whole question of the ministerial office. The office of teaching and administering the Word as we have already shown, of necessity and according to the Scriptures precedes the congregation itself and christian development in the con-

gregation, after it has once been organized. It is, therefore, an office of a general nature to the Church at large; and in his authority to teach and administer, the ambassador of Christ is not confined to time and place; but, by the power of Him whom he represents in the preaching of the Word, it is his duty to go wherever an effectual door is opened him for his labors. This appointment, therefore, must either proceed directly from Christ Himself, or from Him in that part of the Church's general organization, wherein He is himself represented in His Word and Sacraments as the Head of the body. For besides its being an office of a general nature, the ministry presents and, therefore, also, in the Word represents Christ before and in the world for the forgiveness of sin and the salvation of the soul. The office of the ministry is, too, the only office of this general nature which the Holy Scriptures recognize and the only one thus representing Christ; though nothing, in this expression, is to be so understood as that lay-members of the Church are not to represent Christ in the example which He has given us, in fervent prayers, in deeds of charity and love, and in the practice of all christian holiness, before the world; as ambassadors of Christ, however, they do not do it, but merely as bearing about in their own bodies the marks of the Lord Jesus, inciting others to the praise of God by their own good and holy works, those which by grace the new man in them is enabled to bring forth. But it is clearly seen from the Holy Scriptures, that apart from the first authorization of the seventy evangelists for a special purpose, our Lord Himself directly appointed to the general office of preaching only the apostles, including the Apostle Paul. Their successors were appointed in due order by themselves, and directed to ministrations by them with the brethren, either in missionary labor or for particular congregations as they desired. This we have now to establish upon the sure foundation of the Scriptures; its establishment will also render a consideration of direct appointment by Christ to the holy office unnecessary, for if we find universally in the practice of the Apostles that they appointed and authorized as the ambassadors of Christ, those upon whom the office was to descend, we may fairly conclude that as Christ did not then directly appoint, neither have we any right to expect it now.

We base our third proposition first upon this, viz: that our Lotd in appointing the twelve and authorizing them to represent Him after His ascension to heaven, in the preach-

ing of the Word, also invested them with authority to *perpetuate* the office thus committed unto them. If the Apostles had acted without such authority from Christ and had merely perpetuated the office as a very good one for the purposes of order, and in their capacity merely as an important part of the congregation in which they labored, then the office of the ministry would necessarily also have been subject to the same rules of order and expediency to which other offices of this character in the congregations were subject. When the immediate necessity which called them into being ceased, the congregation was at perfect liberty to suspend, or totally abolish the offices thus created; as, for instance, the office of deacons for the distribution of the alms of the congregation. This office may be either temporarily suspended, totally abolished, or increased in the sphere of its duties, and yet the Church not be affected at all, as to her essential integrity. But the command of Christ establishing the office and the teaching of the Apostles concerning its necessity, as well as this necessity itself clearly show that the office of the ministry is not of this temporary character. Its duties in the church militant always remain the same as definitely established by the Word of God; therefore, also there is always the same necessity for the office itself. Now Christ, in the command wherewith He authorized and sent forth the Apostles first, has also invested them with authority for the perpetuation of the office. He commands them, in the first place, to go into all the world; for the purpose, in the second place, of preaching the Gospel to every creature; assured, in the third place, that He is with them always, and even unto the end of the world. Either of them, and all these propositions together, most positively preclude the idea that this was addressed to the Apostles in their individual capacity; for neither did they, nor could they themselves go into *all* the world, preach the Gospel to *every* creature, and *unto the end of the world* be assured that Christ was with them in authority and power. They were mortals like ourselves, and were subject like us to wear out in process of time, and die, even as they have done, before this more than Herculean labor has been performed. On the other hand, however, this authority was not given to the whole body of believers, for as we have already seen, it was declared to and conferred upon the eleven, when Jesus by appointment met them, and not the believers generally, as it seems, for

this very purpose. Matt, 28 : 16—20. The only logical deduction, therefore, that can be made from the whole passage is this, that it was addressed to the eleven as those from whom, until the end of time, yet under Christ, in themselves and in those to whom they committed the authority by the will of Christ, the office of preaching should go forth, bearing in its hands the gracious blessings of salvation to the whole perishing world, and until the Church militant was completely and fully taken up into the Church triumphant.

We base our proposition in the second place upon the practice of the Apostles which, without exception, is in accordance with this our deduction from the command of Christ Himself. This practice most fully and completely corroborates the deduction. Were it not so, and did we find that as a general thing they in their practice referred the appointment of ministers, teachers and pastors to the whole congregation of believers we would have good reason to doubt our conclusion drawn from the circumstances, under which Christ gave this office to the Apostles, and the nature of the office itself as then given. But with this practice before us in the Scriptures we are most firmly and positively assured that Christ intended it so to be, viz: that the authorization of public teachers in the Church should proceed from those whom He had appointed already to the office. We have before called attention to the fact that Paul and Barnabas thus appointed and authorized, by virtue of the power of the office which they had received of the Lord, teachers or pastors in the congregations whithersoever they went. Acts 14: 23. That the word Elder here used is only another word to represent just what the word Bishop does, compare 1 Tim. 3 : 2–7, with Titus 1 : 5–9. In Paul's second Epistle to Timothy, chap. 1, he puts him "in remembrance to stir up the gift of God which is in him by the putting on of his own, i. e., Paul's, hands," and, therefore, also commands him to "hold fast the form of sound words, which he had heard" of Paul, thus showing that Paul, by virtue of the grace given him of the Lord Jesus in bestowing upon him the office of an Apostle, also instructed and appointed Timothy to the holy office.

He also prefaces his charge to Titus by calling him his own son, after the common faith, without doubt reminding Titus that as he himself had been the instrument of God, through whom he had received the office, he ought to give the more diligence to the admonitions which Paul gave him con-

cerning its administration. That Paul in thus setting apart teachers in the Church did not act alone, nor with the co-operation of the congregation, but with other presbyters or teachers, is seen from this, that the same gift which above is confided to Timothy by the laying on of his hands is also in1 Tim. 4 : 14, said to have been conferred by the laying on of the hands of the presbytery, that is, a number of teachers associated together for this purpose. But we find that the Apostles were authorized to go even further than this, and commanded those whom they had appointed as teachers, to appoint others in like manner after them in all time. Thus Paul says to Titus, chap. 1 : 5, that he had left him in Crete to ordain elders or bishops in every city, according to certain specified qualifications following. To Timothy, also, he says, 2 Tim. 2 : 1–2: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things, that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." When to this we add the fact, that in connection with the direction to set apart teachers as he himself had done, Paul gives to Timothy and Titus, the particular qualifications which they are to look for in proper candidates for the holy office, and commands them to use great circumspection in the exercise of this right, we have the strongest scriptural assurance, as to what construction the Apostles placed upon the authority with which Christ invested them, and the course which they took in its exercise. Besides the passages describing the qualifications which an elder or bishop is to have, to which we have already referred the reader in a former part of this article, we here introduce only one more to indicate the circumspection which Paul charged, in the appointment of ministers to the holy office, not upon the congregations, but upon those who already held it and who, as we have before seen, had, therefore, the authority of Christ to perpetuate it according to the Divine Word. 1 Tim. 5 : 22. "Lay hands suddenly on no man." This is the direction of Paul to Timothy; and that it has particular reference to ministerial ordination, we think is conclusively established by the fact that in the general charge given Timothy concerning various parts of the different churches under his snpervision, this forms the conclusion of the direction having reference to the elders. This whole view of the case is greatly confirmed and strengthened when we consider that the charges concerning the setting apart of new ministers, is always in the Holy Scriptures

given to those already in the office, and neither by Christ nor His Apostles, to individual congregations or the whole assembly of believers. The instance concerning which so much has been made, viz: the election and ordination of an Apostle in the place of the traitor Judas, we are very clearly persuaded by several considerations, is not a real exception to this rule. These considerations are first, that while it is said that one hundred and twenty believers were gathered together, a goodly number of these were undoubtedly women, who, in apostolic times, as in all proper Churchly relations since, were not allowed a voice in these or other public matters; and it is both possible and probable that apart from the women, the evangelists and Apostles under the general name of Disciples formed the whole company of these believers. Again, the Apostle Peter, in his address upon the occasion does not call upon the whole company to take part in the choice but merely announces to them the necessity, in accordance with prophecy, that such choice be made. In the third place, the language in the latter part of the relation is such that it cannot be said beyond question to include all present in the vote or lot which was cast. The probability is that only the Apostles took part in the choice and out of the company of the Evangelists, or perhaps others who were present, they made that choice. To say the very least, it is not in accordance with sound interpretation of the Scriptures to suffer a doubtful passage, where it is not introduced especially to indicate the distinction between the rights of congregations or believers generally and ministers, to disqualify and overthrow a clear and positive teaching of the Scriptures applied to the very purpose of showing how ministers, and not believers generally, are to proceed in vesting others with the authority to preach and administer the Sacraments. From these considerations we conclude beyond question, that the practice of the Apostles and early ministers of the Church was altogether in accordance with our third proposition, and that they understood the authority with which our Lord invested them just as we do now.

We might also base our proposition upon the analogy which the christian ministry in the Church of the New Testament sustains to the Priesthood of the Old Testament. For while there is a great distinction to be drawn between the old covenant and the new in the essence of their whole relation, there is in this, which is the antitype of that, a strong resemblance in many, we might almost say in all of the ar-

rangements of both. We refer, for instance to the analogy, which Circumcision in the old and Baptism in the new, very clearly hold with each other; to the Paschal Supper in the old as analogous to the Lord's Supper in the new, and from these alone, we might draw antecedent probability, that in the case of administrations, and the relations of the administrators, there would also hold an analogy in both. The Priesthood having charge of the service of the Temple and the Synagogues, were of the tribe of Levi, and the descent was from parents to children in this tribe as to those who should hold the office of Priests in the public service of God, for the people. So there is probability that the Christian Ministry would have a spiritual descent conferred upon them for the perpetuation of the office with which they have been entrusted by the Lord of the Church as well of the old as of the new covenant. It is true that a great part of the duty of the Levitical Priesthood consisted in attending to the sacrifices of the Old Testament, and that in the New Testament Christ our sacrifice has been offered once for all, and the sacrifice needs no constant repetition as with them; but their sacrifices were to them, in the regular administration, types and means, through which by faith they were united unto the true sacrifice, the Lamb of God which taketh away the sins of the World; and the New Testament Scriptures abundantly testify, that we must be made specially partakers, in the means provided for the purpose, and in their proper administration, with the same Atoning Lamb. The difference is, that whilst they reached the reality through types and shadows, we come directly, in the appointed means, to the reality which is therein presented us. In both cases, however, particular administration is established and in this we place our analogy, though by no means identity, of the Ministry of the New Tessament with the Levitical Priesthood of the Old Testament. This probability might not be of much worth standing alone and by itself without New Testament corroboration; but with this as it has already been presented from the New Testament it becomes an absolute certainty.

Before concluding the discussion of this part of our subject, we think it is necessary to warn the readers and all true inquirers after truth, against the ghost of hierarchy which may possibly be rapped out from the shades to frighten them from a fair consideration of the grounds advanced in favor of the views which we think the Holy Scriptures teach here. There

is a hierarchy of popular, mob suffrage, as well as of individual arrogance and assumption, against both of which our readers will find us in the further progress of our discussion equally guarded on the immovable basis of the Scriptures. We have not consciously endeavored to wrest any Scripture from its literal force and meaning, and we are much better satisfied to follow the clear exposition of God's Holy Word, than to seek a more popular standing by any private interpretations, which with the Apostle Peter, and in the same sense, we hold in utter abhorrence, as the very engine of evil in the hands of Satan, in his opposition to the truth, and the Holy Church of God built up and established upon that truth.

Besides the general call to the ministerial office, we have before shown that there is a second call, to those invested with the office, to particular ministrations. Our fourth proposition is, that the call to particular administrations proceeds in some cases from individual congregations, and sometimes from the Church in general in her representative capacity. This we now proceed to notice at length.

We have already seen that the minister sustains a two-fold relation to the congregation, as does the ministry to the Church. He is, on the one hand, the ambassador, or representative in the Word, of Christ among those to whom he is sent and over whom the Holy Ghost makes him overseer; in the second place, however, he is by reason of his relation of teacher to the people, also their representative, in the public worship of God. The minister is not allowed to lord it over God's heritage, but is admonished to be the helper of their joy and an ensample of the whole flock. Whilst he is the servant of Christ to the people, he is their servant also for Christ's sake. From these considerations it inevitably follows, that the ministry are not invested with hierarchical power to bind burdens upon the people and to exercise arbitrary control over them even in spiritual matters. On the one hand, while all are required to give the ministry that respect and obedience, which is demanded by the Word of God, in the proper exercise of its functions, the ministry, on the other, are bound to exercise towards their people that respectful consideration and tender solicitude which, for example, our Savior Himself always manifested towards His followers, or that the head of a family shows towards the family itself. These two relations of minister and people are perfectly compatible with each other, and the Ho-

ly Scriptures make them, in most unmistakable terms, positively obligatory upon each one in his respective station. Out of them also flow the respective rights of minister and congregation. In our present connection this right is such, that while the congregation is not authorized to invest any man finally with the office, no minister, on the other hand, has the right to intrude himself upon the congregation against its will.

This position still further grows out of the requirements of order in administration. Several pastors may be equally entitled to hold and exercise the office and have equal ministerial authority; but one may be a suitable laborer in one part of the vineyard, whilst he is totally unfit for other positions; he should, therefore, according to every principle of right and order, be assigned to that part of the Master's service to which his capacities direct him; to assign him a portion to which he is unsuited, would be detrimental both to himself and to those with whom he was designed to serve. Those who are immediately acquainted with the circumstances under which any pastor will be called to labor are the best judges of his fitness for the given field. Then, whilst neighboring ministers may be in a position to recommend a pastor to any given people, the people themselves, in the end, are the best and most proper judges of what special qualifications their charge will require, and to call to administrations among them, therefore, can most properly in such cases proceed from themselves. We know that the people, in giving such call, are sometimes very much mistaken and even make up their estimate of a pastor on very wrong grounds; but the probability of mistake in the case is much less than in any other; and the requirement of order will consequently be thus much better fulfilled.

But we further think, that this view of the special call of ministers is taught and encouraged by the Holy Scriptures. The Apostles while they themselves ordained elders or bishops in the churches, whithersoever they went, did it as the Scriptures expressly say for the congregations; thus indicating that while the authority to preach came from themselves under Christ, the choice of the people was to be consulted, and by no means disregarded. The Church of Christ is universally represented as a kingdom in which, however, the administration of the Lord's government, while it is committed to earthen vessels, is one of limited, constitutional power within whose restraints all ministrations are necessarily con-

fined, and the subjects of the kingdom at the same time are called to the enjoyment of constitutional freedom or liberty. In the kingdom of Christ we are delivered from the slavery of Satan to the liberty of the children of God; and the blessings which we enjoy in it are not those of constraint, which would greatly tend to destroy their blessedness, but they are the blessings of privilege, and the freedom of their enjoyment is the great increase of the bliss. It is thus that Christ and the Apostles represent His kingdom to men; and in no case do they teach, or does their teaching imply, that men, in passing from the kingdom of Satan into the kingdom of Christ, are delivered merely, even in this life, from the satanic bondage to be slaves of hierarchy or priestcraft. On the other hand, however, the Church is not left to the wild and changing will of men; her policy and arrangements in their essentiality are fixed and determined. Both of these views, which form the view in which the Church is presented to us in the Scriptures, only harmonize when we combine our third and fourth propositions; viz: the ministerial office is perpetuated by and through the ministry itself, as the command of Christ and the practice of the Apostles teach us; but the call to particular administrations to those who already hold the office proceeds from the congregation in which the administrations are to be exercised.

The Apostolic practice of recommending faithful pastors to the people whenever they sent them, and of exhorting the people to receive and treat them well for their work's sake, instead of arbitrarily commanding them to receive those sent, under peril of displeasure and punishment, goes also to establish our fourth proposition. If the Apostles claimed the authority to place over the people whom they desired, without consulting the will of the people at all, they would have directly commanded the reception of such as they sent to the different congregations; the fact that they did not do so, but addressed them in the tone of recommendation and exhortation, i. e., addressed their freedom of choice, shows conclusively that the congregations had the right to exercise such choice.

We find the same truth verified in the directions which are given to the people to beware of false teachers, wolves in sheep's clothing, who might intrude themselves among them or come to them, with a fair outward show and perhaps even the pretence of Apostolic authority, which some of them undoubtedly formerly possessed. The necessity which

called for these warnings in the days of the Apostles is one which will endure as long as the Church endures, even to the end of time, for in the last times the Apostles themselves warn us, that these false teachers will be many, bringing in damnable heresies. The congregations are taught to try all such spirits and hearken not to the strange voice of those who come to them with new-fangled notions and doctrines of men; they are to beware of them, and reject them, even though an angel from heaven should herald them. This right is also here closely connected with the relation sustained by single congregations to the universal Church. All the privileges of the Church in general, the individual Christian congregation possesses for herself. While, therefore, it is the duty of the Church in general to provide for the preservation of pure doctrine and the rejection of heresy and error, it is the right of each congregation to guard herself against the false and to preserve unto herself the true, which the whole Church acknowledges and teaches. The Church in her ministerial, representative character must take pains to prevent wolves from entering the holy office, whilst she provides good and approved teachers in general; and this right becomes in the congregation also requisite, and its exercise is called forth, when pastors are to be introduced among them, or when having been so introduced they, at any time depart from the faith and promulgate false doctrines. This necessarily implies the right of the congregation to call the services of the Pastor, as well as to dispense with them for good and sufficient reasons.

Upon these grounds we think the one part of our fourth proposition is fairly and scripturally established. It remains for us to establish the other part, viz: that sometimes this call to special ministration proceeds from the representative Church, including, as the case may be, at times lay as well as ministerial representatives. Besides particular pastorates and pastoral services which call for the exercise of the holy office, the Church is called upon in the very establishment of the office to look to general interests and teaching, where congregations are not yet in existence. There are Home and Foreign Missionary operations which the Church, without neglect of duty, cannot regard as indifferent and pass by. The command of Christ is, "*Go* into *all* the world." And whilst the obligation thus to go rests upon them to whom the office itself has been entrusted; there is a corresponding obli-

gation upon the Church to send them forth on their holy mission and to provide for them in its fulfillment; for "How shall they preach except they be sent?" And as this part of special ministrations is to be carried out where the gospel has not yet entered, and where, consequently, there are not yet congregations, it devolves upon the Church in general to provide and send forth suitable laborers into this part of the Master's vineyard. This indeed is the prior work of the Church, and it is by no means an exceptional work. It is all right and proper that we provide for the preservation of the pure word and sacraments in the congregations already established, but the obligation to go forth, and carry forward the conquests of the Redeemer's kingdom is consistent with the former; whilst that receives our careful attention, this may not by any means be omitted. The Master has committed the whole work into our hands, and all parts of it must be performed, to merit the plaudit, "Well done, good and faithful servants." Before we can have congregations, they must be established; they are established by the preaching of the Word; it is the duty of the Church already established to extend herself thereby into all lands; and until this is accomplished, Missionary labor will have in accordance with Christ's commands and Apostolic teaching and practice a superior claim upon the Church. Christ Himself first called the Apostles to this general labor, who after their call, went forth; they also afterwards sent forth from their own number, as well as from others, upon whom they had conferred the office those who should carry the Gospel where the glad tidings had not yet been borne. See, for exemplification, the sending forth of Paul and Barnabas, as related in Acts 13. As it was then done, so now is it the duty of the Church to provide for Missionary labor.

Growing out of the necessity to provide teachers and pastors with the proper qualifications, is the requirement of institutions of learning where our young men of the proper physical, mental and moral qualifications may be prepared for the duties of the holy office. This necessity, to be sure, is not absolute, but relative; we might get along and prepare ministers without Colleges and Theological schools; but experience teaches that the encouragement and support of schools of a high order is not only of great benefit to the Church, but a comparative necessity; without them the Church cannot so fully and so successfully carry on the great work of the world's evangelization committed to her hands. The pro-

vision of such schools, therefore, and the calling of suitable men to preside over them, and instruct the young men confided to them by the Church becomes a part of her duty. From the nature of the case this cannot be accomplished by individual congregations, but by the Church in her representative capacity.

In these respects and in others, which the length of this article precludes us from noticing particularly, the reader will readily see the necessity for the second part of our proposition, and with this we dismiss it.

It yet remains for us to establish our last proposition, viz: that the call to the ministerial office neither grows out of, nor has any direct connection with the spiritual, general priesthood of believers. We do not, of course, deny that there is such a priesthood of believers; on the contrary, we hold it as one of the special and glorious treasures which by God's grace are bestowed upon all who are united in full and living communion with our Lord Jesus Christ, that there is no longer need of a mediating priest between man and God, but that now every believer may directly present unto God the sacrifices, which are well pleasing in His sight. But we do claim that this priesthood has no connection whatever with the holy office of the ministry, and that this is something entirely and essentially different from that.

This will appear evident, we think, in the first place, from a comparison of the objects of the two things. If we find two things presented in the Scriptures without any connection stated as existing between them, when at the same time, they propose to effect different objects and aims, it would be extremely abhorrent to all true rules of Biblical rendering to say, that the two had the same aim, or that one owed its existence, directly or indirectly to the other. The prime and essential object of the ministerial office is, beyond doubt, that of teaching or preaching the Gospel and administering the Sacraments. "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is the command of Christ, establishing the office; "a bishop (or minister) must be apt to teach" the Apostle gives as one of the requirements to the holy office. Now the question naturally arises, does the Scriptural presentation of the general priesthood propose any such object, or make any such requirement? The Holy Scriptures give us a very clear negative: Peter says, in his first Epistle, 2: 9, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar

people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light;" in the 5th verse he says, in like manner, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." John also says, Rev. I: 5–6, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever," language evidently which has reference only to believers. In none of these passages, either in direct or remote connection with them is the office of the ministry mentioned, or anything said of teaching which is the object of that office. Nay, in every respect the two relations and their objects are different; the one, the general priesthood is the right of all believers, the other requires special qualifications in addition; the one is the privilege of rendering service acceptably unto God as believers, the other is the office through which believers are made and established; in the one, *man* renders acceptable prayer and praise unto God, in the other, *God* comes down mercifully and graciously unto man; indeed the only connection that can be drawn from the Scriptures between them is, that through the office of teaching or the ministry, in the Word, God makes believers in His Church, who, then, as believers, and in no other capacity, are enabled through grace to serve God acceptably by prayer, praise and thanksgiving. If more than this is given to the general priesthood, we have entirely failed of finding it in the Scriptures. Neither is there here anything said, directly or indirectly, to the effect, that it is one of the prerogatives of the general priesthood to call ministers to the office. We know of no rule of interpreting language which will render the words, "offer up spiritual sacrifices unto God," or "show forth the praises of Him," equivalent to the right of calling and authorizing ministers in and for the Church. And not finding it in the language of the Scriptures which treats of the general priesthood, either expressed or implied, we must with all due deference to the brethren who think differently, suggest that they have strained the Scriptures to make a point which they do not even propose to make; and as such we must reject it.

Again, upon the plea that the call to the ministerial office must proceed from the whole congregation as a matter pertaining to their rights as spiritual priests, the office itself is degraded from its proper place in the Church organization, and ceases

as an object of administration in which God deals with man, being merely a representative office of the congregation in their general or public sacrifices. No body of men can give authority for more than they possess themselves; it is not in the power of the congregation to confer rights which they themselves do not possess, or which the Scriptures have not given them in this or some other capacity. If, then, upon the ground that all believers are a spiritual priesthood, it is claimed that they are empowered to call men to the ministerial office, it must be because either this right has been expressly granted them, or that the office has no greater authority than pertains to the congregation, or to the individual believers of which it is composed. This right is certainly not directly granted them; then the office of the ministry upon this supposition, has no higher duties, or authority, than belongs to every spiritual priest, i. e., to every believer.

What then becomes of teaching and administration? They are certainly not granted to believers generally, if for no other reason, because all have not the specificed qualifications; spiritual priests, or believers are allowed to offer the sacrifices of prayer, praise, and thanksgiving to God for themselves in Christ; but inasmuch as they cannot confer upon others more than they themselves possess, and man is dead in trespasses and sins, and cannot move in the work of his own salvation; there is no arrangement upon this supposition by which God will deal with man and form for Himself believers to praise Him. No! the office of teaching and administration is the glory of the Church's organization, and while it takes away from the spiritual priesthood none of its special glory, neither does it borrow its light and authority therefrom. There is a spiritual priesthood; but distinct from it, yea, going before it, is the office of reconciliation, for whose perpetuation, as we have already seen, the Head of the Church has made special preparation and instituted a certain order.

Nor will it relieve the matter to tell us, that while all are priests, it is an order from Christ, that only special ones shall be called to its exercise for the sake of order. The same difficulty will meet us here that arose before. No rule of order will allow the sum total of believers in any given locality to confer upon others more than what has been committed to them. And further still if it be a question of order which gives to one man the right to teach and administer and forbids others so to do, we would like to know why all

are not permitted to teach and administer without a call at all, when it is done decently and in order. If all are spiritual priests and as such have the authority to preach, no rule of order will justify the congregation in depriving him of it, who feels disposed to its exercise, when he does not interrupt any other; and where then is the necessity of the Apostolic, earnest injunction to lay hands suddenly on no man, or indeed the office of bishop at all? In this case every man is his own judge of a call to preach; and they that interfere with him, deprive him of a God-given right. Yet more: women equally with others are priests, i. e., a part of the spiritual priesthood, and upon this supposition they not only should take part in giving the call, but may themselves claim equally with men the exercise of the duties of the office; for in treating of the *priesthood of believers* the Apostles make no distinction between believers; though we are not at all forgetful of the fact that women are directly forbidden to take any part in the *office of teaching*.

Again, if the office grows out of the spiritual priesthood, we have the thing made, making that through which it is made; or thus believers are made, as the Apostle teaches, through preaching, but preaching itself is made by believers. The ministerial office always precedes the congregation; if then the congregation invests with the authority to preach and itself comes from preaching, it must have existed before itself. Neither does it alter the question to say, that this applies merely to missionary labor and in lands which have not yet heard the Gospel; for, without discrimination the ministerial office is made by the Scriptures a missionary arrangement, through which the Lord first makes believers, and then confirms and strengthens them; and the language with regard to ministers in general is *sent*, not *made;* for how shall they preach except they be sent? the Apostle Paul inquires.

To the cry of hierarchy which may possibly be again raised from these as well as other Scriptural positions which we have taken, we will only here yet add, as closely connected with this part of our subject, that mobocracy will necessarily spring from the position we are combating. The minister will necessarily be merely the servant of the congregation, and the power being in their own hands, whenever he ceases to meet *their* expectation, the same order which induced them to give him the office will in inevitable disorder enable them to depose him and rid themselves of unpopular preaching

and unpleasant truths. This, again, will act back upon the ministry, and instead of a high and scriptural-toned style of preaching, the pulpit will become a stage for the exhibition of literary excellence, beautiful oratory, and popular flattery. That such would be the case the Apostle Paul seems very pointedly to intimate when he says, in the second Epistle to Timothy, 4: 3–4, "For the time will come when they will not endure sound doctrine; but after their own lusts they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." It is also a very significant fact that this is the only passage of New Testament Scripture which directly refers to the people, making and authorizing their own ministers; and in this connection, it is of great value, showing that it is under delusion and not according to the truth, that congregations can at any time undertake the final authorization of those who are to perform the functions of the ministerial office. It is not necessary here to direct the reader's attention to instances illustrating this position; though we could easily do it, indeed they are so abundant, that each one can see them on every side. A Ministerium may abuse power entrusted to them by the Head of the Church; a usurpation of that power by the congregation, however, beginning in wrong, will be far more destructive to the peace and prosperity of the Church. A popular hierarchy is the most dangerous of all.

We have now taken the reader over the whole ground which we proposed to ourselves in the discussion of this subject. In concluding, we desire merely to give a general view of the ground and to refer briefly to the witness which is incidentally given to our positions by the Symbolical Books. The office of the Holy Ministry has been instituted of Christ; its purpose is the establishment and building up of the Church in all lands and among all people through the preaching of the Word and the administration of the Sacraments. The Church is comprised of all believers, i. e., of all those who have and submit to the Word and Sacraments in their purity; and whilst she, as far as individuals are concerned, is invisible, she is visibly attested in the presence of a pure Word and pure Sacraments. See Augsburg Confession, Art. 7. Also, the Apology, Art. 4, particularly in Eng. Ed. pp. 218, 219 and 220. The latter part of this reference only we quote here, as follows: "Nor are we speaking of an imaginary Church, which may nowhere be found, but we affirm

and know, in truth, that this Church containing saints truly is and continues to be on earth; that is, there are children of God in different places throughout the world, in various kingdoms, islands, countries and cities, from the rising to the setting of the sun, who truly know Christ and the Gospel; and we assert that the external signs, the ministry, or the Gospel and the Sacraments are in this Church."

As the Church is built up of believers, and believers are made through the preaching of the Word and administration of the Sacraments, the ministerial office precedes both the existence and development of the Church in any given locality, and hence is not a local but a general office in and to the Church at large. Here compare Articles 5 and 7 of the Augsburg Confession.

The necessity for the Church in the world endures through all time, and, consequently, perpetual authority is given to the ministry as the office of reconciliation, "always, even unto the end of the world," yet this authority is not absolute, but circumscribed and fixed, for the minister, though the ambassador of God, is such only in the Word and Sacraments, in accordance with which it is his duty to exercise his office; whenever he administers, contrary to the Word he is no longer the ambassador of God therein, and all are absolved from hearkening to his false and unscriptural teachings. Aug. Con. Art. 28. Sym. Books, p. 135.

The call to the holy office of the ministry is twofold; the call to the office in general, and the call to particular administrations in the office. In the general call to the office the rule of order in the Holy Scriptures is, that the office descends ordinarily from those who already hold, to those who desire it and upon careful scrutiny are found to possess the proper qualifications. It is not claimed here that ministerial succession, as we hold it, is one of special prerogative, i. e., that ministers have power to confer the office upon whom they desire and to withhold it from those upon whom they do not desire to confer it; neither that there is any special grace in minisetrial ordination by succession. This succession is merely one of order in the Church established under the authority of Christ by the Holy Apostles, and in like manner to be perpetuated; and ordination is nothing more than publicly authorizing those who are found capable to teach and preach, in accordance with the clear Word of God. Hence also, should necessity arise, the congregation might authorize a minister for themselves leaving his authorization by or-

dination to follow whenever opportunity presents. Smal. Art. 10, and Appendix "Of the Power and Jurisdiction of Bishops." This power, however, the congregation has only by way of exception as in the administration of the Sacrament of Baptism in extreme cases by a lay-member of the Church.

To particular pastorates the congregation has the right to call, whilst to offices of a general nature under the general ministry the Church, in her representative capacity, gives the call to special ministrations. The former part of this proposition, as we have seen, grows out of the relations which the congregation sustains to the Church in general, and which pastor and congregation sustain to each other. All the rights and immunities of the Church in general, the congregation has for itself in particular; the pastor, too, is not Lord over God's heritage, he is only the helper of their joy. The Church, through the ministry, examines and sets apart those who possess the necessary requirements, for the holy office in general, and for their own special requirements the congregations, being the best judges, are empowered by the Scriptures, to give the call.

The ministerial office is nevertheless totally disconnected with the spiritual priesthood, though by virtue of his office the minister becomes also the representative of the congregation in the public worship. The Priesthood of believers is the privilege of every believer, by which are all enabled to have free access to God in prayer, praise and thanksgiving without human mediation, alone through Christ, the only and everlasting Mediator between man and God. The office of the ministry is that of teaching and administering the Word of God, and is the office through which God deals graciously, according to his promises in Christ, with man; its exercise is confined to those specially set apart thereto. A. Conf. Art. 14.

We had intended to further exemplify our positions from the writings of Luther; but the great length, to which our article has already extended, will fully excuse us from doing so now. If we should have occasion to resume this subject, we are prepared to show that our positions are not only scriptural but in accordance with the almost universal practice of the Lutheran Church. For the present then, we dismiss the whole subject, praying for the blessing of God upon our feeble efforts to secure and promote the truth and power of the Holy Office, which He is pleased to own and bless in the salvation of immortal souls.

ARTICLE II.

THE SHEKINAH.

By Rev. T. T. Titus, A. M., Cabinet, Pa.

THE term *Shekinah* is an untranslated Hebrew word. It is not found in the Bible, but it is of frequent occurrence in the writings of the Jewish Rabbis. Targumists especially employ it with remarkable frequency. It is derived from the verb שכן *Shakan*, *to dwell*, *to inhabit*, applied usually to the nomadic method of dwelling in tents or tabernacles. The derivative שכינה *Shekinah*, therefore, means primarily *habitation*. Buxtorf adds, that it is "spoken more particularly of the Divine presence, glory and majesty, or the Divinity itself when it is said to be present to men, or to converse with them, or to vouchsafe to them its sensible and gracious aid." He remarks further, "that it is commonly explained by the Rabbinical writers of the *Divine glory or majesty in its external manifestation* as something dwelling among men." In this sense it is used in the Chaldee Targum of Onkelos and Jonathan in the following among numerous other passages: Ps. 74: 2. "Remember thy congregation which thou hast purchased of old; this Mount Zion wherein *thou hast dwelt*." Chaldee, "Wherein thou hast made thy *Shekinah* to dwell." Numb. 11: 20, "Ye have despised the Lord which is among you." Chaldee, "Ye have despised the Word of the Lord whose *Shekinah* dwelleth among you." Hag. 1: 8, Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and will be *glorified*, saith the Lord." Chaldee, "And I will make my *Shekinah* to dwell there in glory." Prof. Bush says, "it would be easy to multiply passages to the same effect *ad libitum*," and adds, that it is "the current phraseology of the Chaldee Paraphrases wherever in our version, we meet with any intimation of a visible display of the Divine glory."*

The signification of the term is thus shown to be the glorious minifestation of the Divine Presence through the medium of some outward, visible symbol. It becomes, therefore, a term of momentous interest and attracts to it our most fervent attention. It shall be the aim of this article to trace

* Bush on the Shekinah, appended to Notes on Exodus, Vol. 1.

in the Divine Word the path of the sacred and mysterious symbol of God's presence, to which this term is applicable, as it sweeps through the past dispensation and shines forth in the person of Him who was the brightness of his Father's glory and the crowning manifestation of God to man. In attempting such a task, the writer is aware of its nature as verging on the incomprehensible, and tempting to undue speculation; yet he hopes the interest felt in the subject, and prompting this attempt, is mingled with a reverence for divine things, and a desire to promote the glory of God, sufficient to keep him within the strict limits of reason and scripture, and stimulate him to make a practical use of the result obtained.

I. As a starting point in our investigations we remark, that,

The first appearance of the Shekinah, was in the Burning Bush at Mt. Horeb.

If we examine the earlier history of the race, as given in the Sacred Record, we will find no divine manifestation corresponding to the definition of the Shekinah given above, till the time of Moses. God did, indeed, make known his will in the primitive and patriarchal ages, but it was not through the Shekinah. *How* he held communication with unfallen Adam, is not stated. No doubt peculiar and glorious manifestations of Deity were vouchsafed to him, but we have no reliable information on the subject. The first communication made after the fall was contained in the words uttered by the "voice of the Son of God walking in the Garden in the cool of the day." (Gen. 3: 8.) This does not mean, as the English translation seems to warrant, that God himself walked in the Garden in some visible form. The Hebrew participle translated *walking* מִתְהַלֵּךְ agrees with *voice*, and the whole sentence contains a lively description of utterances increasing in loudness, and moving as things of life, through the bowers and avenues of Eden. There is nothing to justify the assumption of any Divine apparition on the occasion, much less of the Shekinah. Our first parents, no doubt, "heard only the voice and saw no man."

In reference to subsequent communications to Adam, Cain, Noah and others, it is not mentioned how they were made, and conjecture is useless. It is merely stated, "God said," "the Lord spake," without any intimation of a visible appearance of any kind. Sometimes, perhaps, these communications were made "in visions of the night, when deep

sleep falleth on men," as we learn from Job, 4: 13, 33: 15. The call of Abraham and the first covenant made with him, probably occurred in this manner, without any visible representative of Jehovah, as we gather from Gen. 15: 1, where it is said "the word of the Lord came unto Abraham *in a vision*." The sublime apparition seen by the Temanite, (Job 4th ch.) partook more of the nature of a visible manifestation of Jehovah, but as we are distinctly told that this appeared "in thoughts from the visions of the night," it cannot be claimed among the manifestations we are discussing, since these are made to the waking senses. Sometimes, however, God condescended to appear in the earlier ages, in a visible form, but not that of the Shekinah.

In a later period of Abraham's life, we read of such a manifestation of Jehovah. Gen. 17: 1, it is said, "the Lord *appeared* to Abraham and said unto him, I am the Almighty God," "Abram" we are told, v. 3, "fell on his face," evidently before some visible personage, "and God *talked* with him, saying, Behold my covenant is with thee, and thou shalt be a father of many nations." And in v. 22, it is stated that "*he left off talking with him*, and *God went up from Abraham*." That God appeared in some visible form, here to Abraham, can scarcely be doubted, but in what form we are not informed. In the 18th chapter, however, it is declared that God appeared in *human form*. Three *men* appeared before his tent door, whom he invited in and entertained. When they left he accompanied them for some distance, and in their conversation by the way, Abraham found that one of them was the LORD. The same Divine manifestation is mentioned in the succeeding chapter under the appellation "Angel of the Lord," and sometimes simply "the Lord." This was the case of the angels, (termed also men), who came to Lot in Sodom, (Gen. 19th chap.) there being intimations of more than angelic nature in them. So also in reference to the man who wrestled all night with Jacob in a subsequent age. He was evidently God incarnate, for Jacob exclaimed, after he had left him, "I have seen the Lord face to face." Gen. 32: 30. Now the question arises whether these manifestations of God, in visible form, are not entitled to a place among the appearances of the Shekinah. We think not, for the following among other reasons: 1. There was no outward display of Glory which seems to be essential to the Shekinah. Prof. Bush says, "the terms "Glory" and "Shekinah" are recognized by the Targumists as convertible

terms;" hence as there was no unusual splendor accompanying the appearances to Abraham, Lot and Jacob, we cannot consider them manifestations of the Shekinah as the Jewish writers understood that term. 2. Again, there was evident concealment of Divinity in the cases alluded to, except it be in that mentioned in Gen. 17: 1, where nothing is said about the form of the manifestation, and hence nothing can be proved by it. In the other instances, as the three men at Abraham's tent door, the angels in Lot's house, and the wrestler with Jacob, the human appearance completely eclipsed the divine, and it was only inferentially that the parties themselves discovered that Deity was near them. This is not the case with the Shekinah. It always claims to be a Divine manifestation and is so declared at the outset. Thus in the case of our Adorable Redeemer who was the Shekinah embodied in human form, there was no concealment of his true nature. He claimed Divinity and manifested it on all proper occasions.

Hence we conclude that the incarnations of the patriarchal age, were, though true incarnations of Divinity, undoubtedly inferior to the great incarnation of the Christian era. They were "God in the flesh," but less manifest, more closely veiled by human coverings, and remaining but a brief period in such connection, to accomplish specific purposes, and prepare the minds of men for fuller manifestations of the Godhead.

We assume, therefore, that no traces of the Shekinah are found in the history of the patriarchal age, or at any period prior to the time of Moses, when God appeared in a Flame of Fire at the foot of Horeb. The age of dreams and visions and temporary appearances of Deity in human form, had passed. Another dispensation was about to begin, the period of more permanent and higher revelations of God to man, and it was meet that it should be introduced by a more glorious visible manifestation of Divinity.

Moses was a shepherd in the land of Midian. He had been expelled from Egypt forty years before, on account of a premature effort he had made to deliver his Hebrew brethren from the cruel bondage they were there suffering. He came as a stranger to the house of Jethro, the priest of Midian, who received him kindly, and gave him his daughter, Zipporah, to wife. In the employment of his father-in-law he had passed year after year quietly and pleasantly, leading his employer's flocks from place to place. As he watched

them by day and by night, he no doubt often communed with his own heart, and with the God of his fathers through the works of nature. He saw the manifestations of God's glory and power in the far off stars that glittered in the nocturnal canopy overarching the plains of Midian. He saw that glory manifested also in the majestic peaks of Horeb, towering grandly toward heaven, from behind which the moon and stars rose slowly up night after night, and the beauteous morn sent forth its first rays, day after day. From sky and mountain, sun, moon and star, a voice was ever speaking to him of the Great Unseen Creator of all things, and awakening within him holy and solemn emotions, devout aspirations and high resolves. The Lord was thus preparing him for the great work which he was to accomplish for his people, for forty years service in leading a better flock than Jethro's sheep and goats, through this same wilderness, and forty days higher communion with him on one of those same rocky peaks of Horeb.

And now the time had come when the afflictions of Israel had reached their climax. "The Lord heard their groaning, remembered his covenant with Abraham, Isaac and Jacob, had respect unto their posterity." Ex. 2: 23, 24, 25. Moses is now to be taught more directly than by midnight stars and towering mountain cliffs. A new and more glorious manifestation of God than nature affords, is to be made to him. As he led his flocks around to the far side of the desert at the foot of lofty Horeb, behold, "The angel of the Lord appeared unto him in a flame of fire out of the midst of a burning bush; and he looked and behold the bush burned with fire and the bush was not consumed." Ex. 3: 2. He turned aside to inspect this novel and startling phenomenon more closely, when a voice called to him "out of the midst of the bush," a voice of majesty and power, saying, "Moses! Moses!" The trembling shepherd replied, "here am I." The sublime voice responded, "Draw not nigh hither, put off thy shoes from off thy feet; for the place whereon thou standest is holy ground!" As Moses, astonished and awe stricken, complied with the solemn injunction, the voice once more addressed him, saying, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." The mystery was now solved only to become more sublime and solemn. Moses found himself standing in the immediate presence, the very audience chamber of Jehovah, the Great I AM. With deep abasement and reverence,

therefore, he hid his face and dared not look up, lest a sight of the glory of the Lord would overwhelm him.

Here, then, we have the first appearance of the Shekinah, or the Glorious Manifestation of God's presence which moved majestically through the whole Mosaic dispensation, as an angel of the Lord, a messenger from heaven to guide, cheer, instruct and defend. That this was the real Shekinah will scarcely be doubted. It has all the characteristics usually attributed by Jewish writers to the Shekinah. It was a glowing, burning symbol by which God indicated his immediate presence. Through it God spoke to Moses and gave important directions concerning his people in Egypt, commissioning him to deliver them out of bondage, and promising his presence and assistance. Though the phenomenon remained visible, probably but a short time, yet it re-appeared soon after the Pillar of Cloud and Fire in a more permanent form. Besides, permanency is not an essential characteristic of the Shekinah, since the Targums apply the term to transient manifestations of God's presence when accompanied with visible glory. Indeed, if the appearance at the Burning Bush was not the true Shekinah, it would be difficult to characterize that wonderful symbol at all. Hence assuming it as admitted that we have here the real Shekinah of God, we will indulge a few comments on it before proceeding to its next appearance. Let us consider,

1. *The Being who here manifested himself.*

This was none other than God.

In that flame of fire was specially present the Glorious Being who called himself the God of Abraham, Isaac and Jacob, and who informed Moses that he had *come down to deliver* his people from their Egyptian bondage. In it was the Being who had *seen* their oppression and *heard* their cry. (see Ex. 3: 7–9.) And in it was He who styled himself by that awful and eternal name, I AM THAT I AM! (see. v. 14.) Here then we have proof that no angel of light, no created Being, no deputy from heaven, but the uncreated and eternal God dwelt, in some mysterious manner, in that flaming bush. He was Omniscient, for he could see and hear Israel's bondage and cry; he was Omnipotent, for he had come to deliver his people from earth's greatest king; and he was Self-Existent and Eternal, for the title, *I am that I am*, could be used in reference to no other Being.

If the question arise, as it often has, which Person of the Trinity was thus present? we answer this is one of the in-

scrutable mysteries that hang around the whole subject of the Shekinah, which tempts speculation, but about which speculation would be both hazardous and unprofitable.

It is an opinion adopted by many and supported by numerous considerations, that it was God the Son who thus communicated with Moses. We see nothing to forbid such a supposition, and will adduce much to favor it in our subsequent remarks. Yet it must be borne in mind that the distinction between the persons of the Trinity, was for wise reasons, not clearly revealed in the Old Testament ages. It is only when we read the Old Testament in the light of the New and find God the Son the great Revealer and Communicator between Deity and humanity, that we conclude it was He who was present in the Shekinah and other Divine manifestations of former dispensations. Yet it must ever be remembered that the manifestation loses none of its glory and majesty by this supposition, that it still is a Divine appearance, still God tabernacling with men. The ideas of the Son gathered from reading his life in the Gospels, must be dismissed, and we must conceive of him in his primeval equality with the Father, wearing the glory which he had before the world was, and taking upon himself in the counsels of the Eternal Trinity, the office of making known Deity to man.

2. The next point noticeable in this Divine manifestation, is *the element through which God chose to manifest himself.* This was a Flame of Fire. It is useless to discuss the question whether this was material fire or not; or if it was, how it was fed, since the bush remained unconsumed. It is sufficient to assert that it was a miraculous appearance, that the Eternal God saw fit, in revealing himself to man, to draw around him the drapery of a brilliant Flame, and conceal the brighter effulgence of his essential glory under this burning symbol. Fire and flame seem, on other occasions, also, to be used by God as symbols of his Being and perfections. It may be profitable to refer to a few passages illustrative of this point. In Ezekiel's "Visions of God" which he saw "by the river Chebar," (Ez. 1: 1,) it is said, "I looked and behold a *fire infolding itself, and a brightness was about it,* and out of the midst thereof, as the color of amber, *out of the midst of the fire.*" Ez. 1: 4. The description of the Son of God in Dan. 9: 10, is familiar to every Bible reader.

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like *the*

fiery flames, and his wheels *as burning fire. A fiery stream* issued and came forth from him." Ps. 97 : 3. "*A fire* goeth before him and *burneth up* his enemies round about." Is. 10 : 17, "And the light of Israel shall be for a *fire* and his Holy One for *a flame*, and it shall *burn and devour* his thorns and briers in one day." Deut. 9 : 3. "The Lord thy God is he which goeth before thee *as a consuming fire*." 32 : 22. "For a *fire is kindled* in mine anger and shall *burn unto the lowest hell*." In the manifestation of God the Spirit on the day of Pentecost, the visible symbol was "*tongues of fire*," and in Heb. 12 : 29, the Apostle declares "Our God is *a consuming fire*." From these and other passages we learn that fire was considered and used by the sacred writers as a standing symbol of Deity. Especially was this the case under the Mosaic dispensation, the age of the law, burning with holiness and justice, as if God would impress mankind with the glory of his Being and Perfections, as displayed through the sterner attributes of Purity, Righteousness and Truth, ere he displayed the gentler glory which beams from his Love and Mercy. And what better symbol could be found in nature to set forth God as a holy and righteous Being, the source of light and life to all the moral universe, than fire and flame? As the flame sheds around it radiance and warmth, so does God illuminate and vivify all minds and all worlds. He is the refulgent sun of the universe whence emanates the moral light, the knowledge and wisdom "which lighteneth every man that cometh into the world." What does man know of himself, of creation, of the future, that is worth knowing, which God has not communicated? How dark is that heart which has no God to illuminate it? How gloomy above all things, is the Atheist's creed and the Atheist's life. God believed, adored, loved and obeyed; God sought for in nature and revelation; God revealed by the spirit of the inner consciousness of the soul, is the light and warmth of the moral, the spiritual world.

Equally appropriate is fire as a symbol of God's Purity and Holiness. Flame is pure and purifying. There is no admixture of foreign matter in it. The union of two elements of nature gives rise to the lambent blaze, etherial and undefinable in its character, yet spotless and immaculate to behold. Fit emblem thus of Him who is infinitely pure and immaculate, the very brightness of whose holiness consumes before it all that is evil, and renders him too glorious for the eyes

of sinful mortals to gaze upon. No spot or blemish, defect or taint, dares cast its shadow on the glittering surface of his purity. Appropriately, therefore, does he chose the refulgent flame as his drapery when he reveals himself to men, teaching them that he is glorious in holiness, and will be sanctified in the eyes of all nations.

But chiefly does the flame symbolize the wrath of God and his fierce judgments against transgression. A God of infinite justice and holiness must be a God, taking vengeance upon all iniquity. After man's fall and expulsion from Eden, Cherubim and a flaming sword were stationed to guard the way to the tree of life. Here the flame followed transgression, and ever since, God has shown himself a consuming fire to his foes.* Our age of grace and mercy to sinners results from the interposition of Christ, who quenched the flaming sword of Divine vengeance in his own blood on Calvary. Yet to all the finally impenitent, he will, in the end, reveal himself in a "flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." How significant, then, was this initiation at Horeb of the age of the law, which condemns the transgressor! The world was to be tutored for fifteen hundred years to fear a sin-avenging God, under the burning eye of the Shekinah. God had come down to tabernacle with men in the glorious symbol of his holiness and wrath, to fit them for the tabernacling of the Son in human flesh. The oppressor of his people, proud and hardened Pharaoh, was first to feel the power of his vindictive justice, and stand for all time as a monument of his judicial vengeance. This great design of his appearance he makes known to Moses as he stood in trembling awe before the glowing manifestation of Deity. The Lord assures the heart of the shepherd of Midian, by commissioning him to bear a conspicuous part in the grand drama about to be enacted, and thus the age of the Shekinah began with the commencement of the Mosaic dispensation.

3. But we dare not omit a glance at an humbler figure in this glorious appearance to Moses, *the Bush itself*. And

* "The flaming sword which turned every way is, like the corresponding appearances of fire in I5: 17. Ex. 3: 2, 3; 13: 21, and in Ez. 1: 4, 13, 27, a symbol of the holiness of God, as well in its consuming as in its purifying aspect; in the present instance, it assumes in its expression of displeasure, judicially, a primitive and repellent character." Kurtz Sac. Hist. p. 46.

what thoughts cluster around that Bush! An unsightly bramble, perhaps, growing on the rocky slopes at the foot of the towering Horeb, was chosen as the material object upon which the divine symbol rested. Honored bush of the desert! honored above thy towering relatives of plain and forest! No Cedar of Lebanon ever wore such a crown of glory as thou! No waving palm in all the Orient was ever clothed in such drapery as enveloped thee! Divinity has touched thee and thou art ablaze with ineffable effulgence.

What lessons have we here taught us? God's presence manifested will consecrate the humblest place, the most insignificant object. It is this that makes the true Bethels of earth, transforms the most unpretending edifice into a more glorious temple of God, than gorgeous cathedrals with emblazoned altars, and gilded domes. This, too, makes men the oracles of God. If God's spirit dwell in the heart and the tongue is touched with a live coal from off the altar above, the minister, however uncomely in speech and appearance to worldly eyes, though as uninviting as the bramble bush at Horeb, becomes the Shekinah of God, all aglow with the light and beauty of Divine truth! And finally, in this union of the flaming symbol of Divinity with an ungainly bush, we have an impressive type of that glorious union of the Divine and human natures in Christ. How like the thorny bramble was our nature when Christ came to inhabit it and illuminate it with the glory of the Shekinah. Worthless, fruitless, thistle-like was our barren, stunted race; yet the Son of God became a member of it, united Divinity to it. "Verily he took not on him the nature of angels, but he took on him the seed of Abraham." (Heb. 6: 16.) How like the flame on Horeb which passed by the stately cedar and palm, and alighted upon the worthless bramble!* And what an honor is thus conferred upon human nature, an honor which angels never enjoyed, the honor of a union with the Divine, the In-

* "And what symbol did our Lord select in which to embody his Deity? Did he choose some tall cedar of Lebanon, or some majestic oak of the forest? Nay; but *a Bush*, the most mean and insignificant, the most lowly and unsightly of trees was to enshrine the Godhead of him whom the heaven of heavens cannot contain. And what is the truth it conveys? Oh, most glorious and precious! It points to the incarnate glory of the Son of God, the lowlines and meanness of his nature. He did not embody his Godhead in some tall Archangel or glowing Seraph, but he lowered himself to our mean and degraded nature, selected our fallen, suffering, sorrowing, tempted humanity, aud took it into union with Deity." *Winslow on the Glory of the Redeemer, pp.* 87–88.

finite, the Eternal! Truly great, glorious and instructive are all the mysteries of Godliness.

But it is time to return and trace the footsteps of the Shekinah in its subsequent manifestations. This we will do without dwelling as minutely on each succeeding appearance as we have done on this first one, since much that we have already said will apply to all the manifestations of this mysterious symbol.

II. *The Pillar of Cloud and Fire, by which the Israelites were led from Egypt to Canaan, is the next manifestation of the Divine Shekinah.*

Moses and Aaron after many unsuccessful efforts, and the performance of a series of stupendous miracles, through the mighty power of God, obtained permission from the proud, false-hearted king of Egypt, for Israel to depart out of his dominions. Having made all the necessary preparations as directed by Jehovah, and eaten the Paschal Lamb in the divinely prescribed manner, the people of God assembled at Rameses in a vast company, numbering more than two millions of souls, and took up their line of march toward the Red Sea. They encamped first at Succoth and journeyed thence to Etham in the edge of the wilderness. And now turning, they encamp before Pi-hahiroth, between Migdol and the sea, to the eye of a spectator who knew the geography of the land, the movements of the Israelites must have been singular and inexplicable. They followed not the usual caravan route, but bent their footsteps towards the unbridged and unfordable bay that separated Egypt from the desert of Arabia-Petraea. To all human appearances they were inextricably "entangling themselves in the land." Like some retreating army whose leaders were slain in battle or incompetent to direct judiciously, they seemed to be rushing to certain destruction, marching they know not whither, and by their ignorance rendering themselves an easy prey to the pursuing host of Pharaoh. But the reverse of all this is true. They are making no random marches. They are not without a competent leader. They are not to become a prey to the Egyptians. See yon column of cloud, towering gracefully above the moving multitude, its broad base casting a refreshing shade upon them, as they tread the burning sand. Gently it moves onward making out the way in which the pilgrim host is to go. All eyes are upon it, for they have instinctively learned its mission. They recognize it as their divinely appointed guide, and follow confidently its leadings. "But what

shall we do when night comes on and we cannot see our aerial conductor," they ask sadly of each other. Watch the result and see how their anxiety is allayed. The evening closes around the camp over against Baal-zephon, on the gloomy borders of the wilderness and the sea. The sun sinks behind the hills that separate them from the plains of the Nile, and twilight shadows steal up from the gulf of Suez. But see the cloudy pillar as daylight departs. At first a ruddy glow gleams from its surface, as if the rays of the setting sun still lingered upon it. But it fades not away with the gathering shades. It grows brighter with the increasing darkness, till at last, as the stars take their places in the heavens, and "the moon lights up her watch fires" in the distant clouds, their rays pale before the splendor of the glowing column, as it becomes a "pillar of fire" in the nocturnal firmament! And all night long that brilliant sentinel hangs watching over the slumbering camp, and shedding its mellow radiance down upon the reposing Hebrews. It was the Divine SHEKINAH, robed in a mantle of cloud, that thus hovered over the people of God. And from that memorable hour when it first appeared as a "pillar of cloud by day to lead them, and a pillar of fire by night to give them light," it continued to go before them in all their pilgrimage, till they were safe in the land of promise. It was not taken away from before the people by day or night during the forty years of their subsequent wanderings, murmurings and sins in the desert. The Lord was in it to cheer, guide protect and punish; and faithful to his promise. "My presence shall go with thee, and I will give the rest," Ex. 33: 14, he forsook not his people in all their vicissitudes.*

In regard to the nature of this wonderful symbol of God's presence, but little is accurately known. It appears to have been a concentrated glowing brightness, a preternatural splender, enfolded by a dark cloud, except on extraordinary occasions, as at the giving of the law on Sinai, and when Nadab and Abihu offered strange fire upon the altar of God. On these occasions the enveloping cloud seems to have parted

* The pillar of cloud and of fire was a symbol, sign and pledge of the immediate presence of Jehovah among his people. The pillar of fire, the image of the holiness of God, is enclosed and veiled by a pillar of a cloud (or smoke), as the feeble eye of sinful man is not capable of enduring the sight of the unveiled glory of the Lord. But the brightness of the divine fire is seen through the cloud which enveloped it; hence the pillar appeared by day as a pillar of vapor, and by night as a pillar of fire. *Kurtz Sac. Hist. p.* 111.

and suffered the inwrapped glory to flash out and burn with such overwhelming brilliancy as to spread terror and death around. The brightness of the pillar at night was probably caused by the shining through of this internal splendor in a subdued radiance, illuminating and cheering, without terrifying and consuming. According to this view we here have the flaming Shekinah that appeared in the bush on Horeb with which Divinity was united in a mysterious manner, and through which God manifested his special presence, contained about by day with a cloudy veil, and displaying itself through its covering in a softened splendor by night, and ever and anon by some more overpowering manifestation, giving proof of its intimate relation to Jehovah. That any such a phenomenon can be accounted for by the known laws of electricity, meteorology or magnetism, is, of course, preposterous, and we must consider it a continuous miracle of forty years duration, proved beyond all doubt by two millions of witnesses.

Whatever may have been the precise nature of the cloudy envelop, or of the internal splendor, it is very certain that God dwelt and journeyed before Israel in this mysterious pillar. The terms that are applied to it preclude all doubt on this point. In Ex. 14: 19, it is said, "And the Angel of God which went before the camp of Israel, removed and went behind them, and the pillar of cloud went from before their face and stood behind them." Here we have what is called the "Angel of God" in one clause, termed the "Pillar of Cloud," in another. Now the same term "Angel of the Lord," is mentioned in the description of the burning bush, as having appeared unto Moses "in a flame of fire out of the midst of the bush." But the Being who there appeared declared himself to be the God of Abraham, Isaac and Jacob, the Great I AM. Hence, we infer that the Angel of the Lord, or the messenger—the sent of God, means the same communicating person of the Godhead here in the pillar of cloud and fire. If we trace the use of the phrase "Angel of God," this view will become further confirmed. Ex. 23: 20, 23, "Behold I send an angel before thee, to keep thee in the way and to bring thee into the place I have prepared. Beware of him and obey his voice, and do all that *I* speak; then *I* will be an enemy unto thine enemies and an adversary unto thine adversaries." (See whole passage.) This Angel, was, beyond doubt, the visible Shekinah in the pillar of cloud, and it will be perceived that God in the above passage, iden-

tifies himself with this personage. Hence, we conclude this personage to be Divine. Again, the same personage is alluded in Is. 63 : 9, "In all their affliction he was afflicted, and the Angel of his presence saved them ; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." Here the prophet is speaking of God's goodness to Israel, and again God and the Angel of God are used interchangeably, acts being ascribed to the latter, as in the last quotation from Exodus, which can be predicted of no created being.

Once more the same "Angel" is alluded to undoubtedly, in Malachi, 3: 1, where it is said, "Behold I will send my messenger, (my Angel, the same Hebrew word מלאך *malak*, which is used in Ex. and Is.,) and he shall prepare the way before me; and *the Lord* whom ye seek will suddenly come to his temple, even the messenger, (i. e., Angel) of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts." Here, again, it is evident that "the Lord" and "the Angel of the Covenant" are identical. But the Lord here is conceded by all to mean Christ; it is a Messianic prophecy, fulfilled when Jesus suddenly entered the temple at Jerusalem and purified it. Hence, we arrive at the highly important conclusion that the Angel of God, or of the Covenant, is none other than Christ Jesus, our Divine and Adorable Redeemer. The extensive field of thought thus opened to our view we have not time to explore now. We are concerned to prove God present in the Pillar of Cloud and Fire, and have proved that God, even *God the Son*, was there manifested, not in fleshly garments, but in the glorious Shekinah of the Old Testament.

Another proof of Divinity dwelling in the Pillar, we find in the protection it afforded them against their enemies. When Pharaoh pursued and overtook the Israelites by the Red Sea, this column transferred its position from the front to the rear of their camp, and stationed itself between them and the Egyptians. But to the latter it proved itself no symbol of glory, but "was a cloud and darkness unto them, whilst it gave light by night to the Israelites," thus preventing a night attack from Pharaoh, and "one came not near the other all night," Ex. 14: 19–20. But this was not all. A higher display of God's power was to take place. Moses stretched out his hand over the sea and the Lord caused the sea to "go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." The

Children of Israel entered the passage thus opened to them by omnipotent power, and passed safely through between the watery walls. The Egyptians pursued and likewise entered the passage. And now mark their discomfiture, "And it came to pass in the morning watch *the Lord* looked unto the Egyptians through the pillar of fire and of the cloud, and troubled the hosts of the Egyptians, and took off their chariot wheels, that they drave them heavily; so that the Egyptians said, 'Let us flee from the face of Israel; for *the Lord fighteth for them against the Egyptians.*'" Here we have further proof that God dwelt in that wondrous column, since it is declared that the Lord looked out of it and exerted his power through it to overthrow Pharaoh's host. His glory, no doubt, broke through the cloudy covering and flashed out in the fierceness of his wrath upon the enemies of his people; thus fulfilling the inspired declarations, "Clouds and darkness are around about him, but righteousness and judgment are the habitation of his throne," "A fire goeth before him and burneth up his enemies round about." Ps. 97: 2, 3. God dwelt in the pillar of cloud and fire to protect his people and blast their enemies, as well as to cheer them with his presence, and guide them in all the ways they should go. Hence the Israelites were taught to associate Divine power, authority, majesty and omniscience with the external symbol which accompanied them. In the language of another, "To all practical purposes it was to them the Angel Jehovah, the God of their nation, and they were to look up to that sublime and awful column as a visible embodiment of their covenant God, as an ever present witness, and feel as if a thousand eyes were peering out of the midst of it upon them, from which, even their slightest word or deed could not be hidden."* It became thus a kind of watch tower of the Almighty, an aerial Mizpeh or place of espial, where Jehovah was enthroned in a robe of cloud and fire as an omnipotent friend and helper, and an omniscient judge.

Once more we observe that this cloudy Pillar enclosing the Divine Shekinah, was the oracle, or mouth-piece of God, and thus proved itself to be the residence of Deity. "They called upon the Lord and he answered them. He spake unto them in the cloudy pillar." Ps. 99: 6, 7. There can be no doubt that the overpowering manifestation of God's presence on Sinai, "when it was altogether on a smoke, because

* Bush on the Pillar of Cloud.

the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace," was an unusual display of the Shekinah as it rested for a time upon the mountain. In Ex. 24: 15, 16, 17, we are told that "Moses went up into the Mount and a cloud covered the Mount. And the glory of the Lord (the very designation of the Shekinah) abode upon Mount Sinai, and the cloud covered it six days. And the sight of the glory of the Lord was like devouring fire on the top of the Mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud, and was in the Mount forty days and forty nights." What was the nature of the intercourse Moses held with God in the midst of that glory and that cloud? no mortal knows. We do know, however, that when he came down his face shone so brightly by communion with Jehovah, that he was obliged to veil it from the gaze of the people. And we know further, that God communicated to him on that occasion and on former occasions, the moral and ceremonial laws, and instructed him in all that pertained to his high office as law-giver of God's chosen people. It was, therefore, through the Shekinah on Sinai, manifested in more than its wonted splendor, that the law was given. Through it God spoke at first to all the Israelites who were so overpowered with the terrific display of Divine glory that they removed and stood afar off, and besought Moses to act as mediator between them and God, lest they should die if God spoke with them. It was, therefore, the Oracle of Jehovah on Sinai, as it had been his oracle in the bush at Horeb.

But a most remarkable passage on this point is found in Ex. 33: 9, 10, 11. After Moses had descended and constructed the Tabernacle and pitched it according to Divine directions, it is stated, that "It came to pass as Moses entered into the Tabernacle, the cloudy pillar descended (from Sinai where it had rested,) and stood at the door of the tabernacle and *talked with Moses.*" The common version has "*the Lord* talked, etc." the translators supplying the word "Lord," because they supposed the pillar could not talk. But the version given ascribes a personality to the symbol which is entirely in accordance with other descriptions of its acts. We are told, further, in the same connection, "And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshipped, every man in his tent door. And the Lord spake unto Moses face to

face, as a man speaketh unto his friend." (See altogether the last six verses of that chapter.) How face to face, as no man hath seen God at any time. Evidently "face to face" with the glowing symbol—God's immediate Shekinah, in which Deity dwelt and through which he communicated for many ages with his people. There is reason to suppose that this symbol was the channel of communication between God and the Israelites during all their wanderings, and that where "the Lord" and "the presence of God," and similar expressions are used they refer to the Shekinah which went with them.

III. This view of the Shekinah as the oracle of God, is confirmed and enlarged by following it a step further in its history, and viewing it as *established in the Tabernacle and Temple "above the Mercy seat and between the Cherubim."*

The Tabernacle was erected in the wilderness, and in it the descendants of Israel worshipped till the Temple at Jerusalem was built by Solomon, and took the place of the Tabernacle. The sacred utensils were all then transferred from the latter to the former, and among them was the Ark of the testimony, the Mercy seat and the Cherubim. (See 1 Kings, 8 : 6.) Thenceforward the worship of God was performed in the Temple instead of the Tabernacle, and God communicated with the people in the former, as he had before done in the latter.

It seems that during the sojourn of Israel in the wilderness, the pillar of cloud and fire rested at times on the Mercy seat, and there became God's oracle to Moses as it did at the door of the Tabernacle in the account given above. This we gather from the passage in Ex. 25 : 22, where God directs Moses to "put the Mercy seat above upon the Ark" and to construct Cherubim that would cover the Mercy seat with their outstretched wings. "And there I will meet with thee and commune with thee from above the Mercy seat, from between the two Cherubim which are upon the Ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." This promise to commune with Moses was no doubt fulfilled by the Shekinah in the pillar entering the tabernacle and resting in the designated place. But this was not its permanent location, as we are led to believe from various passages, that the cloudy pillar still performed its office as guide to the Israelites, resting on the Tabernacle whilst they were encamped, and until they arrived in the land of promise. *When* it ceased to go

before them is not known, nor is it material to know. When it did, however, it became a permanent oracle between the Cherubim over the Mercy seat. No longer a literal guide it became a spiritual one. Whilst in the desert God had spoken through it, gave his law to Moses by it as a mouth piece, yet he continued it as Israel's divine conductor also by day and night, till their wanderings ceased, and they entered upon their promised inheritance. It then became Jehovah's oracle to counsel, instruct and reprove his people, and lead them to a better, nobler Canaan above. Thus it continued in the Tabernacle and Temple till the sins of God's people caused it to depart forever, and they were left for three hundred years without Shekinah or prophet, Urim and Thummim. At length God again visited his people, again the Shekinah appeared in a more tangible form than ever before, but Israel's seed recognized it not, and did unto it whatsoever they listed.

In reference to the nature of the Divine manifestation over the Mercy seat in the Tabernacle and Temple, we know little or nothing. But little is recorded concerning it. It was one of the profound mysteries of the Jewish worship. None but the High Priests had access to the solemn precincts where Jehovah dwelt between the Cherubim, and then only in a cloud of incense and with the blood of the offering. A curtain, lifted but once a year, and then when no spectators were present, separated the "Holy of holies" from the "holy place." That curtain concealed the Shekinah from the vulgar gaze, and was only rent when the body of Jesus was rent upon the cross.

Jehovah, it seems, thus withdrew his visible symbol from the eyes of all but the anointed High Priest, the mediator of the Old Covenant, and enthroned himself in solemn majesty in the penetralia of his Temple on Mount Moriah, during the the period of Israel's monarchies. From this secret chamber he sent forth his warning responses and his cheering promises. Whether the High Priest, like Moses, beheld the cloud of divine glory hovering above the Mercy seat when he entered these solemn precincts, we know not; it is probable he did, since there is no reason to suppose that the essence of the symbol was changed when it beeame permanent in the Temple. On extraordinary occasions it seems the Lord caused his presence over the Ark, both in the Tabernacle and Temple, to be seen and felt by the people. Thus, at the dedication of the Tabernacle, (Lev. 9: 24,) it is said,

"there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat; which when all the people saw they shouted and fell on their faces." In the same connection, (Lev. 10: 1, 2,) it is stated that Nadab and Abihu, the sons of Aaron, the High Priest, presumed to offer "strange fire before the Lord which he commanded them not, and there went out fire from the Lord, and devoured them, and they died before the Lord." Traces of the same judicial manifestations in connection with the Ark of God are found in 1 Sam, 6: 19, where the destruction of the men of Beth-shemesh for looking into the Ark of the Lord, is recorded, and in 2 Sam. 6: 6, 7, where it is declared "the anger of the Lord was kindled against Uzzah for his rashness" in taking hold of the Ark of God to steady it, "and there he died by the Ark of God." When the Temple afterwards was finished and the Ark and holy vessels placed in the holy of holies, we are told, (1 Kings, 8: 10, 11,) "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." Again, on the same occasion, when Solomon had concluded the dedication prayers, it is said, (2 Chron. 7: 1, 2, 3,) "the fire came down from heaven and consumed the burnt offering and sacrifices, and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the Children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying: For he is good; for his mercy endureth forever." Here was evidently the same divine Shekinah which had led Israel out of Egypt into the promised land, the same which had crowned Mount Sinai with its splendor, and baptized the Tabernacle in the wilderness with its glory. And it is not unreasonable to suppose that it dwelt during the subsequent periods of Jewish history, as a continual glowing oracle between the Cherubim, flashing out at times in wrathful flames upon the bold transgressor, or falling in more gracious manifestations upon the sacrifices, as a consuming fire to attest the special divine acceptance of the offering. To the Jewish mind, therefore, the most holy place was considered as God's awful throne, the place where and whence he manifested his special pres-

ence. Hence we hear the Psalmist exclaiming, Ps. 80: 1, "Thou that dwellest betwen the Cherubim, shine forth," and again, Ps. 99: 1, "The Lord reigneth, let the people tremble; he sitteth between the Cherubim, let the earth be moved. It was also considered as the place of communication between God and his people, and was called דביר *debir*, *word*, *place*, from דבר *dabar*, *word*, to which, as every scholar is aware, the Greek Λογος, *word*, corresponds, which is used by John in the commencement of his Gospel, as a title of the Son of God.* We thus arrive at an important inference concerning the Shekinah, viz: that it was a manifestation of the same Divine Person and for the same purpose substantially, as the Incarnation of the Logos, or Word, under the New Testament economy, and thus we are led to the last aspect of our subject.

IV. *The Incarnate Son of God, the final manifestation of the Shekinah.*

The same being who spake to Moses on Horeb in the Burning Bush, and on Sinai in a cloud of glory, who manifested his presence in the pillar of cloud and pillar of fire, and guided Israel through all their wanderings in the wilderness, and who dwelt between the Cherubim in the Tabernacle and Temple as the Logos of the Old Testament economy, became, in the fullness of time, "flesh, and dwelt (ἐσκήνωσεν—tabernacle, or *shekinized*, from the same root as Shekinah) among us, and we beheld his glory, the glory as of the only begot-

* No one at all conversant with the Chaldee paraphrases can have failed to notice, that besides Shekinah; the title they very frequently give to the appearance of the Divine Being spoken of in the Hebrew records is מימרא דיהוה *memra da Yehovah*, which, as the Greek language prevailed and acquired a fixed predominance, was translated 'The Logos, or Word of the Lord.' The Shekinah, as we have seen, was a sensible medium of the manifestation of the Divine presence and the declaration of the Divine will. As an audible voice frequently accompanied its appearance, it came naturally to be called 'The Word of the Lord.' Hence it is said in the Targums, "The Word of the Lord" appeared to Jacob. Gen. 35: 9, met with the people without the camp, Ex. 19: 17, met Balaam, Numb. 23: 4, "shall fight for you," Deut. 1: 3, and is applied to God's visible presence in a multitude of other places. When John, therefore, uses "Logos" or Word as a title of Christ, was he not applying a Jewish name in accordance with the established Jewish *usus loquendi?* Does he not thus connect the Shekinah of the Old Testament with the Shekinah of the New, in a manner perfectly intelligible to Jewish ears, without borrowing the term (Logos) applied by the Platonizing fathers in their tissue of Gnostic philosophy, to the personification of the Divine Wisdom or Reason? Condensed from *Bush on the Shekinah*, pp. 297–9.

ten of the Father, full of grace and truth." John 1 : 14. He fulfilled all the offices of the Shekinah of the Old Testament besides some that were peculiar to himself.

1. *He manifested the Divine Presence and glory.* "In him dwelt all the fullness of the Godhead bodily," Col. 2 : 9. "He was the brightness of the Father's glory and the express image of his person," Heb. 1 :3. "He that hath seen me hath seen the Father," he declares John 14 : 9.

In the calm dignity and holy beauty of his person, in the sweet pathos and commanding power of his words, and in the miraculous nature of his works, he displayed the glory and majesty of the Godhead. Wherever he went, light and love were diffused around him. The moral granduer of Divinity was in all he did and said. None could see him or hear him long without perceiving that he was a superior Being. He was "God manifest in the flesh," "seen of men" tabernacling, shekinizing in our sinful world, showing us perfect God and perfect man in one mysterious, glorious Being. Like the Shekinah of the Israelites, the Divine was veiled by the natural, the human. His humanity was the cloudy covering of his divinity, through which the real brightness and splendor of the latter only occasionally shone.

At his transfiguration on Tabor there was evidently such a shining through of the inwrapped glory, "when his face did shine as the sun, and his raiment was white as the light;" "whiter than any fuller on earth could make it," Matt. 17 : 2—Mark, 9 : 3. Here was a flashing out of concealed divinity, such as occurred so often under the old economy in connection with the Shekinah, and termed thus "the Glory of God." Now indeed it was connected not with a cloudy pillar, but with a human form, and thus the mystery and glory were both enhanced. What was the precise nature of the temporary change or transformation wrought upon the body of Christ at this time, is, of course, a matter of conjecture, and is not material to our elucidation. If we consider it analogous to that which we conceive occurred in the cloudy pillar at evening, as above stated, it would coincide with the views expressed by others on this point. According to this view it would be, not a change of the essence or substance of the Savior's body, but a temporary glorification of it by the shining through of indwelling divinity. The human became, as it were, fused or completely permeated by the divine, the limits between matter and spirit were overleaped, and the disciples were favored with a glimpse of that

glory which the Son had with the Father before the world was, and which he now has, as he is seated in his glorified humanity at the right hand of the Father in heaven, and is worshipped by all the heavenly host, among whom are doubtlessly Peter, James and John, gazing enraptured on the permanent transfiguration of their Lord. Such a theory in reference to this wonderful display on Tabor, accords but with all the circumstances of the case. He had already displayed and proved his divinity by his works before thousands. It became important, in view of his approaching death and final glorification, that he should initiate a few of his followers into a still higher degree of the divine mystery of the incarnation. He accordingly selected the favored three— ἐκλεκτόι τῶν ἐκλεκτῶν—*the elect of the elect*, and displayed the glory of his divinity in the manner described, thus giving them an anticipatory view of him whom they were to preach to Jew and Gentile, a risen and glorified Redeemer. In this manner were they prepared for the great work of estabishing a new dispensation, as Moses was prepared for a similar work by a similar vision of Deity in the Bush at Horeb. They, like Moses, are overcome with the display, and fall on "their faces sore afraid," trembling at their proximity to unveiled Deity. Subsequently however, we hear the bewildered but ecstatic Peter, exclaiming, "Lord, let us make three tabernacles, one for thee, one for Moses and one for Elias." Now this request of Peter is remarkable in this, that he thought immediately of a tabernacle. He remembered that it was in the Tabernacle that the Divine Shekinah, so radiant in glory, had heretofore manifested itself between the Cherubim, and hence he naturally connected in his excited imagination, the present glorious appearance of his Master with the bright symbol of divinity which hovered over the Mercy seat in the Tabernacle and Temple; as if he would say, "we have here the holy of holies, we have the two Cherubim, the glorified forms of Moses and Elias, and we have the divine Shekinah, but we have no Temple, no Tabernacle to contain them."*

*"The disciples now saw that the tabernacle of God was indeed with men, they came unto the Holy of holies in the exercise of that high priesthood to which all believers are now introduced through Christ, for that veil which was to be rent forever on Calvary, was drawn aside by a gracious anticipation, and Moses and Elias, symbolizing, yea, actually exhibiting the same truth which the Cherubim showed in type, (viz: that the host of heaven "desire to look into these things,") there with that true "Shepherd of Israel" who led Joseph like a flock, shining forth in his Father's glory and his own, showed that the New Jerusalem

It is useless to follow in detail the history of Jesus and show the various times and manners in which he manifested the presence and glory of indwelling divinity. His whole ministry is but the radiant footsteps of the embodied, incarnate Shekinah, moving among men to accomplish the high and holy purposes of Deity in reference to our sinful race, and exhibiting as much of the divine perfections as mankind were able to receive.

2. *But Christ also was the channel of positive verbal communication between God and man, and in this discharged the office of the Shekinah of the Old Testament.*

Much might be said on this point, but the length of our essay admonishes us to confine our observations to a few particulars. One great aim in the Savior's ministry among men was to instruct, communicate, enlighten. He was the true light of the world, and all his discourses and teachings are radiant with heavenly wisdom. His words distilled like the dew of Hermon upon the thirsty hearer. He opened his mouth in parables, and the most ignorant could not fail to understand him. He discoursed of the deep things of God, and carried the most learned and profound to the limit of their comprehension, intimating the infinite extent that lay beyond. Whatever he discussed became transparent and enrapturing. A hallowed interest attached to all he said, and his enemies were forced to confess "Never man spake like this man."

The teachings of Christ when combined, form *a perfect system of theology*, a rich *Commentary on the Old Testament Scriptures*, and a *practical treatise* on every day christian duties. 1. Taking for granted the fundamental truths of religion as revealed in nature and in the Jewish scriptures, he proceeded to erect a glorious edifice of Gospel Theology, adapted to the wants of the world and a safe refuge against error, superstition and vice. Compared with this edifice, how mean do the man-made creeds and theological systems of our day appear. His was a heavenly theology, glowing like himself on Tabor, with ineffable splendor. Its corner-stone was, "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and its cap-stone was, "Lo! I am with you alway, even unto the end of the world." Christ as the

had descended from heaven, and that he who is the seed of David, according to the flesh, is God over all, blessed forever." *Krauth on the Transfiguration.*

unspeakable gift of God to the Church, and Christ ever present with his Church to sanctify and save, is the substance of the evangelical Theology as taught by the Redeemer of men. 2. The law and the prophets he expounded and applied, while he kept the one and fulfilled the other. He revealed at a stroke the extent and spirituality of the moral law, and gave in his own life the key, that unlocked the store-house of prophecy and promise, type and figure. "This day is this scripture fulfilled in your ears" was the startling announcement which fell from his lips as he read the book of the prophets to the blinded Jews. The dark sayings of David and Isaiah and Jeremiah and Micah were dark no longer. He interpreted while he fulfilled, and supplemented the law with the Gospel so as to form a complete and perfect whole, without joint or fastening like his own seamless garment. 3. In the sphere of human duty he made straight and plain the path of rectitude and virtue. Duty to God he embraced in the wide-reaching injunction, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and duty to man he condensed into the burning focus, "Love thy neighbor as thyself." Under these comprehensive formulæ he ranged all the round of human conduct, assigning each duty its appropriate place in the harmonious whole. Repentance, faith, love, humility, zeal, charity, honesty, holiness, all revolved around these great centres as planets around these central orbs. But not only on present relations and duties did he discourse. Ever and anon he enforced his words and encouraged or warned his hearers by revealing the solemnities of the future. The retributions of eternity, the crown of righteousness and the blackness of despair, his certain and speedy return to judge the world, the resurrection of the dead, and the final awards of the judgment-day, were all displayed in graphic description and parable to the minds of those who heard him. His discourses on these points form a grand apocalypse of future events. He truly "brought life and immortality to light," and unveiled the scenes that lie beyond the grave, sufficiently to satisfy all reasonable desires. No man, with the Savior's teachings in his hand, can go to perdition, blindfolded. He cannot but see the gulf before him and the way of escape. If he be lost he will have but himself to blame forever.

In all this we see Christ as the great oracle, through whom Divinity spoke to man. In the man Christ Jesus, dwelt the

Shekinah of the Mosaic age, divested of its unsubstantial and mysterious cloud, and clothed in human form, sympathizing with human wants and woes, relieving human suffering and enlightening human ignorance. It speaks no more in vague responses. It utters no uncertain sound. Clearly and distinctly are all the great truths affecting man's relation to God or his fellow man set forth. None consulted it in vain. The way-side beggar and the Jewish Rabbi, the Samaritan women and the Roman Governor, the dying thief and the reigning king, all obtained responses suited to their condition. No High Priest was needed as a mediator. No Moses need intervene. The Shekinah was human and dwelt among men, conversed with men, instructed men, and left on record lessons of high and holy import which all may learn and become wise unto salvation. The Shekinah in Christ finished and crowned the communications which the Shekinah in former ages began.

To the latest hour of the Savior's sojourn upon earth he continued thus to act as the channel of communication between God and man, the oracle of humanity, the Shekinah of Deity. And when he had, at length finished his work in the flesh, when the sufferings of Calvary and the humiliation of the grave had been passed, and the Chariot-cloud had received him from Mount Olivet and carried him triumphantly to his seat at the right hand of the Father in heaven, he ceased not to diffuse light and truth through the world. According to his promise he shed forth the Holy Spirit and endowed his Apostles with power to teach and write with his own infallibility. Through these he continued his work of communication, appearing to Paul in the Shekinah brilliancy of former ages, and blinding him with its splendor, while he communicated through it his will, till he finally closes the record of revelation in the glorious display of himself in the midst of the golden candlesticks to John on Patmos. Robed once more in the drapery of the Shekinah as it appeared at Horeb and Sinai, with a voice as the sound of many waters, the eternal Son of God proclaimed the closing chapters of the inspired volume and sealed up the book of books till his return again to earth. And now the Shekinah's responses are ended, his manifestations are visible no more. We live in a dispensation of the Spirit. No Burning Bush, or Fiery Pillar, or Oracle over the Mercy seat, gives audible responses or sheds visible glory on the world. The Bible is our oracle. Its moral glory illuminates the earth. In it are seen the

beauty and majesty, the truth and mercy of our God. It is the Shekinah of our age. The Church of Christ founded upon it is the Israel of God, journeying through life's wilderness to the Canaan above. And shall there never more be a visible, real Shekinah among men? Will God no more appear to human eyes in flaming symbol or outward form? There is a hope, well founded we hold, that a higher, grander, more glorious Shekinah is yet to come. In a future age, when earth keeps jubilee a thousand years, when the New Jerusalem with its gemmed foundations and its temple-worship, descends from God, then will a great voice out of heaven proclaim, "Behold the tabernacle (ἡ σκηνὴ) is with men, and HE will dwell with them, and they shall be his people, and GOD himself, shall be with them and be their God." And in that glorious city, we read, there shall be "no night," and yet no sun nor moon nor candle to enlighten it; "for the Lord God giveth them light, and the Lamb is the light thereof." Is there no intimation in these predictions of the Shekinah returning to our earth in a more glorious form than was ever witnessed before? Will not Christ, in his glorified body, reigning on Mount Zion in millenial splendor, be the last grand manifestation of Divinity to humanity, the final display of the Shekinah on earth? We ask these questions, but do not attempt to answer them. A field, too dim and shadowy for profitable investigation, opens in that direction. It has had and will yet have many explorers. We wish them well but will not join their number. We have endeavored to glance at the important and far-reaching subject presented in our heading. It has been, we know, but a feeble attempt to grasp this grand theme, yet if it but add a single mite to any reader's store of knowledge on the subject and stimulate abler pens to do it ampler justice, we shall be abundantly satisfied and repaid for our labor.

ARTICLE III.

ISRAEL UNDER THE SECOND GREAT MONARCHY.

By Rev. R. Hill, A. M., Hagerstown, Md.

HISTORIANS, in making up the records of the world, usually recognize four great ruling powers, which have followed

each other in immediate succession, each, in its turn giving shape to the destinies of the human family. These were the Babylonian Empire, the Medo-Persian, the Grecian and the Roman. History, in this distribution of imperial authority, confirms the announcement of Prophecy. These four powers were symbolized by the image in Nebuchadnezzar's dream. (Dan. 2: 31.) The chief characteristic of each may be understood from the gold, silver, brass and iron. (Dan. 2: 38–40.) They are also represented by the four beasts in Daniel's vision, (7: 1–7.) The characteristics by which they may be distinguished are here set forth, in the first as a lion, in the second as a bear, in the third as a leopard, but the fourth was dreadful beyond description. The second and third of these powers, are indicated in the vision of the ram and the he-goat, (Dan. 8: 1–7,) for it is said that the ram having two horns is the empire of the Medes and Persians, (8: 20).

This second great monarchy dates from the fall of Babylon by Cyrus, about B. C. 536, to the conquest of Persia by Alexander, about B. C. 335, making its continuance 201 years. During this period a number of kings wielded the sceptre of universal dominion, by the authority of the Persian crown, of whom it will be necessary to give some account individually, in order to understand the relations the people of God sustained to the power which had the rule over them.

Cyrus. (B. C. 536–529.)*

The Medo-Persian Empire originated in the union of the two governments of the Medes and Persians. Media began to exist, as a separate government, soon after the destruction of the great Assyrian Empire. Arbaces, the principal head of the conspiracy against Sardanapalus, established it as a kingdom about 747 B. C., and thus it existed until the time of Cyrus.

Persia was originally a small mountainous district of Western Asia, lying on the north eastern side of the Persian Gulf, and surrounded on the other sides by mountains and deserts. While the Medes were rich, luxurious and effeminate, the Persians were poor, active and hardy. Cambyses, king of Persia, obtained in marriage the hand of Mandane, who was the daughter of Astyages, king of the Medes. Thus

* The chronology followed in this article, is that of our common English Bible, except in the events recorded in the book of Esther.

the two reigning families of the two neighboring countries were connected. The first issue of this marriage was a son who received the name of Cyrus. This child was heir-apparent to the Persian crown, while he was but one step removed from that of Media. Xenophon represents him as very sprightly and precocious. After his twelfth year he resided at his Grandfather's court until his seventeenth. This was a great benefit to him, as he there possessed many advantages for his development, which he could not have enjoyed at home. One of these, was the opportunity of perfecting himself in the art of horsemanship, as horses were not kept in Persia. "During his residence at this court, his behavior procured him infinite love and esteem. He was gentle, affable, anxious to oblige, beneficent and generous." In order that he might complete his course of education in the Persian exercises, his father recalled him after he had spent five years in learning the manners and customs of the Medes, which was doubtless of great advantage to him in his future career, when he fell heir to the united kingdom. One year before the birth of Cyrus, his uncle Cyaxares succeeded to the Median throne. The Babylonians, observing the growing sympathy between the Medes and Persians, began to fear their united power. They therefore formed an alliance with some of the neighboring powers, and began to fit out an armament for the invasion of Media. Cyaxares becoming alarmed, sent to Cambyses for assistance. Cyrus was placed at the head of an army of 30,000 picked men and sent to the succor of his uncle. The king of Armenia, who was a tributary of Cyaxares, considering this a favorable juncture, attempted to throw off the yoke. Before entering the field against the Babylonians therfore, it was thought best to quell this disturbance. Cyrus and his Persians marched against the rebels and subdued them. The Chaldeans were then at war with Armenia. Having subdued the latter, the conqueror espoused their cause, and was soon triumphant over the enemy. And now he returned to Cyaxares, laden with treasures, and his army greatly augmented. They were at length prepared te meet the Babylonians. But Cyrus, impatient of delay, proposed not to await the attack but to invade the enemies' territory. A bloody battle was fought, in which Cyrus was completely victorious, and the Babylonians totally put to the rout. Upon this defeat their allies, among whom was Crœsus king of Lydia, forsook them. The triumphant warrior did not advance at once upon Babylon, but sought

first to obtain possession of the tributaries of that stronghold and lead away the subjects of the great monarch. In this he was very successful, and having greatly augmented his forces through these recent allies, he advanced near to the city. His object was not to attack it, but to gain such information in reference to the situation, strength and surroundings of Babylon, as might be of great importance in a future campaign. Having been thus far successful, he returned to Media to make further preparations for carrying on the war. On his return to Ecbatana, his uncle Cyaxares was so much pleased, that he gave him his daughter in marriage, and as her dower, the heirship of the Median crown. The king of Babylon took this opportunity, in the absence of his enemy, to form a new coalition against him. Hastening to Lydia, he succeeded in enlisting Crœsus again in his cause, and together with him both Egypt and all the nations of Asia Minor. They gathered an army of many thousands and placed the rich king at the head as generalissimo. In the mean time Cyrus was not inactive. Having received supplies of money from India, and reinforcements of troops from home, he advanced with the utmost celerity upon the enemy, and gained a great victory at the battle of Thymbra.

This battle decided the empire of Asia in favor of the Persians, and also secured to them a profitable alliance with Egypt. Cyrus now advanced upon Sardis, besieged the city, and took it by assault. Croesus with all his treasures fell into his hands. This unfortunate king was ever after the faithful friend and servant of his conquerer. Going on from one victory to another, Cyrus soon found himself master of all Asia Minor.

Then he subjugated one after another, the countries of Syria, Arabia and Assyria, so that Babylon alone stood out against his authority. Against this last and strongest power he directed all his energies. He besieged the city, cast a trench about it, turned the Euphrates from its course and while the king and his subjects, lured by their false security, were indulging in excess of drunkeness and sacrilegious revelry, entered through the bed of the river, and Belshazzer's power was gone. Cyrus took possession of Babylon in the name of his uncle Cyaxares, hence it is said, "Darius the Median took the throne," (Dan. 5: 31.) Here commences a new order of things in the empire of the Medes and Persians. The whole realm was divided into a hundred and twenty provinces, and a governor or satrap set over each. Cyax-

ares, (Darius), remained at Babylon to administer the affairs of government, while Cyrus went to establish the authority in distant parts. In the meantime Cambyses, his father died and left him the Persian kingdom. At the end of two years from the taking of Babylon, Cyaxares also died, and left him the crown of Media, and now Cyrus holds undisputed sway over the united empire. He established himself in Babylon,* and ruled his vast domain with wisdom and rectitude for seven years.

Daniel.

During the time that Cyrus was growing up and running his career of glory, the people of God were groaning in bondage under the power of Babylon. As a punishment for their rebellion against divine statutes, they were delivered into the hands of Nebuchadnezzar, (Dan. 1: 1) and doomed to a doleful captivity of seventy years, (Jer. 25: 11). But God never leaves his people without hope, however great may be the affliction through which he causes them to pass. He gives to the doomed captives the earnest of coming deliverance by the mouth of his prophets, (Jer. 25: 11,) (Is. 47: 6). Among the captives led to Babylon was a youth by the name of Daniel. He was admitted to the court of Nebuchadnezzar, (Dan. 1: 4), and grew up and matured in the school of the Magians. He obtained great celebrity not only by his wisdom and prudence as a man, but especially by the ability which God gave him to interpret the dreams of the king. During the reign of Belshazzar, however, he seems to have been forgotten until the mysterious hand writing on the wall appeared in the palace, when he was remembered by the queen, (Dan. 5: 10,) and brought in to explain the mystery. Then was the kingdom given to the Medes and Persians, and the authority over the people of God was changed. Darius (Cyaxares) set over the whole kingdom, one hundred and twenty princes, and over these princes, three presidents, of whom Daniel was one. And Daniel was preferred above the others, so that the king thought to place him over the whole realm, (Dan. 6: 1–3). This excited the envy of the others, and they determined to seek the destruction of the man who stood in their way. They prevailed upon the king to sign a decree that no man should ask a petition of any God or man

*The principal residence of the Medo-Persian kings was soon after transferred to Susa.

for thirty days, except of the king. Nevertheless, Daniel prayed and made supplication before his God, and Darius, who was bound by his irrevocable decree, necessarily permitted the prophet to be cast into the den of lions. Daniel was preserved, but his enemies were cast into the den and destroyed. Then Daniel was exalted to higher honors than ever, and a special decree commanded, "That in every dominion, men tremble before the God of Daniel."

Darius dying at the end of two years after the taking of Babylon, Cyrus became sole and undisputed monarch of both Persia and Media together with all the countries he had subdued by the force of arms. With the beginning of the reign of Cyrus, ended the seventy years of captivity. Daniel perceiving the time of the captivity about to close, prayed most earnestly that God would fulfil his promise and the expectation of his people, (Dan. 9,) by a manifestation of his almighty power on their behalf. Not doubting the efficacy of prayer, he still did not despise the use of other means, to accomplish the end his heart so much desired. Confident of the power that Jehovah exercised over the hearts of men, he went to the king with the prophecies of Isaiah in his hands, and shewed him that God had called him by name and appointed him a work to do many years before he was born; saying (Is. 44: 28,) of Cyrus, "He is my shepherd and shall perform all my pleasure, even saying to Jerusalem thou shalt be built, and to the temple, thy foundations shall be laid." The king, convinced that there was a God above, from whom he had received all his greatnes, and believing that he had chosen him to a great work, felt his heart stirred within him with a strong desire to fulfil his sacred mission. And in accordance with this pious impulse of his soul, he issued the following decree, (Ezra 1: 2–3), "Thus saith Cyrus king of Persia, the Lord God of heaven, hath given me all the kingdoms of the earth; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth let the men of his place help him with silver and with gold and with goods and with beasts besides the free will offering for the house of God that is in Jerusalem."

Zerubabel.

The prophets and teachers of the Israelites in bondage, had been for some time turning their attention to the promised emancipation and the return to Jerusalem. Already in the second year of Darius, (Zec. 1: 1–7–12–16,) Zechariah received the assurance that God was "jealous for Jerusalem" and that both it and the Lord's house should be built. In the same vision he also received intelligence, that Zerubabel should both lay the foundations of the Temple and finish the superstructure, (Zec. 4: 9). The people were not, therefore, unprepared for the glorious event, when the decree of deliverance and restoration came. Multitudes were ready at any moment to leave the land of their captivity forever and to go "with singing unto Zion." About fifty thousand joined the standard of Zerubabel, under whose conduct they arrived safely at the site of the city of their fathers, (Ez. 2: 64, 65.) The first duty on reaching the place for which their souls had longed, was to separate a part of their substance for the building of the house of the Lord. The next, after seeking an abiding place for themselves, was to build an altar on which to offer the daily sacrifice, (Ez. 3: 2). It was not until the second year of their arrival, that Zerobabal supposed them to be sufficiently established to commence the erection of the temple. But when it was begun, it was in the highest degree of religious zeal. The foundation was laid amid the sound of trumpet and cymbal, and the voice of singing and the shouts of the rejoicing multitudes. But some of the aged who had seen the first temple, wept when they remembered Zion of old, (Ez. 3: 12). The sacred walls were rapidly rising, when Satan, always ready to oppose the work of the Lord, put it into the hearts of the Samaritans to hinder the work. They first offer to render assistance, but Zerubabel, perceiving their treachery, and remembering the command of Moses, "Thou shalt make no covenant with them," refused their proffered aid, (Ez. 4: 3). Chagrined and disappointed, they turn away to plot in secret how they may weaken the hands of the people of Judah, and hence for six centuries the Jews and the Samaritans had "no dealings," (Jno. 4: 9). With these hindrances to oppose it, the work went on slowly for some years.

Cambyses. (529—522.)

After a long career of uninterrupted prosperity, and a peaceful and useful reign of seven years over his vast empire, Cyrus perceived that the moment of his dissolution was drawing near. He therefore called the rulers about him together with his sons, proceeded to speak of his decease and of the motives and maxims they should follow when he was no more. It was on this occasion he designated his eldest son Cambyses, as his successor in the regal office. He then conjured his children to live together in peace, and bade them a final farewell, when "he covered his face and died, equally lamented by all his people."

Cambyses takes up the reins of government, but he exhibited little in his character, but a monstrosity of wickedness and cruelty. He reigned seven years and five months. Soon after he came to the throne he set on foot an expedition against Egypt, instigated by personal revenge. Having made vast preparations and having collected a numerous army, he directed his course towards Egypt. Having a brother by the name of Smerdis, who was possessed of great physical strength and mental acuteness, he feared to leave him at home, lest he should usurp the throne in his absence. Hence he resolved that he should accompany the army, and the government was left in the hands of two Magians.

Having arrived in Egypt, he discovered that Amasis, the object of his hatred was dead, but his son and successor was prepared to protect his dominions from the ravages of the invader. But in war the weaker must yield to the stronger. Cambyses swept, like a scourge, the fertile valley of the Nile. When he came to the city of Sais, which contained the tombs of the kings of Egypt, he ordered the body of Amasis to be disinterred, and having offered it a thousand indignities, consigned it to the flames. Not satisfied with the destruction of Egypt, he resolved to head an expedition against the Ethiopians. Accordingly he sent spies, whom he called ambassadors, to the court of Ethiopia. They returned with a very heavy bow, and with the message, that when the Persians can use a bow of this size and strength, then let them attack the Ethiopians. No man in the whole army could bend the bow except Smerdis. This caused his existing popularity to be increased so greatly that the jealousy of the king was changed into envy and fear, lest his brother should usurp the command. To rid himself of these troubles, he sent him back to Persia. But now his original fears respecting the govern-

ment were renewed, and he resolved to remove the whole difficulty by sending an assassin to take the life of his brother, which was accomplished by the hand of Prexaspes. While in Egypt, this monster of iniquity married his own sister, who soon after died a victim of his ungovernable rage. He deliberately killed the youthful son of his best friend, before his father's eyes, because he had told him the truth at his own request. He also caused several of his principal men to be buried alive. The expedition against the Ethiopians was a signal failure. Disheartened and burning with rage, Cambyses turned his steps towards Persia, in the eighth year of his reign. Passing through Syria, the army encamped at a little village called Ecbatana. While here, a herald from Susa came into the village with the proclamation that Smerdis was king, and demanding obedience to his edicts. The unhappy monster was wild with fury and alarm. He knew that his brother was dead, hence he was convinced that it must be one of the Magians, in whose care he had left the government, whose name was also Smerdis, who was guilty of this bold act of treachery. Calling upon his best cavalry, he mounts his steed in hot haste. In mounting, his sword fell from its scabbard and inflicted a mortal wound in his thigh. He was unable to proceed, and after lingering a few days, he died in great agony.

The Work of the Temple Hindered. (529.)

Little could be expected from such a monster of cruelty and infamy. We are not surprised, therefore, to learn that the servants of God were hindered in their pious enterprise at Jerusalem. Unable to effect anything during the reign of Cyrus, the Samaritans rejoiced when a new monarch was on the throne. No sooner had Cambyses (Ahasueras,) assumed the government than they wrote unto him "an accusation against the inhabitants of Judah and Jerusalem," (Ez, 4: 6.) The import of this letter, according to Josephus, is, that the building of the city and market places and the Temple was going forward rapidly, and that the great probability was, that when fully established, the Jews would assert their independence, resume their ancient dignity, and refuse to pay tribute. However much the monarch may have been incensed, and however great his desire to comply with the wishes of these enemies of the good work, he does not yet seem so debased, as to disregard and abrogate his father's decree. Nevertheless so many discouragements were laid upon the Jews, as

effectually to frustrate the designs of Cyrus. Little was accomplished during this reign.

Smerdis. (521.)

When Cambyses set out on his expedition against Egypt and Ethiopia, he left the realm in charge of two priests or Magi, who were brothers, named Patisithes and Smerdis. As the king was so long absent on his military campaigns, and as Smerdis, his brother, was secretly assassinated, the priests thought it would be an easy matter to usurp the throne in the name of the murdered prince. This they had done as we have seen when the monarch was about to return and resume the power they had so long wielded. To leave the people under the impression that the usurper was Smerdis, the son of Cyrus, the plan was that Smerdis being of the same name as the king's brother, should personate him, and keeping himself concealed and disguised as much as possible, be called king, while Patisithes was to administer the government as prime minister. The death of Cambyses at this juncture, was well calculated to further their designs. Although the dying monarch confessed to his principal officers the assassination of his brother, yet so strongly were the usurpers established at Susa, that no one dared to bring a charge against them publicly, nor even to speak of it secretly but at the risk of his life. Thus elapsed about seven months, when a conspiracy of seven Persian noblemen developed itself which resulted in the discovery of the fraud, and assassination of the perpetrators.

The Building of the Temple Suspended. (521.)

This usurper is called in Scripture Artaxerxes, (Ezra 4 : 7.) The enemies of the Jews about Jerusalem, men in authority, wrote a second accusation against the people of God, wherein they state that Jerusalem had been a rebellious city in past time; that this was the cause of its destruction, and that by permitting it to be rebuilt, the king would be likely to lose the tribute of all the country this side the river Euphrates, (Ezra 4: 11–16.) After an investigation was made among the records, the king replied that what they had stated was true, and gave commandment that the work should immediately cease. About two years of the most discouraging suspense passed in Jerusalem. The people had labored long and hard at the foundation of the temple. They had resisted the strongest opposition. They had endured the great-

est hardships and privations. They bravely stood by their altars and their homes. They builded the city of their father's sepulchres. But now as their labor and toil was showing itself in naked walls they were compelled by "force and power" to desist. How their hearts must have sunk within them! What a dark cloud of discouragement must have brooded over their spirits! But faith was able, with unerring vision, to pierce that portentous cloud, and give the evidence of things not seen, and impart substance to the things yet hoped for. The tyrant who dared to oppose the designs of the Almighty, is violently hurled from the pedestal of power, and his momentary greatness trails in the dust. Another is preferred before him, who is willing to restore the force of the original decree and defend the rights of the oppressed.

Darius Hystaspes. (521—486.)

Seven Persian noblemen, as has already been stated, entered into a conspiracy against the Magian imposter. Before their plans had matured, there came to the great Capital a young man by the name of Ochus, the son of Hystaspes, the governor of the province of Persia. Him, the conspirators admitted into their councils, and from that moment he was entirely identified with the movement. The success of the plot was chiefly owing to his foresight and decision. After the conspiracy had accomplished its design, in the assassination of Smerdis, the city was of course thrown into confusion. Anarchy reigned supreme. No measures were taken by the people to re-establish the government and restore order, all seeming to look to the conspirators for some new development, and manifesting a disposition to acquiesce in any determination on which they may resolve. Feeling that the power was in their hands, they assumed the responsibility of providing for the future government of the mighty realm. When first convened for the purpose of making this provision, a difference of opinion prevailed as to the form they should give to the incoming administration. A democracy was suggested as likely to protect and preserve, most effectually, the rights of the people. Against this was urged the popular ignorance, and the power of the demagogue; and an aristocracy suggested as the happy medium, between monarchical oppression and popular licentiousness and demagogic misrule. Ochus, however, remarked that it was by a monarchy that the Persian empire had attained present greatness, and in his opinion the proper form of government to be adopted.

This latter opinion prevailed. But the highly important question now arose, who should bear the royal dignity? The answer to this question they agreed, should be determined by the Gods, and the following expedient was adopted to ascertain their will: Each was to mount his horse, early the next morning, and repair to an appointed place in the suburbs of the city at sunrise. The nobleman, whose horse should first neigh, after they had thus come together, was to be king. This distinction was secured to Ochus, through an artifice of his groom. He was therefore duly declared king over the whole realm, and assumed the government under the name of Darius, with the seven noblemen as his privileged counselors, (Ezra 7: 14.)

In history he is called Darius the Great. For thirty-six years he swayed the sceptre with undisputed power and great effect. His reign was not however without its difficulties and reverses. During the revolutions in the great Persian government, by the usurpation of the Magi, and the accession of Darius, a spirit of revolt* was ripening in Babylon. The rebellion manifested itself in the fifth year of Darius. Having collected vast stores of provisions, the inhabitants retired within the impregnable walls and, closing the gates, bade defiance to sovereign authority. In order that the provision might not fail in the protracted siege they anticipated, they resorted to the horrible expedient of destroying, with their own hands, all the inhabitants who were not necessary in the defence of the city, only each soldier was permitted to retain one wife and a servant. The siege continued twenty months and then the city was taken by stratagem, and the walls leveled with the ground and the prophecy of Isaiah was fulfilled. (50: 15.) "Her foundations are fallen, her walls are thrown down." After the reduction of Babylon, Darius collected a large army for the purpose of making war upon the Scythians, who were a half civilized people sparsely inhabiting a great extent of country beyond the Danube. We search in vain for a justifying cause for this movement. The pretext on which it was vindicated, was an irruption of savage hordes from the same region upon the Persians, one hundred and twenty years before. It was, however, against the advice of his wisest counselor, that the king undertook this expedition, which he had so much just reason afterwards to regret. His

* The principal cause of this revolt, was the removal of the imperial dignity, "which very much diminished Babylon's wealth and grandeur," Rollin. vol. 1, p. 196.

forces consisted of seven hundred thousand men, and a fleet of six hundred ships. His march to the Bosphorus resembled a triumphal procession. He crossed the Bosphorus on a bridge of boats, and then easily made himself master of Thrace, and came to the Danube, which was the border of Scythia. Across this river he threw a bridge of boats, and thus the army passed into the enemies territory. But the invasion of an uncultivated country, with a large army, is a very hazardous undertaking. The horrors of famine were soon experienced, and inevitable destruction to the whole army was manifest if they should proceed further, so that a precipitate retreat was resolved on. Just at this juncture there came a herald into the camp from the Scythian authorities to present to Darius a bird, a mouse, a frog and five arrows, to show how little he was dreaded. When asked the meaning of these things, the messenger replied, that he had no authority to explain their significance, but it was for the Persians to discover. The interpretation that the counselors of Darius gave of the mesage, was this, "The Scythians mean to say: Unless you can fly like a bird, or hide yourself in the ground like a mouse, or dive under the water like a frog, you shall in no way be able to avoid the arrows of the Scythians." With much difficulty, a retreat across the Danube was accomplished. Passing on through Sardis, he returned to Susa, having gained nothing by the war, but valuable experience. The Scythians revenged the invasion of their rights by passing the Danube, and sweeping over Thrace like a scourge all the way to the Hellespont. The ambitious spirit of Darius could not be satisfied with the administration of his vast government, and the pursuit of the arts of peace at his Capital. He looked about for a field of conquest. The East took his attention, and its wealth excited his cupidity. India was marked as his victim. Having first organized, and sent out an expedition of discovery, he afterwards entered India with a large army, and effected its subjugation, and added it to his dominions. But he was not destined to be successful in all his undertakings. Especially was this the case with his designs upon Greece. The following in the mode in which he became inveterately pledged to hostility against that country: His Ionian subjects organized a very dangerous rebellion against his authority. Into this effort to resist the Persian power, they succeeded in bringing the city of Athens, which furnished twenty ships to add to the forces of the revolt. The insurgents, together with their Athenian

allies, proceeded directly to Sardis, and burned it to the ground, except the citadel, which they were not able to force. The rebellion was afterwards quelled, and the Athenians of course driven from the Persian territory. But the burning of Sardis left a wound in the proud heart of Darius which was not easily healed. He thirsted for revenge. He resolved to make war upon Greece, and this resolution he never forgot, for "he commanded one of his officers to cry out to him every night when he was at supper, '*Sir, remember the Athenians!*'" In the twenty-eighth year of his reign he began to carry out this purpose of his heart. Mardonius, a son-in-law of the king, was sent at the head of a large army to invade and conquer Greece in general, but specially to take summary vengeance upon Athens, by burning it to ashes. The Macedonians, terrified at the Persian power, gave themselves up. But the fleet, endeavoring to double Mount Athos, was overtaken by so violent a storm, that it was entirely wrecked, and the land forces were cut off in a battle with the Thracians. A new armament was immediately fitted out, and placed under the command of Datis and Artaphernes. They went directly to Eretria, on the island of Eubœa, and committed it to the flames, and sent the inhabitants in chains to Susa. Thence they directed their course towards Athens, with the design of bringing upon it a like fate. They landed at Marathon, a little town some distance from Athens. Here it was upon the plains of Marathon, that Miltiades, at the head of ten thousand Athenians, who felt that they were defending their altars and their firesides, met and repulsed one hundred and ten thousand Persians, and gained a victory which has filled the world with his fame. The Persians hastened to their ships and returned to Susa. This second failure poured oil upon the fires of revenge that were burning in the heart of Darius. He determined at once to make greater preparations than ever, and march in person to the destruction of Athens. But he was prevented from carrying out this design by that great Sovereign of all the living, who appoints to each his bounds that he cannot pass. Having spent three full years in gathering stores and equipments for the new war, on a most magnificent scale, he died, leaving his plans to be executed by those who came after him.

The Work of the Temple Resumed. (519.)

For two whole years nothing had been done towards the erection of the temple, (Esdras 573.) The impious decree of

Smerdis disheartened the people. They did not dare to disobey the command of their earthly sovereign, although it was in direct opposition to the order of Jehovah. And when their leaders pleaded the superior force of the higher law, the people were ready to offer various excuses to justify themselves in their neglect of the Temple. Some said, that the time had not yet come, (Hag. 1: 2,) meaning that the time of the captivity was not yet ended, thus endeavoring to extenuate their lack of interest in the work of the Lord. For this wickedness, God sent famine upon them, (Hag. 1: 6). At the same time he exhorted them to resume the work, (Hag. 1: 8,) giving them the assurance of his presence, and saying that although in all outward respects this second temple would be as nothing in comparison with the first, (Hag. 2: 4,) yet it should be filled with his glory, by the presence of the Messiah, (Hag. 2: 7). Being stirred up by the preaching of the prophets, and encouraged by these gracious promises of God, the people again commenced the building of the temple. But no sooner were they thus successfully engaged, than the Samaritans, filled with malice and envy, again undertook to thwart their pious purposes. Tatnai, the governor, moved by the clamor of his subjects, wrote to Darius of the progress that was going on in Jerusalem, stating that the Jews pleaded the authority of a decree by Cyrus, for the reconstruction of their temple and city, (Ezra 5: 8–9). When search was made among the records of the acts of Cyrus, the decree was found which not only granted liberty to build, but also made provision to furnish the funds out of the king's treasury, (Ez. 6: 4). Having respect to the memory of Cyrus, Darius confirmed his decree, and ordered Tatnai to defend the rights claimed by the Jews and expend the revenues of his province in the improvement of the holy city. What joy must have lighted up the countenances and thrilled the souls of the liberated captives, when this proclamation was read in their hearing! How faithful are the promises of God to his people! How soon are they fulfilled to them that act as though they believed! New zeal fired the people of God, and caused them to double their diligence and activity, insomuch that in three years the temple was completed. In the sixth year of Darius this great work was finished, which had been commenced in the third of Cyrus, the whole time of its erection covering twenty years. With great joy, all the people kept the dedication, (B. C. 515). The temple being fin-

ished and fitted up for all parts of the Mosaic service, the Passover was celebrated for the first time since the captivity, in the second month after its completion. This is the last we read in Scriptures of the Jews under the reign of Darius. Josephus (Antq. lib. 11, c. 4,) adds that after the main building of the Temple was completed, the Samaritans refused to pay tribute any longer, as ordered in the decree of Cyrus and Darius, alleging as a jusification of their refusal, that the demand was only for the reconstruction of the temple, and not for keeping up the services afterwards. Upon this, the Jews, acting on the defensive, sent Zerubabel and others to Darius, with the complaint that the tribute was refused. In a short time they returned with a new decree, confirming all their former rights and privileges and compelling the Samaritans to continue the same tribute they had formerly paid.

Xerxes. (485—465.)

After Darius came to the Persian throne, he married Atossa, who was a daughter of Cyrus. Of this union Xerxes was the first born. But Darius had other sons of another wife before he came to the throne, of whom Artabazanes was the eldest. When the question of the succession was agitated, a dispute arose concerning the title to the crown. Artabazanes claimed it on the ground that it was the custom of all nations to award it to the eldest son of the deceased monarch. And he, being the eldest son of Darius, was rightful heir to the crown. Xerxes replied that the crown to be disposed of, was the crown of Cyrus, and it seemed more just that a descendant of Cyrus should wear it, than that it should be given to a stranger.

He being the son of Atossa, who was the daughter of Cyrus, was therefore the grandson of the great founder of the empire, and on this account he claimed the crown. He also added, that although Artabazanes was indeed the eldest son of *Darius*, yet he, (Xerxes), was the eldest son of the king, being the first born after he had received the kingdom, whereas the other had been born while he was a private citizen. At length it was peacefully decided that Xerxes should wear the regal honors, and Artabazanes cheerfully did homage to him as king. He ascended the throne, (B. C. 485,) and for twenty years ruled, according to his own will, the empire of the Persians in its palmiest days. In him was fulfilled what was spoken by the prophet Daniel, (xi: 2,) "Behold there shall stand up yet three kings in Persia, and the

fourth shall be richer than they all." The prosperity of the empire had here reached its culminating point. Its resources seem to have been almost without bounds. But, "Thus far shalt thou go and no farther," had been decreed and here the "star of empire" began to lose its lustre. Xerxes, on the death of his father Darius, found himself in possession of all that an ambitious and an unsanctified heart could desire; wealth without bounds and power without limit. Materials were also ready at hand prepared by Darius for the greatest military campaign the page of history has yet recorded. But the condition of things would not permit him immediately to enter upon the contemplated expedition against Greece. Egypt was in a state of revolt, and this claimed his first attention. Accordingly he invaded Egypt in the second year of his reign, and placed it again under the Persian yoke, leaving the control of its affairs to his brother. Hastening home, flushed with his success, he turned all his energies towards the execution of his father's designs against Greece. Four years were now spent in enlisting forces, gathering equipments and supplying the line of march with provisions. That no effort might be wanting which would in any degree conduce to the success of his plans, he formed a coalition with the Carthaginians. By this league it was determined that the latter should attack the Grecian interests in Italy and Sicily, so as to divert their assistance from their allies in Greece, while Xerxes should accomplish its subjugation. Hamilcar was the Carthaginian general in this war. Thus having, according to prophecy, (Dan. xi: 2,) "Stirred up all against the realm of Grecia," he set out on his march early in the sixth year of his reign. The vast multitude moved along the line of march, increasing as it advanced, until the numbers were almost beyond computation. The Hellespont was spanned by two bridges of boats, one for the army, and one for the beasts of burden, in crossing which, seven days and nights were consumed. Xerxes, at the head of this multitude, carried all before him until he came to the Straits of Thermopylae, when twenty-six different nations were represented in his army, which now reached the astounding number, according to the best authorities, of more than five millions of human beings.

Thermopylae was a narrow pass lying "between Mount Oeta and an inaccessible morass forming the edge of the Maliac Gulf." It afforded room for but a single carriage to pass, and yet was the only way by which an enemy could

penetrate from northern into southern Greece. The triumphal march of Xerxes was here, for the first time contested. Leonidas, with his three hundred Spartans, together with about four thousand other Greeks, defended the pass and disputed his progress. Nor would he have been able to force his way, but for a secret path over the mountain by which he conveyed a large number of Persians to the rear of the Grecian forces. The latter perceiving themselves about to be attacked from behind, escaped for their lives, except the immortal three hundred and their intrepid leader, who, being assaulted both in front and rear, soon fell under the power of overwhelming numbers. Xerxes passed in triumph over their dead bodies, though it was at a loss of twenty thousand men, and two of his own brothers. From this point, Xerxes pursued his course directly to Athens, which being deserted at his approach, he entered without opposition. But while he succeeded on the land he failed on the sea. He witnessed the battle of Salamis off the coast of Attica, in which he beheld two hundred of his ships destroyed, and his entire fleet totally defeated. About the same time Hamilcar was slain at Himera, in Sicily, and all his Carthaginians put to the rout. Xerxes beholding the aspect of affairs thus suddenly changed, began to fear for his own safety. Leaving Mardonius with an army of three hundred thousand men to carry on the war, he made a precipitate flight towards Asia Minor, by way of the Hellespont, which he crossed in an humble fisher's boat. How the mighty had fallen, and the weapons of war perished! Mardonius made proposals of peace to the Athenians, but they were peremptorily refused, whereupon he entered Athens a second time and burnt it to the ground. Having accomplished the total destruction of that renowned city, he withdrew his forces to the plains of Boetia. Thither he was followed by the united Grecian forces, and there took place the battle of Plataea, which resulted in the destruction of nearly three hundred thousand Persians, and the freedom of all Greece from the terror of Persian rule.

On the same day that witnessed the battle of Plataea, also occurred the battle of Mycale on the coast of Asia Minor. In this latter conflict, nearly all the remaining forces of Xerxes, both on land and sea were destroyed. The war still continued to be carried on along the coast of Asia Minor, through nearly all the remaining part of Xerxes' reign. But the Greeks were now the aggressors and the Persians ac-

ted on the defensive. At last, Xerxes, growing weary of contention, ceased to carry on the war. Giving himself up wholly to pleasure and sensual gratification, he soon became obnoxious to the people, and through a plot of Artabanes, captain of the king's guard, he was assassinated in the twenty-first year of his reign.

Esther.* (483.)

In the third year of Ahasuerus (Xerxes), in order to gratify the vanity of his heart, the inflated monarch made a great feast, to which he invited all the princes of his one hundred and twenty-seven provinces, and thus spent six months in feasting and revelry, and displaying before the multitudes all his inherited greatness. Intoxicated with the adulation of his guests, and excited with wine, he commanded his seven chamberlains (Esth. 1: 10,) to bring Vashti the Queen, of whose beauty he was wont to boast, and exhibit her before the multitude. But she refused to obey the command of her royal husband, for it was considered highly indecorous for a Persian lady of rank to appear in the presence of strange gentlemen. This opposition to his whimsical fancy greatly exasperated the king, and according to the advice of his counselors he caused her to be divorced by an irrevocable decree, which was published throughout the whole empire, that wives might hence learn to honor their husbands. But when the excitement of the moment was past, the king lamented that the realm was without a queen. The law of the Medes and Persians, however, precluded the possibility of the restoration of Vashti. Now there was in the city of Susa a fair young Jewess. Ahasuerus preferred her above all others, "so that he set the crown royal upon her head and made her queen instead of Vashti." She had been left an orphan when very young, by the death of both her parents, and the kindness of Mordecai, her uncle, secured for her the most careful and pious education. Little did the children of the captivity know how God was providing for their salvation, by

* There is a difference of opinion, relative to the reign under which the events related in the book of Esther occurred. Archbishop Usher says, that Darius Hystaspes was Ahasuerus. Prideaux agrees with Josephus, that he was Longimanus, while Scaliger and Kurtz call him Xerxes the Great. The account given (Esth, 1: 1,) of the extent of his empire would certainly point us to this reign rather than any other, while the follies recorded in Esth. 1 3–4–5, are remarkably characteristic of this inflated monarch.

the advancement of this orphaned maiden to the royal dignity of Asia. Haman was a proud vain-glorious man, who had gained unbounded influence over the mind of the king, and it had been decreed that all should bow and do him reverence when he passed. But Mordecai, who sat in the king's gate, probably deeming this reverence a sort of divine honor, refused to bow. Haman's wrath was kindled at this indignity. But "he thought scorn to lay hands on Mordecai alone." His revenge could only be allayed by the total destruction of the tribe and nation of the man who refused to worship in his presence. By false accusations and untruthful statements to the king, concerning the Jews, he procured a decree calling for their assassination throughout all the provinces in a single day. Then was there weeping and wailing among the captive children of God, and then was Haman glad. But sometimes Satan will outwit himself. Haman was directing his fury against the very man to whom the king owed his life. Two of his chamberlains had conspired to assassinate him, but Mordecai revealed the plot, and they were put to death. For this service he had received no reward, until the king, reading the records, was reminded of his obligation, when he submitted to Haman the question, "What shall be done to the man whom the king delighteth to honor?" He quickly devised a mode of doing him honor which was well calculated to gratify a vain and foolish man, supposing that he himself was the person who was to receive the dignity. Who shall describe his mortification when he was compelled to act as servant to him whom his soul despised, even to Mordecai, wearing the king's crown, arrayed in the royal robes and riding on the steed that heretofore had carried none but the master of the world. In the mean time Esther, according to the instruction of Mordecai, and at the peril of her life, entered unbidden, the royal presence and revealed her kindred, the wickedness of Haman and the peril of her people. Then was Haman hanged upon the same gallows he had erected for Mordecai, and the latter was advanced to the prime ministry in his stead. The house of Haman was given to the queen to do with as she seemed proper, and although the decree for the destruction of the Jews could not be reversed, yet they were permitted to defend themselves, and were thus saved from destruction. In commemoration of this deliverance, they instituted a feast called Purim, on the fourteenth and fifteenth days of the month Adar, about the last of February, which they sacredly observe even at the present day.

ARTICLE IV.

THE BAPTISM OF CHILDREN OF PARENTS NOT IN CONNECTION WITH THE CHURCH.*

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In this, as in all other discussions of disputed points, it is important to separate the things in which we agree from those on which we differ, or, in regard to which a decision is to be reached. Accordingly we assume as undisputed amongst us, (1) The *propriety of baptizing some children*, this being evident from the infant membership by circumcision on the eighth day enjoined in the *Old Testament* church: Gen. 17: 7, 9, 10: also as being *exemplified* in the practice of the Apostles to baptize entire families, in the case of Lydia, Acts 16: 15; of the jailor, Acts 16: 33; 1 Cor. 1: 15, 16; 1 Cor. 7: 14, and as being embraced in the generic language of the Savior's command, to make disciples of *all nations*, baptizing them in the name of the Father, Son and Holy Ghost.

(2) Further, it is agreed that the children of *professed believers* are proper subjects of baptism, according to the declaration of Peter to the Jews, "Repent and be baptized," &c., for "the promise is unto you and *to your children*," &c.

(3) It is conceded, finally, that if *only one* of the parents be a professed believer, that is, a member of the church in good standing, the child is to be baptized according to 1 Cor. 7: 14; that "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were their children unclean; but now are they holy," that is, consecrated to God, and therefore entitled to the sign of this consecration, baptism.

The only question, therefore, before us, is, whether those children, neither of whose parents is a professed believer, that is, a member of the church, can consistently be admitted to this sacred ordinance.

When a question arises concerning a *positive* institution of our holy religion, that is, one whose obligation rests, not on

* This article was prepared as a report and presented at the late meeting of the West Pennsylvania Synod. Its publication, in the Evangelical Review, was requested by vote of the Synod.

the nature of things, but solely on the command of revelation, there are four sources, from which our arguments may be drawn, namely: the language of the command; the practice of the primitive church, guided by the inspired Apostles, and recorded in Scripture; the design for which the ordinance was appointed; and the practical influence of the several opinions and methods of practice resulting from them.

I. The preceptive language of the Savior is general: "Go ye therefore and make disciples (μαθητευσατε) of *all nations* (by) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them," &c.: Matt. 28: 19. "Go ye into *all the world*, and preach the gospel to every creature; he that *believeth* and is baptized shall be saved," &c.: Mark 16: 16. As this language is general, it includes infants as well as adults. But whilst it demands *faith* as a preparatory qualification of adults, it leaves the relation of *faith* to the baptism of infants untouched, and to be decided by other proofs.

But the Apostle Peter tells the Jews, *Repent* and be baptized, &c., for the promise is unto you and to *your children*, &c.: therefore, as the baptism of children is based on the *Repentance and Faith* of their parents, these precepts of Scripture afford no ground for baptizing the children of those parents who have neither repentance nor faith; but it distinctly implies their exclusion from the rite.

II. Our next inquiry is, does the Apostolic example decide this point?

We reply, it undoubtedly does: for although several cases of family baptism are recorded in the New Testament, they are all families of believers, of persons who first made a profession of their faith themselves, and then received the ordinance of baptism: and not a single case is recorded, in which the family of an unbeliever was baptized, or in which any children were baptized, except in connection with the baptism of their perents.

In the instructions of the Apostle Paul, a specific case is adjudicated, which throws light on the question before us. When he teaches the Corinthians, that if even only one of the parents is a believer, be it the father or the mother, the children are entitled to baptism, to be regarded as holy, as consecrated to God: 1 Cor. 7: 14; this evidently implies that if neither of the parents is a believer, the children are "unclean," are excluded from God's consecrated people, and

not to receive baptism, which was the appointed rite by which this outward consecration was effected.

Had the Apostles believed it proper, or of any advantage, to baptize the children of unbelievers, without the security of religious education, they certainly acted most inconsistently, and neglected their obvious duty; for had that been their opinion, they ought to have baptized all the children within their reach, and exhorted parents to offer their children for baptism, even if they refused to be baptized themselves. But we hear of no such invitation to parents, and of not a single case of infant baptism, except in those instances in which the parent had been baptized first. The example of the Apostles is, therefore, decidedly opposed to the baptism of the children of non-professors.

III. Let us inquire whether the designs of the ordinance favor the baptism of children of unbelieving parents.

1) The first design is that of an *initiatory rite*, or badge of the *Christian profession*. The Scriptures annex the condition of repentance and faith as the prerequisite of baptism: "*Repent* and be baptized every one of you"—"*Believe* and be baptized," and "He that *believeth* and is baptized." As this rite is restricted to believers among *adults*, it may be regarded as essentially the appointed mode of *giving publicity to the repentance and faith* of the individual. And the baptism of his children gives still greater and continued publicity to his profession; as it publicly exhibits him in the performance of one of the peculiar duties of his profession.

But parents are the divinely constituted representatives of their children during their minority, and under obligation to train them in that profession and practice which they believe to be best. Now when a believing parent offers his child in baptism, he acts consistently, training the child, both by his precept and example, in the way in which it should go. An unbelieving parent, however, cannot act consistently in having his child baptized, but contradicts the principal, by promising to train him in a religion which he does not love or practice himself, and to pledge him to a course of life which his own practice neglects and his example condemns.

2) Another design of baptism, as Paul informs us, is to bind "the subject to walk in *newness of life*," Rom. 6: 4, and to "bind him to *the answer of a good conscience*," that is, to entire obedience to conscience, 1 Pet. 3: 21. Now the believing parent himself walks in this renewed life, and can

consistently dedicate his offspring to the same course, but an unbeliever does not do the former, and cannot perform the latter.

3) The third design may be as a badge of spiritual purification or conversion, or regeneration: "For by one (Holy) Spirit we are all baptized into one body" (the church,) we are all to be converted, to be spiritually baptized, whether we are bond or free, Jew or Gentile.—1 Cor. 12: 13. Hence, as baptism is a sign of professed spiritual regeneration in adult believers, it may justly be applied to their children also, as the pledge that they shall be brought under those influences which will tend to secure their conversion also. But it cannot be consistently applied to the children of unbelievers, as these children are not even in the way of being converted, because their parents reject that system of instrumentalities, by which alone the Spirit works this change.

Whether baptism may be extended to such children of unbelievers as are adopted by Christians into their families, and as may thus have a religious education secured to them, depends on the import of the declaration of the Apostle, "the promise is to you and to your children, and to as many as the Lord, your God shall call." If by children be meant lineal descendants, then they alone are admissible to baptism; but if the term also includes adopted children who are called, that is, brought under the influence of the Gospel institutions, then children of unbelievers which are adopted into the family of believers, may properly have this solemn rite administered to them. And as such are brought fully under these influences by baptism, we believe it proper to baptize them.

On the other hand, the baptism of the children of unbelievers, on the professed faith of mere sponsors, who do not take the children into their families, and cannot, therefore, bring them up in the nurture and admonition of the Lord, should, by no means, be practiced.

4) The fourth design of baptism is to bring its subjects under the *supervision* and *discipline of the church*, and *society of the brotherhood*. This design is applicable to the children of professed believers, because the supervision of the church members is secured, and will be of the utmost importance to them, and if they wander from the path of duty, they can be admonished, and, if need be, suspended and expelled, after they have reached years of maturity. But as these influences do not naturally reach the children of unbelievers, as they are not brought under the social influence of believers, nor

the discipline of the church, it is evident that the rite ought not to be applied to them.

5) As to the spiritual blessing, the nature of which is not defined in Scripture, but which always attends the performance of any commanded duty, it cannot be affirmed to apply to the children of unbelievers, because we do not regard their baptism as commanded in Scripture.

IV. Let us inquire into the practical influence of both methods on the prosperity of the church.

It is obvious that that method which God enjoined, will most favorably affect the church; and inversely, that the method which exerts the most salutary influence on the true prosperity of the church, must be the one enjoined in Scripture. Now it is evident that the indiscriminate baptism of all children, regardless of the scriptural limitation, tends to diminish the value of parental church membership, whilst the restricted practice enhances it. Believing members regard the privilege of having their children consecrated to God, not only as valuable, but also as a distinctive privilege of their Christian profession. But if non-professors enjoy the same privilege, then the peculiar value of Christianity is in so far obliterated. Again, as all parents naturally love their children, and desire them to possess every advantage, many parents, who neglect religion themselves, desire to have their children trained up under its instructions and ordinances. But if they are met by a scriptural barrier, and the inconsistency of their conduct is pressed upon them, they will often reflect on the propriety of the denial, and on their own guilt in neglecting that religion which they would secure to their children. Thus parental love is often the means of causing them to seek the favor of God, and the baptism of the child is preceded by the profession of the parents.

The lax practice of indiscriminate baptism, tends to foster the Romish superstition, that unbaptized infants, though redeemed by the blood of Christ, will be excluded from heaven for the neglect of their parents, a doctrine not only rejected by Luther, but inconsistent with the word of God and the principles of his moral government. But, on the other hand, the scriptural practice tends to inculcate the spirituality of the plan of salvation, the necessity of moral qualifications to an adult profession, and the advantages of that profession exhibited in peculiar privileges extended to their children, as the reward of parental faith.

Finally, the lax practice tends to lower the standard of piety among professing christians, and to destroy the distinction between the Church and the world. This influence is strikingly illustrated in the established churches of Europe, as well as in such portions of our country as practice indiscriminate baptism, where professed Christians cease to be a peculiar people, or to exert that salutary influence which the Savior characterized as "the salt of the earth," and "the light of the world."

ARTICLE V.

DOES JOHN, 3: 5 REFER TO BAPTISM?

By E. W. Krummacher.

Translated from the Studien und Kritiken.

THE passage is: "Verily, verily I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." The Lord had said before to Nicodemus: "Verily, verily unless a man be born again (from above) he cannot see the kingdom of God." This declaration appeared absurd to Nicodemus, incomprehensible, impracticable, because he understood it (like the Capernaites, John 6: 22) carnally and literally and then the Lord uttered the words, John 3: 5, If then by being born of water, baptism was designed, use would not have been made of an obscure, and to Nicodemus unintelligible, representation. What prevented, if Baptism were intended, instead of the obscure "of water" the selection of "of Baptism?" But if it be admitted that the Lord meant by water Baptism, he certainly did not mean water baptism, much less infant baptism, because he connects "born of water with born of the Spirit," who is the sole author of spiritual life in us, for which reason he subjoins immediately, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." This is followed by additional elucidation of "from above." Marvel not, that I said unto you, ye must be born again, (Germ., from above.) "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of

the Spirit." It is to be observed, that the Lord, in what follows, drops the designation "born of water." Calvin says, on this passage, after rejecting various erroneous explanations, he proceeds: As regards the passage John 3: 5, I cannot persuade myself that Christ here speaks of Baptism, for this would not at all be reasonable. We must remember that Christ designed to exhort Nicodemus to a change of life, because he remained insensible to the Gospel, till he should begin to be a new man. He utters, therefore, the simple thought, that we must be born again, to become children of God, and that the author of the second birth is the Spirit of God. For as Nicodemus dreamed of a Pythagorean regeneration, Christ adds, to disabuse him of this error, the explanation, that it was not natural; a second physical birth, a new body was not necessary, but the birth consisted in a renewal of the min dand heart by the Spirit of God, that He used Spirit and water for one and the same thing, and that this ought not to be considered forced or unnatural. It is common in the Scriptures to set forth the power of the Spirit, to unite it with water and fire. Thus we read that it is Christ who baptizes with the Holy Spirit and fire, where the fire does not mean anything but the Spirit, but only shows what the power the Spirit in us is. The placing of water first in the passage does not amount to anything. This arrangement is preferable, because the figurative is followed by the plain and literal. Christ designs to say, no one is a child of God till he is renewed by water, but this water is the Spirit, who purifies us, and by his energy infuses into us the power of a heavenly life, as we are by nature entirely lifeless. Christ properly uses in this place this Scriptural mode of speaking, to expose the ignorance of Nicodemus. Thus was Nicodemus compelled to acknowledge that Christ's doctrine was accordant with the prophetic. Water is nothing but the symbol of internal purity and the quickening of the Holy Ghost. It is frequently the case, that the little word *and* (Water and Spirit) has an exegetical force, when for instance the following expression is an explanation of the former. The whole tenor of the discourse sustains this exegesis; for when Christ afterwards gives the reason for our being born again, he omits the water entirely and teaches that the new life which he requires, is of the Spirit alone, from which it results that water and Spirit coincide.

Beza holds similar language on the passage. He regards water as the symbol of the purifying and quickening power

of the Spirit and refers to Matt. 3: 11, where it is said of Christ that he will baptize with the Holy Ghost and fire. Here too, the expression fire is explained by Spirit, and his burning, destroying, warming and enlightening power is marked. He refers further to Acts 17: 25, where it is said, of God, that he giveth life and breath to every one. Here too ζωή καὶ πνοή are what elsewhere, viz: Gen. 2: 7, is called πνοὴ τῆς ζωῆς. Col. 2: 8, it is said, Beware lest any man spoil you through philosophy and vain deceit, i. e., by the empty deception of philosophy. Similarly, Matt. 4: 10, they sat in the region and shadow of death. He refers to Chrysostom, who in the 31st Homily says, the Holy Scriptures exhibit the grace of the Holy Spirit at one time, as water, at another, as fire, water purifies, fire cleanses, and removes dross. Eze. 36: 25, speaks of the cleansing power of the water of the Spirit, and Is. 11: 9, and Hab. 3: 14, compare the knowledge of God with water. In 1 John, 6: 9, the word water is used for the sanctity of Christian life, which united with martyrdom and miracles, testifies to the truth of the doctrine. Likewise the passage, John 7: 39, confirms this, that by water we are to understand the operations of the Holy Ghost. After the Lord had spoken of water, which he gave to the thirsty who came unto him, it is said expressly, that he said of the Spirit, whom they would receive, who believed on him. Eph. 5: 26 presents the cleansing with the washing of water by the word—evidently the cleansing power of the divine word. Titus 3: 5 speaks of the washing of regeneration. This has no reference to Baptism, least of all to infant baptism. The Apostle, including himself, speaks of the natural, unregenerate condition of man, and says: For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life.

Evidently the Apostle here speaks of himself and his fellow Christians who were snatched from their former corrupt and wretched condition, by the mercy of God, had now experienced a great internal change, and through the Holy Spirit

received the ability to be righteous and eternally happy. The expression "Washing of regeneration" is figurative, meaning washing away filth, the complement, the filling out of which is found in the positive designation, Renewing of the Holy Ghost. Granted that the apostolic words "Washing of regeneration" contained an allusion to holy Baptism, they would not, at all, support the doctrine that the baptism of infants effected a regeneration of the subjects; for there is no mention of children in the passage, but of adult and pardoned Christians, who assuredly in their baptism see a symbol, pledge, and seal of the willingness of the Triune God to save them. So it is with Rom. 6: 4; "We are buried with him by baptism into death." The entire context shows very clearly that Baptism is referred to but not infant, the baptism is that of adults who have been justified, whose old man has been crucified with Christ. Is recourse had to Gal. 3: 27, "As many of you as have been baptized into Christ have put on Christ?" It only requires a hasty glance at the connection of this passage with the preceding, to attain the conviction that infant baptism is not remotely alluded to, but the reference is to the baptism of such Christians as are no longer under the law, but are real believers in Jesus Christ and thereby children of God.

ARTICLE VI.

EXPOSITION OF MATT. 11: 12.

"*And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.*"

By A. H. Lochman, D. D., York, Pa.

THIS scripture, with its parallel passage Luke 16: 16; "The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it;" has for years appeared to me difficult to understand, and has been acknowledged so by eminent expositors of the sacred Scriptures.

The ordinary exposition of these passages has been: That from the days of John until Christ, there was such an intense

desire awakened in the minds of the people in regard to their eternal interests, that they rushed, with the ardor and impetuosity of those who would storm a city, to seek salvation through Jesus Christ, and that the Savior in these passages, designs to set forth the manner in which individual sinners must seek salvation.

Now this, almost universally accepted explanation appears to me, to be, in direct opposition to historic facts, to the allusion, to which reference is evidently had, to the context in which it is introduced and to the spirit of the passage so clearly indicated by the terms and phrases made us of in the original.

Moreover, the passage in its ordinary acceptation, has been most wofully perverted and made use of to favor the wildest and most extravagant outbreaks of fanaticism. All manner of bodily exercise, which profiteth little, violent measures must be used, high-wrought feelings excited, like those found with an infuriated soldiery in storming a city.

I know full well that even according to the ordinary acceptation, by most commentators it is made to denote an energy of the mind, a concentration of its powers and faculties upon the one thing needful, an earnest, upright, steadfast seeking of the Lord, and a self-sacrificing devotion to his service.

To such an explanation, so far as the abstract truth is concerned, we have no objection whatever, but that it is contained in and can fairly be deduced from the passage under consideration, we honestly doubt.

I am fully aware that it will be considered presumptuous for any one, at so late a day, to set himself in opposition to so many learned and good men, and to obtrude his opinion upon the Church; yet I "thought I will also show mine opinion." If by any thing I can advance, I may be able to throw light upon a passage, which perhaps to others as well as myself, has appeared dark and difficult to understand, I shall be sufficiently rewarded; if not, I trust that the attempt will not be attributed to any other motive than that which prompted it, viz: to aid in the exegetical exposition of the truth of God's word.

Having made these preliminary remarks, I will now give what I consider the sum of the passage, and sustain it by arguments which to my mind are satisfactory.

From the days of John until now, the kingdom of heaven suffereth violence, i. e., has been opposed, and the violent, the mighty, the great, men of influence and of evil passions as-

sail it by force, endeavor to crush it and destroy a religion so diametrically opposed to their wicked hearts and their ungodly lives.

In proof of this exposition I would remark:

1. That some of the best commentators agree that there is in these passages no allusion to the manner in which individuals seek salvation, and admit that the Savior merely states a fact which characterized the time intervening between the appearing of John and the date when he uttered the words of the text.—*Vide* Barnes.

2. That whilst the ordinary exposition is in direct opposition to historic facts, our view is in perfect harmony with them.

Though many were attracted by John's preaching, and crowds attended his ministry, there evidently appears to have been very little manifestation of that deep anxiety about their eternal salvation, which should characterize those pressing into the kingdom and certainly none of that bodily striving about religion, which many contend the passage implies. On the contrary, the mass opposed John and his doctrines, and especially the mighty, the noble and the great. It is expressly said 1 Cor. 1: 26, "Not many wise men after the flesh, not many mighty, not many noble are called." Jesus in speaking of the people of that day, says, "*Whereunto shall I liken this generation*," and then adds of "John, they say he hath a devil" and of the Son of man, "Behold a man gluttonous and a wine-bibber," and even after the Apostles were called the whole number of believers amounted to only one hundred and twenty.

These being the historic facts in the case the Savior could certainly not have intended to convey the idea of a striving for, but against his kingdom—not of striving, in a good, but evil sense; in the days referred to.

3. Again, the ordinary exposition is in opposition to the evident allusion to which reference is had, whilst our view is harmony with it.

There is no doubt but allusion is had to the manner in which cities or fortresses were taken and stormed. The besieging party rushed upon them with violence, with hearts filled with every evil passion, with hatred and revenge; maddened with lust for carnage and blood, they battered down the walls, slew and made captive the inhabitants. Now can any one, for a moment believe that the Savior would intimate

that with such feelings and passions, excited to the highest pitch, men should rush upon the kingdom of God and take it by force, or must we not (not to lose sight of the allusion) rather suppose that the Savior intended to set forth the malice and rage with which the enemies of his religion, set themselves against and assailed it by force, in order to crush and destroy it ?

4. The context favors the view we have taken.

Viewing the passage in the sense, in which it is generally taken, I can see no connection whatever, either in the gospel by Matthew or by Luke. But in the view we have taken of it, we think an evident connection can be traced. In Matthew's Gospel, the Savior, in addressing the multitude, appeals to their own consciousness of having come to hear a prophet, in the person of John, and then tells them that such was indeed his character, that he was more than a prophet, even according to their own Scriptures, Mal. 3 : 1. The messenger of the Messiah to prepare the way for his reception, and yet they opposed John and his message, and rejected both him and the Messiah, saying of one he hath a devil, and of the other he was a man gluttonous and a wine bibber, verse 18–19, and in the 17th verse he says, we have endeavored to gain you in every possible way and ye have resisted. "We have piped unto you and you have not danced, we have mourned unto you and ye have not lamented.

In Luke's Gospel the connection is equally if not more clear. In the 14th verse it is said, the Pharisees who heard all these things, derided, mocked and scorned him and the doctrines. Had John advanced, surely then they were not disposed to press into the kingdom and take it by violence. But he goes on (in 15th verse) and accuses them of endeavoring to justify themselves for so doing, by appealing to their law and the prophets, but Jesus tells them (verse 16) that their own law and prophets bore witness of John, and that since John commenced preaching the doctrines of his kingdom, and they had heard them, they still opposed him and remained in their sins, and that consequently they would be condemned by their own scriptures, for heaven and earth might pass away but not one tittle of the law should fail, (verse 17).

5. The ordinary exposition is opposed to the spirit of the passage so clearly indicated by the terms and phrases made use of in the original, whilst they clearly favor our interpretation.

The terms Βίασταὶ and Βιάζεταί both have an evil signification, and cannot be so construed as to convey a good intention. The former means violent, or mighty, or cruel, and the latter to use violence, cruelty, &c., yet to use all the energies of the mind to press into the kingdom of God would force us to put upon the signification of these words at least a good intention.

Moreover the verb is in the passive voice, the kingdom of heaven is the object against which this violence is directed, but if the common explanation were correct, then the kingdom of heaven would be the gainer and not the sufferer.

Thus I have given what I believe to be the correct exposition of the passage under consideration, and presented arguments, which appear to me, fully to sustain the view taken. If in error, I desire to be corrected, and if in any degree I have been able to throw light upon a passage which to others, as well as to myself, appeared dark and difficult, I have attained the object had in view in writing this brief article.

ARTICLE VII.

ENGLISH LUTHERAN HYMN BOOKS.

THE next attempt made at the preparation of our English Hymn book for the Lutheran Church, was that of the Rev. Paul Henkle, which was published at New Market, in Virginia, in the year 1816. Mr. Henkle is well known as the founder of that family which has exerted so marked an influence upon the character and development of the Lutheran church in the valley of Virginia, North and South Carolina, Tennessee and Ohio. He was undoubtedly a man of decided talent and originality of mind, though possessed of few advantages of education. He was first introduced into the church as a Catechist, about the year 1782, in connection with the United Ministerium of Pennsylvania and the adjacent States, and continued to labor with great zeal and success until an advanced period of his life. When he first commenced his labors as an author we are not informed, but we have before us a "*Catechism*" which he first published in the year 1811, and the title of "*The Christian Catechism,*"

to which is appended "Morning and Evening Prayers," "An explanation of Church Festivals, Sundays," &c., making all together nearly one hundred pages, 32mo. His command of the English language was by no means perfect, although he is possessed of a fluency remarkable in one who had acquired the English language, late in life. This is especially the fact in his original hymns, of which he has given us a very large number in his book, which contains some 347, the greatest part of which he appears to have written himself. Of the occasion of his preparing this book, he himself gives us the following statement in his Preface: "Dear Reader: I can assure you that it never was my intention to publish a book of this kind, until a few weeks before I began this work. A few years ago I was requested by my eldest son, Solomon Henkle, (who is by profession a Physician) to write the little book now in circulation, called the "Christian Catechism." * * * * Great numbers of said Catechism were soon disposed off in this and other States, and continually more called for. My son having such success in disposing of said book, and in the same time finding that the few hymns which said Catechism contained; as morning and evening hymns, &c., were well approved of, he was thereby excited to request me to compose this book: which at first request I was much less intended than composing the above-mentioned Catechism, considering my many distant labors to which I was exposed; serving as an itinerant minister at the same time, rendered it a matter impossible in my view. But he being also encouraged by several of the ministers of the Gospel, of both North and South Carolina, who considered it a necessary performance, I was repeatedly solicited by him until I undertook the task, and performed, as you will see in the following pages."

The work was arranged according to the order of the Festivals and Sundays observed in the Lutheran Church, commencing with Advent, which is, however, preceded by six hymns for the opening and close of public worship. There is usually one hymn for the Gospel and another for the Epistle, making 151 until the end of the ecclesiastical year. Then follow hymns for Fast days and days of Thanksgiving, the litany and suffrages according to the form usual in the Episcopal Church, for the consecration of church officers and ministers, Baptism, Visitation of the sick, Death and Burials, Judgment, Heaven and Future Happiness; on the Lord's Prayer, Creation, Redemption, the Fall, Repentance, Faith, Prayer, Providence, the Word of God, for Civil Officers,

Meetings of Synods, for Prisoners, for Soldiers and Sailors, &c., &c. In a word there are over *ninety* rubrics, showing due regard to all the demands of Christian worship. To all this is added a version of the Psalms "by Dr. Watts and other authors," a proof of the readiness of the English Lutheran Church to avail itself of every improvement for this part of Divine services.

It is also worthy of note that all of Mr. Henkle's hymns are in the prevalent English metres, Long, Common and Short, and evidently upon the model of Watts, from whose hymns, however, we find here but few selections. Many of them are evidently translations from the German, yet without any attempt at preserving the original metres.

There were, however, two inseperable difficulties in Mr. Henkle's way, which prevented his success in this work: first, he was not sufficiently acquainted with the English language to insure even grammatical accuracy at all times; and secondly, he had no poetical genius. On both these points almost any of his hymns afforded sufficient evidence. Take, as an example, the following two verses which begin his first hymn:

"Here blessed Jesus we appear,
Thy sacred word of truth to hear;
Draw from this world our minds to thee,
And faithful *hearers* we shall be.

How wretched is our state of mind!
Our hearts how stupid, deaf and blind;
The way of life we do not know,
Nor have we pow'r therein to go."

The ninth hymn is even harsher:

We are by the Apostle taught,
And in his doctrine see,
How careful every christian ought
In all their lives to be.

The Gospel brings the truth to sight,
And spreads a bright display!
And ignorance like, as the night,
Thereby is drove away.

It is evident that a book abounding in such passages as these, even though at the same time containing many admirable hymns, could not permanently maintain a position as a book of devotion for intelligent and cultivated people. Hence

its use has naturally become more and more limited, and never, we believe, extended beyond the circle of Mr. Henkle's personal or family influence.

One thing is remarkable in regard to this collection, namely, that whilst it is based upon the most rigidly orthodox views of Lutheran doctrine, it has as its concluding hymn, just before the *Gloria Patri*, Pope's "*Universal Prayer*"—one of the most decided utterances of pure Deism.

> "Father of all! in ev'ry age,
> In ev'ry clime ador'd,
> By saint, by savage, and by sage,
> Jehovah, Jove or Lord!"

It is evidence of the rapid progress which the Lutheran Church was making in the English language as well as in the evangelical sentiments, that these two books, that is to say, the New York Hymn Book, and this of Mr. Henkle could, not satisfy the demand in this direction for ten years. Even as early as 1825, the General Synod appointed a committee to prepare a hymn book that would more fully meet the wants and correspond to the ideas of the churches represented in it than either of these collections. The leading members of this committee (Drs. S. S. Schmucker and C. P. Krauth—both, at that time, among the younger pastors of the church), were undoubtedly the most suitable persons who could, at that time, have been selected for the work, and fairly represented the advancing position of the church united in the General Synod, both in literature and theology. In the Preface to their Hymn book (which first made its appearance in 1828) they very cautiously announce the grounds upon which those whom they represented desired a new hymn book: First, the New York Hymn Book, the general excellence of which they frankly admitted, did "not afford a sufficient variety for all the purposes of ministerial duty and Christian practice, and many of the choicest and most devotional productions of the English muse were not contained in it;" and secondly, "the General Synod deemed it their duty, in accordance with their constitution, and in obedience to the numerous calls made on them, to provide a hymn book, possessing alike sufficient amplitude, classical excellence and devotional spirit, to serve as a permanent book," etc. There is here no distinct mention of the great ground of complaint against the New York hymn book, viz: its want of a decided orthodoxy, unless we suppose this to be implied in "ministerial

duty and christian practice." We presume that they did not wish to disturb the church generally by the discussion of that question.

Yet the General Synod's Hymn Book is evidently based upon the New York Hymn Book. More than one half of the hyms (nearly 300 out of 520) contained in the latter are transferred to the former, with very little if any change. Nor was there any reason to complain of this, for, in the first place, these hymns were the common property of the public, being the productions of the most popular hymn writers in the English language, such as Cowper, Watts, Newton, Mrs. Steele, Toplady, the Wesleys, Doddridge, &c., and, in the second place, the Lutheran churches using the English language had now become accustomed to these hymns, some of which, as we have already seen, were in Dr. Kunze's book, the New York Book itself having also been extensively in use for the ten years preceding. The principle adopted by the committee of retaining all that they could from former collections was undoubtedly a sound one, and evinced correct judgment. There is nothing that becomes more endeared to us by use, than hymns which breathe the spirit of genuine devotion. All our holiest feelings, and many of our most delightful associations cluster around them. They are first commended to us by all the charms of music. Then we sing them in our families, or in delightful association with our dearest friends, "with whom we take sweet counsel and go to the house of God in company." Above all, our souls are thus lifted up to hold communion with our God and Savior, in prayer and praise. Hence we can readily understand the attachment not only of individuals, but of whole bodies of men, even to very poor hymns—to Tate, and Brady, and Rouse, and the productions of authors, by no means gifted with the divine spirit of poesy. Hence too, the horror expressed by so many, at alterations of favorite hymns, even when corrected in grammar, or sentiment, or taste. There can, therefore, be no doubt of the expediency of the course pursued by the General Synod's committee in retaining as many as possible, that is to say, all the best hymns of the New York collection.

It has, however, been recently objected that they also retained many hymns that had been altered in the interest of Socinianism or Unitarianism. That such alterations are highly objectionable, no lover of truth, and above all, of the heavenly truths involved in the Divinity of Christ, his medi-

atorial office, the sublime mystery of the Trinity, original sin and the necessity of regeneration by the Holy Spirit, will pretend to deny. But we do deny that either the General Synod's Hymn Book, or the committee which compiled it is responsible for any thing of the kind. They neither made these alterations nor did they knowingly endorse them after they had been made. They took them from an accredited collection, of whose literary justice and theological honesty they had no reason to doubt, and could not, therefore, feel under any necessity of consulting the original sources of the hymns, which they took therefrom, to see whether any material changes had been made in the sentiments of authors. All that they could be expected to investigate was the character of the hymns which they proposed to transfer to their new collection, in respect to their intrinsic truth and devotional character. With these no one has pretended to find fault. The fundamental orthodoxy of the General Synod's Book is admitted upon all hands. It is rather an objection to it that it takes too much of the form of *a systematic treatise on Theology*. Thus it commences with the evidences of Christianity—the authenticity and inspiration of "the Scriptures." Then comes "the being and attributes of God." Then we have "the Trinity," "the works and providence of God," "the fall and depravity of man." Then the person and work "of Christ," followed by the nature and operations of "the Holy Spirit," and so on through all the common places of theology. We can not say that we regard this as the best method of arranging a hymn book, but it certainly defends this book against anything like the idea of an intentional favoring of heterodoxy in the fundamentals of Christianity. It may, indeed, be a question as to what ought to be done in justice to the author and to the truth itself, after it has been discovered that any of the hymns in our book have been altered so as to prevent them from teaching that aspect of truth which they were at first designed to teach, but, in the mean time, until we conclude what is right and proper for us to do, we are comforted by the assurance that none of these hymns as they stand in our book inculcate false doctrine.

No one in fact, who is acquainted with the history of the times, and carefully examines the first edition of the General Synod's Hymn Book, can fail to notice that a strong reaction has here set in against the Rationalistic tendencies of the period (1800 to 1825). We have already noticed the distinct avowal of the doctrines of the Trinity in opposition to Uni-

tarianism, and of the Divinity of Christ, the fall and depravity of man and of a vicarious Atonement in opposition to Socinianism. Nor can we fail to recognize an improved evangelical tone and more fervid spirit of devotion in the book generally. There is also here more of the genuine Lutheran doctrine of *Justification by Faith;* and less parade of moral duties and legality than had before prevailed. For illustrations we refer to the hymns under the headings "Salvation through Jesus Christ," "Christian experience," and various others. There is also more reference in the rubrics to the peculiarities of public worship in the Lutheran church, its leading festivals, Christmas, Good Friday, Easter, &c., being distinctly mentioned. So also the Sacraments receive due attention and have hymns appropriated to them, that represent the spirit of the church, as well as could be expected in the existing state of this department of English literature and Theology.

This book was hailed with great satisfaction by the churches in connection with the General Synod and by many others, and very properly took rank with the best collections of the day, its compilers having availed themselves of the labors of their predecessors already mentioned, as also of Rippon, Dobell, and other standard English selections. But another ten years had not elapsed when a revision of the book was demanded by the voice of the church generally, and ordered by the General Synod, convened at Baltimore in 1841. The Hymn Book Committee were directed to "prepare a selection of a few additional hymns—and make such other improvements as will not materially interfere with its use in connection with the old editions." In pursuance of this plan the committee appear to have made very few changes in the body of the book, but added to it in the form of an "Appendix" about two hundred additional hymns. This appears to have been a very hasty work, and met with very little favor from the more intelligent portions of the church. The Lutheran church had now become more thoroughly Anglicised than ever before—the people were becoming more critical in the use of the English language, and the number of men thoroughly educated through the medium of the English language was greatly increased. Hence there was a strong demand for the removal of hymns of an inferior literary and poetical character from the book, especially such as violated the proprieties of the English language aad good taste, and it was, doubtless

expected that those put in their places and appended to the work should manifest a decided advance in all these respects. That the new edition did not meet these expectations was manifest from the action of the General Synod, which met in Philadelphia in 1845, which appointed a special committee to inquire whether any other changes were called for in its Hymn Book, and if so, to report to its next meeting what they were and how they should be effected. The General Synod not meeting for three years, this Report was delayed until that period, and in the mean time the whole subject was very thoroughly canvassed not only in private, in the discussions of the committee, but also in Synods and in the public papers of the church. This prepared the way for a very full and animated discussion of the subject at the General Synod which convened in New York in May, 1848. The committee, (consisting of W. M. Reynolds, Charles F. Schaeffer, H. J. Schmidt, J. Few Smith and P. A. Strobel), presented a very elaborate report (covering six or eight pages in the printed Minutes of Synod, where it stands as Appendix C). In this they first discussed the general principles of Hymnology, and then apply them to the book before them. The conclusion at which they arrived was, that the General Synod's Hymn Book, as it then stood, "contained a large number of most excellent hymns, admirably adapted to the purposes of both public and private worship," but, was at the same time, "susceptible of improvement, had some blemishes, and might be made much more generally acceptable and useful." The latter part of this judgment they undertook to maintain by a distinct specification of the hymns to which they most seriously objected, and some particular illustrations of their meaning. They also stated in considerable detail the mode in which they proposed to improve the book generally.

After a very animated discussion, this report was adopted and the same committee, enlarged by the addition of one member from each Synod, not before represented in it, was "instructed to prepare the book in accordance with said report, not omitting more than fifty hymns and the duplicates from the old book, nor altering more stanzas of other hymns than is absolutely necessary." This gave the Appendix into the hands of the new committee without reserve, but imposed considerable restrictions upon them in regard to the remainder of the book. It is this revision which is now before us, and upon which we venture to offer a few remarks.

This Book contains over one thousand hymns (1,024)—in-

cluding over twenty doxologies, and should, therefore, contain a full representation of this department of sacred literature. That it contains a large proportion of the best hymns that had made their appearance in the English language at the time of its publication, we are very well satisfied. All the standard American and English collections were examined with a view to its improvement, and many hymns were gathered from various other sources. Cowper, Newton, Watts, the Wesleys and all the most popular collections, as already indicated, had been carefully examined for the original work. To these were now added the full collection of Montgomery's Hymns, together with the new Presbyterian, Baptist and Methodist collections, as well as some made for the Episcopal church in England and America. It is evidence of their standard character, that we find Mr. Beecher incorporating at least one half of these hymns with his "Plymouth collection," which undoubtedly represents the latest results which have been reached in the composition and collection of hymns.

But with all this, we cannot regard our collection as, by any means, perfect, or as having reached a position with which we may rest satisfied. Our main objections to it are two, first, that it contains a number of hymns that should not be in it, and, secondly, that it does not contain a number that we should be glad to hear sung in our churches as well as in our private devotions. In elucidation of the first point we remark, that we do not by this, design to find fault with either of the General Synod's committees for inserting such hymns. The first committee, doubtless, did the best that was to be done in that day, and the second committee was restricted by the terms of their appointment to the removal of *fifty* hymns from the original work. In this also the General Synod may have been justifiable at the time, first, by the impolicy of making too great alterations in its book, so as to render its use in churches inconvenient, and secondly, by the deficiency of superior hymns at that time. But it is undeniable that many of these hymns are of a very inferior character. Some of them have scarcely a single element of poetry in them, others are marred by decided inelegancies, and many are liable to special objections. Thus, such hymns as Nos. 554, 563, 581, 542, 511, 325, 262, 92, 645, 589, 674, and various others have no literary merit whatever, and no other peculiar excellence to commend them to a place in a book of public devotion. They are essentially prosaic, and common place in all respects. Why should we retain such hymns in our book

to the exclusion of others so much superior, and the want of which is so often felt by our ministers when they seek for hymns appropriate to the ideas and emotions awakened by their sermons or the circumstances, in which they are placed? All men of taste and judgment feel that every celebration of public worship should be one complete whole, unmarred by any heterogeneous or disturbing element—that the sermon, prayers and hymns should mutually support and enforce each other. A rich variety of suitable hymns is, therefore, absolutely necessary for every congregation that would have public worship in its most perfect form, and for every minister who aims at the highest possible edification of the flock which he feeds.

There is also in this book a large number of hymns which although passable, have no decided merit, and might well give place to others of a more positive character which have recently, or since the compilation of this book, commended themselves to the affections of all who have become acquainted with them.

Of the special objection to particular hymns we shall not here say anything, as it would extend these remarks too far, and might also tend to disturb the devotions of some who may still be edified by hymns or verses which it is out of the power of others to use in accordance with the Apostle's direction: "I will sing with the *spirit*, and I will sing with the *understanding* also."

We shall here be asked, whether it is our design to advocate the reconstruction of the General Synod's Hymn Book, or to urge that body to prepare a new book? We answer both branches of this inquiry in the *negative*. We do not believe that our churches are prepared for such a movement, nor do we think that all the materials that are necessary to make it successful, are yet accessible. But when we say this, we, by no means coincide with the position taken by one of the members of the late General Synod in Pittsburg, who declared, upon the floor of that body, that he should resist all attempts to change our hymn book, giving therefor various inconclusive reasons. When the *edification* of the church calls for a change, this fact will, to our mind, outweigh all considerations of inconvenience in finding a hymn, or in using different editions of a hymn book, and even that terrible evil of expending a few dollars in the purchase of *new books*, as though this would bankrupt the church, or produce a rebellion parallelled only by the British Stamp Act of 1775! But we do not advocate

any radical change just now, because we do not think that the time for it has yet come.

One thing, however, we are prepared to recommend, and that is, *that the hymns in the Appendix be thrown into their appropriate places in the body of the book.* This might at once relieve the book of a number of inferior hymns that are never used, at least not by persons of any taste or judgment, make the use of the book more convenient, and somewhat reduce its size. This would neither destroy the older editions, nor make their use troublesome, as the old numbers could be given with every hymn the position of which was changed, and an ordinary exercise of care would prevent confusion as well in the prayer-meeting as in church. These are our deliberate opinions in regard to the present form of the General Synod's Hymn Book, and we hope that they will not disturb the nerves of any of our brethren, especially such as claim to be pre-eminently "*progressive Lutherans.*"

There is still another English Lutheran hymn book—that, namely, of the "Joint Synod of Ohio." This work was first published at Zanesville, Ohio, in the year 1845. It was based, essentially, upon the General Synod's Book, which had been extensively used in the churches for whom this book was prepared, but also contained many hymns from other sources, especially the New York and Episcopal collections. We can not speak very highly of the taste or judgment displayed in this work, and regard it as creditable to the ministers and people of that part of the church for which it was prepared that a second edition was never called for, and that before the expiration of ten years from its appearance they demanded an entirely "new collection of hymns without special reference to any particular hymn book now in use. This made its appearance in 1854 or 1855, under the title of "*Collection of Hymns for public and private worship.* Published by order of the Evangelical Lutheran Joint Synod of Ohio. Columbus." The objects and plan of this work are thus indicated in its Preface: "The [several Synods of Ohio] felt unwilling, for various reasons, to introduce the General Synod's collection of hymns * * * The materials employed in this work were derived, to a considerable extent, from the principal collections used by different denominations, and largely from various other sources. It will be seen that many of the best hymns now in use are embodied in this book, and that a considerable number of hymns are translated from the German, several of them being versions of Lu-

ther's own vigorous productions. The committee availed themselves of the best translations they could find; in some cases they ventured to prepare new versions themselves, and occasionally they introduced later hymns from distinguished authors which had not yet appeared in any collection. A few original productions were also added." "It is thought that this book will, in some measure, satisfy the existing want, although the committee feel constrained to acknowledge that with more time and a better field to select from, than our rather barren English Hymnology, their work could have been much improved, and brought into closer conformity with the peculiar wants of the Lutheran church."

This work is undoubtedly an improvement upon the old Ohio hymn book, but candor compels us to say that it ranks very low as an artistic production. The great body of its hymns is, indeed, taken from the General Synod's Hymn Book, but we do not think that the selection has been made with the care and taste that might have been exercised. Thus under the head of "*Confirmation*" which has so special an interest in the Lutheran Church, some of the best of the General Synod's hymns have been neglected and others without any special merit taken. For example, we miss the hymn commencing, "*O happy day that fixed my choice*," So also the hymn, "Now I resolve with all my heart" is omitted without any adequate substitute. On the contrary the hymn, "Lord I am thine, entirely thine" is retained, although it has several very defective stanzas which might very well have been spared. Among the new selections also, we find a considerable number of hymns without any peculiar excellence to recommend them. As such we might specify Nos. 29, 52, 71, &c.

But the great defects of the book are its want of a truly poetical spirit, and of purely idiomatic English. This is observable throughout the work in general, but especially in its translations from the German. No one will suspect us of a disposition to find fault, or of unnecessary particularity in this direction. On the contrary, we most deeply sympathize with the compilers of this work in their desire to transfer to our English church the rich treasures of German Psalmody. But we regard many of the translations incorporated into this book as a very serious obstacle in the way of such an undertaking. Many of them are utterly destitute of all poetical spirit and not a few violate some of the most obvious idioms and proprieties of English expression. We forbear from

corroborating this opinion by citations, because we have no disposition to hurt the feelings of those, whose good intentions we so highly appreciate. We merely suggest that the committee were too good-natured in accepting of whatever was presented to them by brèthren, whose vocation does not lie in the direction of poetry, nor even of rhyming—at least in English.

On the other hand we recognize with pleasure many excellent hymns, both select and original, in this collection, and occasionally also a fine translation that has not appeared elsewhere. Among the former we only specify that very sweet hymn commencing "Just as I am without one plea" which is beginning to take its place in every standard collection of hymns. We also recognize several hymns from the pen of the Rev. M. Loy, of Delaware, Ohio, as possessing very decided merit, Nos. 239 and 240 have both some very fine points in them. The latter is "Prayer in affliction" and has the following as its opening and closing stanzas:

"I thank thee Savior! for the grief,
Thy goodness bids me bear,
And for each word of sweet relief,
That saves me from despair.

2 I see but dimly all thy ways,
Nor may each purpose tell,
But this I know to wake my praise,
Thou doest all things well.

6 To me, O Lord! thy grace impart,
Each trial to abide,
And ever let my bleeding heart
Cling to thy bleeding side.

We suspect that there is some typographical error in the third stanza which commences "*And* pleasure draws me to the earth"—at least we do not see its connection with the preceding stanza. Mr. Loy's hymns on the Lord's Supper, (Nos. 222 and 223) also possess very decided merit, but are rather too didactic for genuine poetry. No. 224 is harsh and prosaic, especially the last stanza. His translation of Selnecker's "*Lass mich dein sein und bleiben,*" is very good, commencing thus:

"Let me be thine forever,
My gracious God and Lord,

May I forsake thee never,
Nor wander from thy word.
Preserve me from the mazes
Of error and distrust,
And I shall sing thy praises
Forever with the just."

Mr. Loy is yet young enough to improve, we therefore hope that he will devote himself with earnestness to this work, and that he may furnish the church with what she so much needs—a great addition to her hymns, for which we naturally look, in the first place, to the rich and exhaustless mine of her German hymns, and in the next, to the spirit of her faithful children who have drunk at this holy Helicon. That this work will yet be done we have full faith, and only regret that our Ohio brethren have not given it a stronger impulse. Nor do we doubt that in a future revision of their book, should they ever make it, they will find abundant materials with which to replace many imperfect translations which they have here given us. Much of this matter is, in fact, already at hand, and only requires to be known in order that it may be properly appreciated.

ARTICLE VIII.

BACCALAUREATE ADDRESS.

No. XI.

Delivered to the Graduating Class, consisting of Messrs. John W. Miller, Matthias Miller, Sylvanus Sheimer and Jesse Stocker, at the annual Commencement, in 1845.

It is undeniable that, in this world in which God has placed us his rational creatures for a brief period, influences both good and evil are exerted upon us, and that those that are evil, operating upon minds predisposed to do wrong more readily than the good, effect their end.

On this account every human being may be considered as incurring great risk, as embarked in a voyage liable to dangerous shipwrecks and perfect ruin. The experienced in life's dangerous vicissitudes, animated by love of their kind, offer their friendly counsel to those who, unacquainted with the perils, are prosecuting their onward course. The peculiar

solicitude and the most earnest admonition are needed by those who, in the morning of life, are just about, or ere long will commence, released from tutelage, to pass over the stormy regions of man's terrestial habitation. Addressing myself, by the proprieties of the occasion, to such at this time, I make my theme the dangers to which the young are exposed. Listen, then, you who are encompassed with many dangers, and learn how you may guard yourselves against them. You are, in the first place, in danger of overrating your mental endowments.

Inordinate self-love is a prominent characteristic of fallen humanity. Stimulated by this, whatever pertains to us and is regarded as contributing to our honor is easily valued disproportionately. Mental endowments, confessedly the highest of our Creator's gifts to us, when the attention is directed to them, and they are considered as the glory of man, are rarely, perhaps, measured judiciously, and in very many instances, are supposed to exist in a very extraordinary degree, when the evidence is very small, and insufficient to convince any other than the interested judge. Such a result is often aided by the partiality of relatives and friends, whose commendations are extravagant. It is aided by our ignorance of the capacity of others. It is aided by a low standard of comparison.

It may, indeed, be unable to claim for itself the dignity of a conclusion from any *data* adequate, or inadequate, and may be the baseless fancy of a heart too strongly persuaded of its own great powers, to ask any other proof than its own intuitions. It may be thought, that in all this there is little that is formidable, and no admonitory voice is needed to guard against it. An over-estimate of one's abilities is a common occurence and threatens no great calamity. It is true that it ought not to be regarded as the heaviest misfortune that can fall on a human being. It may often rather excite laughter than create alarm. The judicious physician may look upon it as a mild affection, demanding no severe remedial appliances, but entirely within the competency of the powers of nature (*vis medicatrix naturæ*) entirely to remove it. Larger experience, and increasing knowledge often furnish the antidote and the temporary delusion departs, leaving the mind so little injured that its recuperative elasticity speedily replaces it in its proper position. It may, however, retain its hold with greater firmness, and gathering strength in

time, rear a formidable front, and throw out venom of a very deleterious character.

To guard against it is proper and conducive to our good. Should this not be done, vanity and pride take up their abode in us. Both are feelings calculated, neither to add to our respectability, nor our happiness—the vain man believeth a lie. The proud man desires that all who have intercourse with him should believe a lie. The vain man's heart riseth in exultation, not because his mind is a beautiful edifice, but because he fancies it to be. The proud man's heart swells because he supposes himself, whilst he is not, entitled to a high degree of respect from his fellow man.

As the proximate cause of such mental delusions, constituting serious blemishes in the character of any rational being, an over estimate of our intellectual endowments is earnestly to be eschewed. The various ways, in which vanity and pride interfere with true enjoyment, the serious hindrances that they cause to a proper development of our moral natures, are well understood. They are the root of much evil, and though not vices whose names produce in us great horror, they are the source of a vast number of those other moral delinquencies which infatuated man fastens upon him, and the bitter consequences of which he experiences in time and eternity. Seek then not to underrate, because this may exert a chilling influence upon your opening enthusiasm, but carefully avoid a thinking of the faculties of your mind, your capacity to comprehend, to retain and to apply truth more highly than you ought to think.

Closely allied to this is an over estimate of our attainments. This is the second danger which we point out to you. In the acquisition of knowledge, the mind is highly gratified with its own achievments. Knowledge is pleasant to the soul. It is a treasure of inestimable value. Compared with gold, or any merely temporal possessions, it is not easy to overrate it. Happy is the man whose mind is well stored with it ! The most honored names in the world's history are those associated with extensive literary and scientific acquisitions. It is natural for man, as his consciousness surveys large intellectual accumulations in the repositories of his own mind to feel kindling within him delightful emotions, and to rejoice that he has not toiled in vain. But there is danger lest the shout of joy should go forth before we have reached the goal. Aided by the same powerful affection, self-love, which performs so important a part in our mental economy, it is not very difficult

for us, particularly when we have but slendor materials for it, to convince ourselves that in us has appeared a prodigy of learning, a real Polyhistor. It is exceedingly easy to make very great blunders on this subject. A smattering of knowledge often appears a vast amount, and the rudiments of learning are mistaken for its perfection. Prepared to prosecute slowly certain branches of human knowledge, it is supposed that we have already mastered them.

It may be thought that such a state of things cannot be followed by any evil consequence, but it is full of inauspicious foreboding. As productive of indolence, and keeping back the mind from proper efforts in the pursuit of knowledge, it operates very injuriously. The love of knowledge with the feeling that little has been done in the attainment of it, is the proper stand-point for every man, particularly for the young. The modest scholar, charmed with his appropriate vocation, the mastery of knowledge, promises every thing that human powers can accomplish. He who says to himself "My work is done" sits down in idleness and makes no effort. For what should he toil? Why should he not repose? There is nothing for him to do, or so little comparatively that he need not exert himself. He can wait till those lagging behind shall be able to overtake him, and a single bound will suffice to place him far in advance of them. Such a state of things must be viewed with great pain by a true philanthropy. It did not exist with them who have rendered themselves the ornament of our race by their extensive conquests in the domain of truth. No brilliancy of parts, no strength of reason will suffice for high eminence in the walks of learning without diligence, that *improbus labor*, which alone moves forth in the majesty of victory. The evils then are great. It is certainly the duty of man during the whole of life to be active in the pursuit and application of truth. He has work sufficient to employ all his time and all his powers. Properly estimated, he will find it not below but beyond his strength, and often have occasion to lament that of the great mass, he can make his own so little. It has often happened, it will happen again, it will happen in your case, unless you are exceedingly watchful, that the promsises of fine talents, respectable attainments and favorable opportunities have been entirely frustrated by an overweening reliance on intellectual strength and attainments. Thus has education fallen short of the prize and discredit been awarded to the advocates of it. The autodidactic with less self-reliance, and with a due

appreciation of his own emptiness, by persevering effort has made larger literary replenishments and shown the poverty which has been the issue of the large capital with which the educated have commenced operations.

We pass on to a third danger to which the young are exposed, it is an undue reliance on their moral firmness. It is soon seen by every one that there are vices of a hateful and injurious character to which we are exposed, and particularly in the earlier periods of our career. Escaping for a time, we become more safe, and in the progress of life may be considered as well fortified against them. A proper consideration of the power of temptation, and the weakness of man should ever preserve within us a feeling of distrust and induce us to be cautious. Where exposure to temptation can be avoided, it is better not to incur it. Whatever may be our strength, it should never be tried in unnecessary encounters.

The very fact that we are testing our moral power with sought enemies, tends to diminish it. If it derives any vigor form the throne of God, it must falter when summoned to action without the approbation of our hearts.

Neither reason, nor religion allows us to test our power of resisting evil, when the occurences of life do not demand it. In this field of labor, abundant employment is afforded every one. It is then entirely supererogatory for him to endeavor to add to the amount. Temptations are no doubt useful, and constitute a part of our probation, the issues of which, if they are properly met, will, in the development of virtue and virtuous habits, fit us for efficient agency in whatever sphere of God's dominions our home may be assigned us. When they come, and come they will in number and power, sufficient for every one who is not exceedingly unreasonable, they should be met, and extinguished. Our vocation does not urge us to sally forth in quest of them. They are around us and in us, perpetually active, never ceasing, calling for continual vigilance and persevering resistance. In the conflicts of life before we have become experimentally acquainted with them, we may easily err by magnifying our own prowess, and indulging contempt for the foe. The young, the ardent, the inexperienced, ignorant alike of their own hearts and the insidiousness of vice, may readily anticipate results in spiritual contests, which will never be realized on the arena of conflict. It is easy, it is common for the young to believe themselves the depository of formidable power, which employed against the enemies of virtue will not fail of victory. This confidence

is neither authorized nor indicative of good. It has no sufficient basis. It cannot be viewed with approbation. It is calculated to awaken apprehension. It produces fool-hardiness. It throws us into the *melee*, without the requisite defenses, and exposes us to the strokes of the foe with an uncovered head. Is it wise for us to weaken ourselves and strengthen the enemy? Should we give him any undue advantage over us? As good soldiers, should our preparation not only be good, but the very best? Should we not make assurance doubly sure? Should we not be ready, not only to escape, but to demolish, if possible, the enemy? Should it not be seen, that from us there is no hope? Nothing is more certain than that whatever may be the temptation, to which we are exposed, the lusts of the flesh, the lust of the eye, or the pride of life—whether it be licentiousness, or avarice or intemperance, or all, and youthful lusts may be regarded as comprehensive of all, or the temptations to which they are exposed, may be regarded as coming from these sources, nothing is more certain than that the security against them finds no assistance in any fancied facility with which we can repel them. Guard well then against this danger! Study your own hearts! Look at the world! Ask why that young man has become intemperate or licentious. Did he intend to be found in this frightful position? Did he anticipate that the odious names, which designate such, would be applied to him? Few have seen in advance to what they have come. Did they behold the danger and prepare themselves for it? Or did they, apprehending no danger, and confident in their own strength, fall, both because they overrated their strength and underrated that of the enemy. How admirable the advice of the Hebrew sage: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." "Hear him again: "With her much fair speech, she causeth him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; like a dart stricken through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray to her paths. For she hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

I am convinced, that licentiousness and intemperance would number fewer, many fewer victims, if the young had apprehended danger, regarded themselves as not proof against temptation, seen that by insidious movements vice creeps into the heart, and whilst it beclouds the judgment carries captive the soul. That young man carries with him a charmed life, fitted to despoil temptation of its poison, who inflated with no high notions of his irresistible power, takes along with him an eye glancing around for mischief and a courage prepared energetically to attack it. It is not cowardice that we recommend; we ask for courage, intelligent fortitude. We do not teach you to cower before the tempter. We ask you to meet him manfully, to resist him with whatever power you may be enabled to employ. We promise you success, if distrusting yourselves, you look for help to Him who is mightier than all our foes, to that God who suffereth us not to be tempted beyond our power, and who with the temptation maketh a way for our escape. Armed with truth and the grace of God, no weapon formed against you can prosper. Powerful may be your adversaries, they may not be, they are not merely flesh and blood, but principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places, it matters not—they cannot triumph over the careful, the watchful and the good. With whatever of plausibility they may seek to win, a latent fallacy is contained in every thing they say. It is by misrepresentation and lies, that they seek the mastery, and would rule over our spirits by perversions of the truth. The odiousness, the wretchedness, the guilt, the fearful retributions of vice in the disgrace, the punishments, the remorse, the horrible forebodings of this world, the loss and eternal perdition of another, are the powerful counteractives furnished us by the God of Providence and Grace to shield against the incursions of evil. We need fortitude to resist these, characterized thus, "a proper conduct in regard to the difficulties and dangers of life, so as neither to betray ourselves by unreasonable fear, nor rashly to put ourselves in the way of evil. It is by the self-command, which proceeds from it, that we can prepare to meet the evils which threaten us at a distance, and it is the same virtue that keeps the mind from sinking under present and unavoidable calamities, and animates it to endure, with patience and resignation, to the will of God, what it can neither control nor remove. It is closely connected with self-control, without a considerable share of which none can be eminently good or great."

We mention the fourth danger to which you are exposed. It arises from a desire implanted in our nature by the Wise Author of our being, intended for good, and doubtless an important sources of human happiness. It is the desire of society. How this propensity operates and what is its strength I need not say. It dwells in every bosom and its power is felt every day. The indulgence of it imparts joy to our life. Deprived of opportunity of intercourse with those, bound to us by the ties of identity of nature, we suffer in body and mind. In such privation, the mind seeks for companionship in anything animated, which may be near it; the meanest animal, the smallest insect can attract and interest it. How eagerly do they pant to return to the haunts of men whose crimes have made them dangerous to society, and who have been separated from it by the just, yet painful sentence of the law for a limited period or forever! Without something to divert them from the loneliness of their condition, something to act as a substitute for converse with their kind, the equipoise of the mind would speedily be destroyed, and the lost to virtue would become lost to reason. The society of our fellow creatures is to us highly important. We cannot forego it without serious injury. Monasticism and solitariness are unnatural. They are the effects of fanaticism or misanthropy. Seeking then from the contact of mind with mind accessions to our ideas and to our agreeable emotions, imparting and receiving good for good, associating with one another, and exercising a reciprocity of giving and receiving through the mighty instrument by which man, gifted man, in this, far in advance of the whole creation of God immediately known to him, transfuses himself into others, and receives them into himself, so that with a wonderful elective affinity, they are united with each other, and the properties of one become the properties of all, we are doing right. The Author of our constitution has not gifted us with speech, made us speaking animals in vain. The wonderful construction of the human tongue and the other organs for the modification of sound, the capacity of associating vocables and ideas, and at our will embodying the one in the other, plainly point out to us, with our social propensities, that intercourse with one another, through conversation, was intended to subserve important purposes in reference to our well being.

But this very propensity which is so admirably furnished with an apparatus adapted to render it efficient, and to which a vast amount of blessedness is certainly to be ascribed, may

be diverted from its legitimate purpose and be made the cause of great evil. Too great fondness for society is not compatible with that meditation and study which are so necessary for us. Fondness for society and this is one of the dangers of the young, for society which cannot profit us, is seriously injurious. Not only as consumptive of time without any profit, but mainly because it exerts a prejudicial influence on the mind. It tends to unfix, to disintegrate, to enfeeble. It scatters and prostrates it, rendering it difficult to marshal and restore it.

The great danger is a fondness for the companionship of the wicked. Here is the fruitful source of untold sorrows. How often do we find dangerous principles, and corrupt practices associated with fascinating manners and fine attainments. These are the demons who, in the service of a great captain, perform feats of wickedness that do honor to Pandemonium. It is a feature of moral depravity to aim at propagation. It seeks to diffuse itself. Like leaven, it tends to leaven the whole mass. The atmosphere around the proflagate is tainted, it is charged with *malaria* which cannot be breathed with impunity. If any escape, they escape as by fire. Many perish. They are drawn into the vortex, whirled around for a brief period, and then are plunged into the eternal abyss. So have we known young men, the joy of their parents, the hope of their friends and the pride of their instructors, not unaffected by the claims of religion, and attentive to the monitions of a well-instructed conscience, brought into the society of the reckless and the abandoned, and all these fair hopes and brilliant promises have faded, and lamentation and woe have followed. Most true is it, and often has it been illustrated in times past and in our day, that a companion of fools shall be destroyed. "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief, and their sleep is taken away, unless they cause some to fall." How important the advice, how well drawn the picture! They are the words of a wise man, of large experience and taught of God to utter truth, bearing the broad seal of the upper sanctuary. Sometimes it appears difficult for us to keep out of the way of danger; ere we are prepared for it, the Philistines seem to be upon us, but in this greatest of dangers, it is more easy for us to be on our guard. Does vice approach us clad in garments of light? It will soon show itself in its true colors. Then is the

period for action. Withdraw from it. We know that evil communications corrupt good manners, we need not tamper with them, but should at once withdraw. If we heard the cry of mad dog, and saw the infuriated animal, we would remove from its path, if we knew a locality to be charged with the elements of a certain death, we would keep away from it. So should we stand aloof from the friends of vice and escape the toils of the hunters of souls.

How anxious is the heart of the friends of youth, when they see them surrendering themselves to the influence of the bad, how sad their forebodings, and how sure the result! How would we raise our loudest tones, how would we utter our intensest admonitions, how would we supplicate and entreat by every thing holy and good, the young to fly the path of the destroyer. "Beware," said Jesus Christ, "of men!" "Beware of bad men! Trust them not. Dwell not with them. Shun and avoid them. Make them feel that you can have no fellowship with them. Let them know that you dread them. Let them see that you pity them. Let them know, that you believe their way is dark and leads to hell. Strengthen yourselves by the society of the good, by intercourse with the virtuous, by communion with God." Emancipated thus from imminent danger, you will not guide others in the downward path, and the blood of souls, murdered souls, will not be in your skirts.

Another danger to which you are exposed may be said to be mistaking the limits of the passions and your power of control over them. An important part of our nature is the sentient. Without it we should be essentially different from what we are. The motive power of humanity would be wanting. Torpidity would be substituted for the activity which everywhere manifests itself. The happiness of man would be greatly diminished. All the phenomena of this part of our constitution are important, when displayed within proper limits. In the exercise of feelings there is a defect, there is an excess, which may be equally criminal, there is a medium which is virtuous. The passions of the human heart are under various influences which we need not analyze, irregular, inflammable and exceedingly prone to excess. Their excitants are so numerous and powerful, and their excitability is so great that it is very easy to have them brought into intense and powerful action. Acquainted, to some extent, with the circumstances under which they are called forth, considering

them as more or less beyond the immediate control of volition, the opinion is readily embraced that the region of passion is a stormy one, over which we have no control. Such are often the deductions of the young from a superficial philosophy. Ready are they to persuade themselves that if they expel nature with a fork, she will nevertheless return. It is not for man to set himself against the decrees of God, and to endeavor to bring out results counteractive of his obvious purposes. He has fitted us up with excitabilities, he has prepared corresponding stimulants, he has connected certain consequences with the influence of the one upon the other, and what are we that we should resist God? Can we stay his hand? Can we subvert our nature? Thus do the young theorize, and form captivating arguments, by which they are convinced that they are slaves of their passions and their appetites, that they cannot control, much less escape from their power. The practical conclusion from the whole is, that whatever is done in obedience to the solicitation of passion is complying with irreversible laws of our nature, and may be regarded as fulfilling the will of God. To such frightful consequences are we conducted, when we undertake to apologize for, or to justify the inordinate indulgence of passion. It is here that immense evil is produced, and bitter must be the fruits of such forms of speculation. Fairly interpreted, it meaneth that there is no vice in the world. All evil has its origin in disordered affections and unrestrained passions. If then there is no controlling energy within us, if we are necessarily carried along by the power of circumstances, if when we are tempted, we are tempted of God, moral distinctions cease, virtue and vice are names, punitive justice is a farce, and the retributions of eternity are the veriest bug bears! Nothing is truer than thatthe regulation of the passions is within our control, that we are capable af restraining them, within the limits prescribed by virtue and approved by conscience. Against an opposite sentiment we have the verdict of the world, and of God. Apologies then for sin, the representation of them as weakness, the attempt to excuse them on whatever basis and no less on the basis of the strength of temptation and the weakness of man, are entirely to be discarded, and to be classed amongst the powerful machinery employed by the arch-fiend to batter down the fortresses of our virtue, and to drag us down to perdition. Study the philosophy of the human mind, learn how our feelings are waked up and rendered ac-

tive, make yourselves acquainted with the appliances by which they are curbed and repressed within their proper bounds, arm yourself with the moral verities of the Bible, and conscientiously use all the means, which God has afforded you to render you the rulers of your own spirits, and yon will never stand forth the advocates of vice and the panders of iniquity, you wil never shock your own moral sense, or that of your fellow man, by supporting a theory of the lawlessness of passion subversive of that law whose "seat is in the bosom of God and whose voice is the harmony of the universe." You will, in this way, show that man can govern himself, that intellect and reason are superior to feeling, and that man is free, in a word, that when any one is tempted, he is not tempted of God, but that he is drawn away by his own lust, and enticed, and that the very passions which he cherished by his excuses for him, will punish him frightfully for what he has done.

Another danger of a serious character to which the young are exposed is being too much influenced by authority on the subject of religion. The religion of the Bible presents itself to us under the imposing character of a revelation from God. It is not proposed that we should receive it and use it as an inspired communication, without entire conviction that its pretensions are well founded. We are capable of determining its claims, of sitting in judgment upon its worth as an accredited document form God, and of deciding upon its merits. It is the duty of every young man to know, if it can be known, and we believe that it can, that it is not a cunningly devised fable, that it has sustained itself thus far by the force of truth, and that its numerous and increasing victories have resulted from its divinity. Many, alas, are indifferent to its calls and listen not to the voice which it utters, inviting them to try it. Many, we fear, endeavor to persuade themselves that its credibility is a question not capable of being settled. Unwilling to be regarded as positively disaffected, refusing to be numbered with avowed foes, they prefer to be silent, and in the chambers of imagery within, portray it as covered with clouds, shadows and darkness.

Too often is it the case that our disinclination to examine it, and the scepticism and infidelity, which we entertain are the consequence of directing the attention to some one of our race, high in our estimation for his intellectual endowments, and favored by the approbation of men for various admirable qualities. We derive, from the want of religious sentiments,

the display of unconcern, or the avowal of unbelief in them, corroboration, or impulse to a career of cheerless neglect of God and hostility to the revelation of his will. This is a question not to be settled by authority. It rests upon a different foundation. It is entirely independent of any reception or rejection of any man, or number of men. It stands or falls upon its own intrinsic merits. We need not be afraid to let the question be decided upon authority, for the history of christianity proves that it has secured the homage of men in all ages, whose testimony in its favor is much more deserving of respect than all the counter testimony, which it enemies have spoken against it.

We ask, however, that turning away from men, either high or low, learned, or unlearned, that we should let the oracles of God speak for themselves, submit them to a strict scrutiny directed to the record itself, and hear the witnesses that are accessible on every question within the limits of historic verification If the external and the internal testimony is not satisfactory, then do we authorize its utter rejection, though many great men proclaim its excellence and pronounce it the message of the most High God. I regard the careful perusal of the Bible as an admirable antidote against all doubts. It does not seem possible to cultivate the habit of reading it seriously, without being won to admire and believe. It is not the voice of man that speaks from its holy pages. It is a higher, a more powerful voice. Should we fail to perceive this, I know no solution of it but the perversion of our moral taste, and no remedy but the renewing, converting influence of the Spirit of God. Christianity, tested by obedience to its requisitions, will not fail to commend itself. In the school of experiment every pupil has found, or every new matriculant will find, that he, that doeth the will of God, will know that the doctrines of Jesus are the doctrines of God.

Finally we regard the young as in danger of permitting temporal things to exert so great a power over them as to conceal their relations to another state of things.

It was early perceived by the human heart that there is a spiritual world, and that we are related to it. The precise nature of this relation, and the duties which result from it were the subject of much and careful investigation, and the source of exceedingly beautiful speculations, with at least germs of eternal truth, but the amount of clearly established knowledge was not great. We may refer you to the Phaedon of Plato and to that treatise amongst the Tusculan disputa-

tions of Cicero, entitled *De contemnanda morte*, for fine exemplifications of the heart of man acknowledging its relations to a higher state of existence, and pouring forth its longings to extend its views of its characteristics. How much do these noble heathen, in their deep solicitude to know God and the things of God, in their turning away from this transient scene to gaze with whatever of vision they might on the world to come, in their ardent longings after immortality and in their deep conviction that happiness and virtue are inseparable associates in every part of the dominion of God, shame us, who have received those messages which they believed could alone settle the questions, and heard Him who has instructed us, as ὡς δέι πρός θεοὺς καὶ προς ἀνθρώπους διαχεῖσθαί, but remain unmoved and prefer to consecrate our fine power to the pursuit of the perishable vanities of a decaying world! Most true is it that the things, that are seen, operate powerfully upon us and tend mightily to render us sensuous and earthly. It is easy before habits of reflection are formed, whilst the sensibilities are in their highest activity, to give ourselves up to an admonition and devotion to surrounding objects, so intense as to render the mind indisposed to inquire for aught beyond. The world and the things of the world become every thing to us. Its pleasures, its riches, its honors are sought with an avidity, that knows no abatement. Life is employed, as if its purpose was fulfilled, in securing the highest amount of enjoyment from the present state of things. The things of eternity shadowed forth in the whispers of reason and of our moral nature rendered clear by a revelation from the rGeat Creator himself are not permitted to occupy our thoughts, or to interest our affections.

This then is the danger, to which every young man is exposed, and how shall he escape? He must think. He must listen to the words of eternal life.

Meditating on the world and the providence of God, and seeking interpretations of these in his word, looking to the end and always counting the cost, these may be endorsed as tried means of dissolving the spell which fastens him to earth and preparing him to mount to brighter and better worlds.

When men attain the end of life, they wish to have made the best use of it. Many, who have not done so deeply regret it. Many who have in a great degree acted wisely, nevertheless deplore that so much of folly has mingled with what they have done. How to use life best is the great inquiry?

Wisdom descending from above has taught us. Another teacher would turn away our hearts and turn us from its instructions, it speaks with great force, yet if we follow we pass through regions of sorrow to an eternal abode of woe, but heeding the better instructor, we are blessed in this world, blessed in the world to come.

I have thought of other dangers, but perhaps I have occucupied time enough. Think of them and guard against them. May God be your protector and keep you from the evil, that is in the world!

We dismiss you with our best wishes and prayers, desiring that you may be guarded against all evil. Much depends on yourselves. Perform well your part. Act not for a moment, but for eternity. Seek to be good men and true, to leave behind you influences of a salutary kind. This is the interest of man. This is the will of God!

ARTICLE IX.

REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

In continuation of our series of deceased Lutheran ministers, we resume the consideration of those excellent men who, in our earlier history, came from Halle and laid the foundation of the Lutheran Church in this Western land. They were men of genuine, practical piety, of earnest, laborious effort, deeply imbued with the missionary spirit and burning with an ardent zeal to build up the waste places of Zion, and to advance the interests of the Redeemer's kingdom. Their memory should be cherished, their virtues and their services transmitted to future generations and distant ages. They are all worthy of a permanent record in the history of our Church. Confident are we, that so long as we are true to the spirit which animated these patriarchs, and maintain the position which they occupied, we will prosper; our high mission will be fulfilled and much good will be accomplished! We only regret that, at this late period, our sources of information are so limited, as to render our narrative necessarily brief and less complete and satisfactory than could be desired.

We trust, however, that the facts, here presented, may be of some interest to the reader, and of some value to the future historian of the Church. Sketches have already been given of Henry Melchior Muhlenberg, *primus inter pares*, regarded by all as the Apostle of Lutheranism in this country, who landed on these shores in 1742, of Brunnholtz, Kurtz and Schaum, who came in 1745, of Handschuh, in 1748, of Schultze, in 1765, of Helmuth and Schmidt in 1769 and of Kunze, who arrived in 1770, all with the sanction and authority of the Halle Professors. In the present paper we propose to give the little material, we have been able to gather, in reference to Heintzelman, who commenced his labors here in 1751, and of Krug and Voigt, who, sent forth under the same auspices, became identified with us in 1764. Although the more minute details of their life and ministry may have passed into oblivion, their memory can never die.

XLVII.

John Dietrich Matthias Heintzelman

Was born in the year 1726 in Salzwedel, in Altenmark, in the electorate of Brandenberg. His father was a Physician, with means sufficiently ample to afford the best facilities for the son's education. Elementary instruction was imparted to him in the schools of his native place. Thence he was transferred to Stendal and subsequently to the Royal Prussian College in Saxony. His studies were completed at the University of Halle. Having passed over the *curriculum*, he was now ready to enter upon the work, to which he had devoted himself, and to labor in whatever field Providence might assign him. About the time an application was presented to the Faculty of the Institution from the corporation of St. Michael's Church, Philadelphia, for a minister to assist Pastor Brunnholtz in the arduous duties, which devolved upon him. Our people in their necessities always turned to Halle, and seldom in vain. There was a deep sympathy felt for their suffering brethren in a foreign land, and an earnest desire evinced to supply their spiritual wants. Among the students, too, there had been quite a missionary spirit awakened, and there were generally found some who were willing to respond favorably to any requisition, made for their services. On this occasion, when the application was received, the attention of the Professors was immediately directed to young Heintzelman, then about twenty-five years old, and he was selected

for the position, says the recond, "on account of his integrity and aptitude for the work." Having obtained the consent of his parents, the path of duty seems clear. Without any hesitation he accepts the call and, at once, prepares for the journey. In order, however, that he may immediately on his arrival enter upon the discharge of his official duties he is first, after a satisfactory examination, ordained to the work of the ministry, by the *Consistorium* of Wernigerode, in Saxony. On the 11th of July 1751, he bids adieu to those whom he holds most dear on earth, with no expectation of meeting them again this side of the grave, and casts his eyes, for the last time, upon his native land. He does not, however, waver in his decision. He has counted the cost, and does not consider his life dear that he may bring souls to Christ. With unfaltering trust in that Divine arm, which had promised to sustain him in his trials and strengthen him in his work, he takes his departure by way of London for Philadelphia, accompanied by Rev. Frederick Schultz, who was expected as assistant minister for the Churches at New Hanover and Providence. They reached this country on the 1st of December, 1751, and were most cordially welcomed. It was to Dr. Muhlenberg, who was most anxiously awaiting their arrival, an occasion of great joy. He immediately communicated with Dr. Ziegenhagen of London, and Professor Francke of Halle, expressing his heartfelt satisfaction and grateful acknowledgements. "The Lord's name," says he, "be praised, for so graciously providing for us! It is an evidence of the goodness and kind favor He shows to his people."

Mr. Heintzelman became an inmate of Mr. Brunnholtz's family, and, at once commenced the duties required of him. They were laborious, but he discharged them faithfully, efficiently and successfully. He preached, catechised and performed other pastoral work, and, for a season, until another teacher could be procured, had the charge of the congregational school, giving instruction to one hundred scholars, three hours every day. He seemed to feel a special interest in the young, and to them he devoted much of his attention .It was his practice to meet his Catechumens, three times every week. He carefully instructed them in "Luther's Catechism" and in "Stark's Order of Salvation," and regularly heard them recite passages of Scripture, which they had committed to memory. Dr. Muhlenberg writes, "The congregation seems well satisfied with Mr. Heintzelman, and cherishes for him a high regard. He is kept busily engaged in his work

and is to me a great comfort." But his career on earth was brief—his labors were speedily arrested. His course, which bade so fair, was early terminated. He fell in the ripeness of his years, in the vigor of manhood, in the midst of his usefulness, with his armor on and in the field of conflict. His health seemed for some time impaired and, during the last year or two of his life, he experienced several attacks of illness. The best medical skill was employed for his restoration to health, but without effect. Prayers, public and private, were offered on his behalf, but the work God had assigned him on earth was accomplished, and he ripened for Heaven. During his sickness the Lord exercised him in faith, patience and humility. He died of inflammation and ulceration of the liver, February 9th, 1756, in the 30th year of his age. He was prepared for the change. He was conscious of his approaching end, but was calm and submissive, cheerful and happy in the prospect of death. He sent for his colleague and requested him to select some Hymns, and to bring several children from the schools to his dying chamber for the purpose of singing them. This was done, and he listened to them with the deepest interest, in the full possession of all his powers. A few hours afterwards he entered upon his eternal rest, in the exercise of a most filial and trusting spirit, with a firm and sustaining hope of salvation, based solely upon the mercy of God, through the merits of Jesus Christ.

"His last thoughts were God's—his last words prayer!"

He was buried in St. Michael's Church, in front of the altar. A large congregation assembled to witness the funeral obsequies. It is said, "tears flowed copiously." Children and adults, who had enjoyed his instructions, exhibited the deepest emotion. All felt that a severe stroke had been inflicted upon the Church, a heavy loss sustained in the removal of this efficient laborer in the vineyard of the Lord. The occasion was improved by the delivery of two discourses, the one in German, by Rev. John F. Handschuh, from the texts, "Thou hast also given me the shield of thy Salvation, and thy gentleness hath made me great," and "Thou hast enlarged my steps under me, that my feet did not slip;" the other in English, by the Swedish Lutheran Provost Acrelius, from the words, "And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Mr. Heintzelman was married to a sister of Dr. H. M. Muhlenberg's wife, a daughter of Conrad Weiser, of Tulpehocken, so distinguished in the colonial annals of Pennsylvania, as confidential Indian interpreter and magistrate of the Province. From this union there was one son, a posthumous child, born the day after his father's death. At his Baptism, the Swedish Lutheran minister, Acrelius and Henry Keppel, stood as sponsors. He died, when yet a young man, in consequence of injuries, received by a fall from a horse.

From all that we have been able to gather respecting the subject of the present sketch, we infer that he was a man of learning and piety, an example of a consistent, faithful and intelligent minister of the Gospel. Enjoying in his youth advantages, the most favorable for mental culture, he had assiduously improved them and prepared himself thoroughly for the work, to which he was called. His piety was of a devoted practical character, his life, unsullied and blameless. He was regarded by all as an earnest and upright Christian, whose constant endeavor it was to do the will of his Heavenly Father, and to bring others under the influence of Divine truth. There was, at all times, in his manner deep seriousness, producing the conviction of his cordial sincerity. Although his labors extended over a space of not much more than four years, they were not in vain. He enjoyed the warm regard and undiminished confidence of the congregation, to whom he ministered, exercised the shepherd's watchful care over his flock and gave himself up wholly to his sacred office.

XLVIII.

JOHN LEWIS VOIGT.

The arrival of Dr. Muhlenberg in 1742 marked a new era in the history of our Church in this country. The first Lutheran Synod was organized in 1748. Accessions were made, from time to time, to the ranks of the ministry, principally however, from the institutions at Halle. But still great destitution prevailed. "The harvest was truly plenteous but the laborers few." The tide of immigration was on the increase. Thousands of Germans were annually reaching our shores, who were as sheep without a shepherd, deprived of the regular means of grace and exposed to the most deleterious influences. Besides death, from whose unrelenting power no position or period of life is exempt, had been busy making in-

roads upon the little band of devoted laborers. Heintzelman and Brunnholtz were both sleeping in the grave. It was neccessary to repair their loss and make provision for the pressing wants of those, scattered through the waste places of our Zion, who were stretching out their hands and importunately begging for bread. The Macedonian cry for help was heard from all directions. As assistance could be expected only from Europe, Dr. Muhlenberg, who mourned over the desolations, that existed, lost no time in renewing his efforts and in sending earnest appeals to the Theological Faculty at Halle. The application was again successful. In obedience to the call Voigt and Krug, *par nobile fratrum*, came to this country in 1764. The numerical strength of our Church at this time in Philadelphia may be inferred from the fact, that after the adoption by the Church of certain regulations for the government of the members more than 900, the heads of families, signed the same. There were also forty congregations, found in Pennsylvania, New Jersey, New York, Maryland and Virginia, in connexion with the Synod, organized just sixteen years before.

John Lewis Voigt was born in the year 1731, in Mansfield. He was regularly educated for the ministry and, at the conclusion of his course, was, for several years, a Preceptor in the Orphan House at Halle. Subsequently he filled the office of Inspector and acquired a high reputation for fidelity and success in the discharge of his duties. It was this, that suggested him, as a suitable individual for the missionary work in this country, when the call was presented. He was ordained to the office of the holy ministry by the *Consistorium* at Wernigerode and taking the usual route, by way of London, in company with Mr. Krug, arrived in Philadelphia, April 1st 1764. He met, of course with a kind reception and preached his first sermon, on the following Lord's Day, from the words of the Palsmist: "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgment." Several weeks after his arrival he spent, in filling appointments at Germantown, Providence and New Hanover and then, for a longer period, by direction of the President of Synod, took charge of the congregation at Germantown. In that day, every minister was required to labor for a season, in that field which, in the judgment of Synod, was most in need of pastoral services. The power in the interim of Synod, was invested in the presiding officer. Mr. Voigt was however, during the year, elected by the congregations themselves, as Pastor of the Churches at

Germantown and Barren-Hill. This relation he continued to sustain, until the close of the year 1765, when he assumed the pastoral care of the congregations at the Trappe and New Hanover. For many years his residence was at the Trappe. He subsequently removed to Vincent, still retaining however, his connexion with the Trappe Church, and also serving as Pastor of one or two other congregations. The congregation at Vincent was organized upwards of one hundred years ago, and is now known by the name of Zion's Church. It is in Chester County, not far from Phœnixville. The Church is a very ancient structure, having been built before the Revolutionary-war. During the war, it was used by the soldiers as a Hospital. At the time of its erection it was considered one of the finest Church edifices in the country. It is still good, and its demolition would be regarded by many as a sacrilege, in consequence of the interesting and time-honored associations, connected with it. Mr. Voigt was its first Pastor after the war. He continued to labor for many years, in this region of country, where he died at an advanced age, enjoying as a minister of the Gospel, the confidence and esteem of all who knew him. His Library he bequeathed to the congregation, at Vincent. He was buried in front of the Church door, where a neat marble monument, erected, at the time, by the congregation, as an evidence of their regard for his memory and commemorative of his services, still marks the resting place of this venerable man. We find on the stone the following inscription in German, "Here repose the remains of Rev. Lewis Voigt, once the faithful and zealous Pastor of the Evangelical Lutheran congregation at this place. Mansfeld in Germany was the native country of the deceased; the time of his birth was the 9th of November, in the year of our Lord 1731. He died the 28th of December 1800, in the 70th year of his distinguished life."

Mr. Voigt survived the Patriarch Muhlenberg, thirteen years. Between them there had always existed the most intimate relations, the most cordial attachment. On the occasion of his death, Mr. Voigt preached the funeral discourse from the text, "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart."

The subject of our sketch was regarded by his cotemporaries as worthy of all confidence, a man of sincere, simple piety, of ardent zeal, active benevolence and of a consistent and ex-

emplary life. Early trained to habits of industry, thorough mental discipline and sound religious principles, there was an energetic strength imparted to his character, which particularly fitted him for his difficult and arduous position, and enabled him to exert an influence for good and to leave an impress upon the times, in which he lived. He was deeply interested in the work entrusted to him. To this all the faculties of his mind and the powers of his body were devoted. He labored faithfully for the spiritual improvement of his flock, the elevation of the people and the extension of the Redeemer's kingdom. He never shrank from the defence of the truth, never hesitated to sacrifice comfort, reputation or any thing else in the maintenance of principle. It was the burden of his heart and the purpose of his life to honor his Master in the salvation of souls. He earnestly implored the Divine guidance and confidently looked for the promised assistance. His faith was of that simple, filial, genuine nature, so characteristic of our earlier ministers and always apparent in their daily arrangements and actions. His duties were laborious, his life was a picture of Apostolic zeal. Not only in the temple, but in every house he ceased not to preach the Gospel of Jesus Christ. His influence was salutary, his efforts were blessed. Many manifest seals were given to his ministry. Free from many of the infirmities, which often cling even to good men, and ever abounding in things, true and good and lovely and of good report,

> "his life,
> Sweet to himself, was exercised in good,
> That still survives his name and memory."

XLIX.

JOHN ANDREW KRUG.

Was born in Saxony, March 19th 1732. He also was highly educated and was, for a season, connected with the Orphan House at Halle, as a Preceptor. He then labored as a Catechist, at Wasserleben, in the Earldom of Wernigerode. He was not, however, ordained, as a regular minister of the Gospel, until just before his departure for this country. Leaving home with his friend Voigt and passing through Holland, he reached London Nov. 14th 1763, having stopped by the way to visit relatives. During the journey several incidents occurred, which seemed to satisfy his mind more fully in re-

ference to his decision and made him feel, that God approved his course and designed him to labor in this foreign land. He speaks of the comfort, which the reading of God's word afforded and of the encouragement, derived from some devotional German Hymns, sung at Family Worship during his sojourn among his friends, which were so appropriate to his state of mind and the circumstances of his condition, and seemed sent from Heaven as God's message to him. The voyage was pleasant and safe, and on reaching this country he gratefully acknowledges, in a letter to Dr. Francke, the kind and special Providence, which watched over him during the journey. He arrived, April 1st 1764. He repaired immediately to Dr. Muhlenberg's house, who most cordially received the missionaries and immediately sent for his colleagues to come and rejoice with him. The Deacons of the Church also called to bid them welcome. The Swedish Provost, on behalf of his brethren, as soon as he heard the tidings, came too, for the purpose of tendering his friendly greetings.. In those days they were all of "one heart and of one soul," sympathizing with one another in their joys and their sorrows, their trials and their successes, their interests and their duties, and co-operating in the great work, in which they were united. On Thursday following his arrival, Mr. Krug lectured for Dr. Muhlenberg and some idea of the man may, perhaps, be formed from the theme he selected for his first discourse, in this new field of labor. It was based on the words, "For all these things hath mine hand made and all these things have been, saith the Lord: but to this man will I look, even to him, that is poor and of a contrite spirit, and trembleth at my word."

Before the subject of our narrative located permanetly, he spent some time with Dr. Muhlenberg and Mr. Handschuh, and aided them in their labors. His first regular charge was at Reading, Pa. When the position was first offered to him, he was very reluctant to accept it, in consequence of the magnitude of the work and the low estimate he entertained of his own abilities. He remained here just seven years, with character untarnished, wholly devoted to his work, and greatly beloved by his people. "He came to us," says the Church record, "as a faithful teacher, and served the congregation seven years, in love and sincerity towards God and man. At every opportunity he exhibited his generosity in every good cause, both to the Church, school and to the poor, who alone knew the benefits conferred." When he resigned, it is added, it was "to the great grief of the many

earnest lovers of his teachings, both in and out of Reading." It was, however, thought proper by his brethren in the ministry, that he should take charge of our Lutheran interests in Frederick, Md., and he cheerfully acquiesced in their judgment. He accordingly assumed the pastoral care of this Church, April 28th, 1771. He was, at the time, in the 40th year of his age, in the prime of life and the vigor of manhood, regarded by all as "a man of ripe scholarship, a man of mind, of goodness and piety." In his appearance, at this period, he is represented "as somewhat small in stature, slender in form, rather feeble in voice and not very fluent in his utterance." He soon won upon the confidence of the people, and there was a strong prepossession in his favor. Very soon affairs in the Church wore quite a different aspect, the congregation was in a prosperous condition, the improvement was apparent to all. "The communinon list," it is said, "swelled its numbers, and many young persons were added to the Church by the rite of confirmation." This state of things continued until the whole land was disturbed by the horrors of war. During the period of our revolutionary struggle, the Church every where suffered. At such a time the cause of religion necessarily languishes. The din of arms and the carnage of the battle-field are not the scenes for the promotion of piety or the advancement of Christian enterprise. When the contest terminated and peace prevailed, there was a change for the better throughout the country. The interests of our Church again revived at Frederick, as elsewhere, and presented the most encouraging prospects. Improvement was manifest in every direction. The congregation was more flourishing than at any previous period. Mr. Krug continued to labor here, until the end of his life, his connection with the congregation embracing a period of twenty-five years. Although the earlier part of his ministry was so popular and successful, his later years were embittered by a feeling of opposition to him. A party in the congregation rose up against him, who found fault with the good old man, spoke disparagingly of his efforts and expressed a desire for a change. The effort to displace him failed, yet it awakened in his breast anxious thought and caused him many a sad hour. He had, however, warm friends who were devoted to him and highly valued his services. The hand of death was finally laid upon him, and he passed calmly to his rest. His dissolution took place the 30th of March, 1796, in the 60th year of his age. He was followed to the grave by many

friends, who were strongly attached to him, and loved him for his labors. His remains were deposited beneath the aisle of the old Lutheran Church, in which he had so long preached, among the people, with whom he spent the evening of his days.

Mr. Krug was married to Henrietta Handschuh, daughter of Rev. John F. Handschuh. She survived her husband many years, and died at Frederick in the year 1822, in the 71st year of her age. From this union, we believe, there were four children, the youngest of whom died during the past year at the age of sixty-six.

Mr. Krug was a good man, distinguished for his great simplicity, purity and integrity of character. He loved religion from an inward conviction of its Divine power and made it the governing principle of his whole life. He was a humble, unostentatious, genuine Christian. He deeply felt the responsibility of his position and was diligent in promoting the prosperity of Zion. He was evangelical and instructive in the pulpit and his pure and earnest life gave weight and sanction to his words. When he preached the Scriptures were carefully expounded and the truth faithfully applied to the consciences of his hearers. His heart ever went forth in tender sympathy with his flock and he was most laborious in his professional duties. His field of labor extended over a large district and his congregation was numerous, yet he was never remiss in his visits to the sick, in administering comfort to the afflicted and the tried, encouraging the desponding and perplexed, admonishing the wayward and in catechising the young. He was mild in his disposition, warm in his affections, and kind-hearted in his intercourse, of such a nature as to inspire confidence and to secure regard. Although many years have passed away since his departure from us, the deep impression he produced and his earnest devotion to the course of his Master will not soon be forgotten. His name will be gratefully cherished and his memory revered by the Church.

"Peace to the just man's memory; let it grow
Greener with years, and blossom through the flight
Of ages. * * * * *
The glorious record of his virtues write,
And hold it up to men, and bid them claim
A palm like his, and catch from him the hallow'd flame!"

ARTICLE X.

THE DEFENCE OF STEPHEN. ACTS 7th.

Translated from the German.—Zeitschrift für Protestantismus und Kirche, May 1859.

The proper understanding of this defence depends on a clear view of the accusation, and a proper determination of what was to be met, and for these the means are at hand. The accusation runs: This man perseveres in uttering blasphemies against the holy place and the law; and the proof lay in the declaration made by him: "Jesus of Nazareth will destroy the temple and change the customs which Moses gave us" (6,13 fq.) Stephen had no more said this than the Lord himself said: I came to destroy the temple (Matt. 26, 61, John 2, 19); in both places there was perversion and consequently false testimony. But both accusations have the same foundation. Proceed, Jesus purposes to say, to contemn the glory of the Lord, and you will bring the judgments of God against this house; you yourselves, will destroy it with your sins, your enmity to the Lord of Glory will yet destroy this temple. Thus spake the Lord, and Stephen, who saw the progress of the enmity of the people against the Lord's annointed, predicted more solemnly the fulfilment of the divine threatening. He pointed to the approaching judgment, the destruction of God's house, the dispersion of his people, the transfer of the Lord's kingdom to other nations and that then, in a foreign land, a new people would come to the Lord and serve him in holy drapery. This divine judgment, which Stephen saw like a dark thunder-cloud hovering over Jerusalem and its inhabitants, the man of God announced, and it is easy to explain the bitter hate which was excited against him in the entire population. When he was accused of this before the Sanhedrim, he could neither deny nor soften it, otherwise he could not be a faithful witness of the Lord. Stephen had to reiterate his words and then to prove that there was no blasphemy and that he had neither profaned Moses nor the temple. The subject of the defence is, *that the announcement of God's judgment against the temple at Jerusalem and the people was not blasphemy.*

But how does Stephen prove this, in what he says? This portion of Scripture has often fared badly, either it has been considered an imperfect sketch full of mistakes and misrepresentations, or a collection of historical facts, narrated loosely, or it has been given up as obscure and even when the right course was seen, it was not pursued. Nevertheless long ago, Valent. Ernst Löscher adopted the right course, when in his "Evangelischen Zehenten Gottgeheiligter Amtssorgen (18,–237ff), he thus writes about this discourse: I perceive, that this discourse, delivered before a learned auditory, consists entirely of Enthymemes, as the *protasis*, the antecedent, is derived from a specific profound reflection and the *apodosis*, the consequence, is left to be made by the hearers." Löscher now attempts the explanation and produces singular things and occasionly some that do not amount to much, but has certainly, by his extraordinary remarks, opened the way. In this way, it seems, Thiersch, in his history of the ancient Christian Church (p. 83), proceeds, when he says: What Stephen says of Moses might have furnished commentators the key to the whole, for Moses is certainly compared with Christ in his earlier history and the course of the Jews towards Christ is reproved by their conduct towards Moses. The anger of the Jewish Sanhedrim (Magnates) proves clearly that they understood Stephen's discourse better than Christian theologians, according to whose ordinary explanation there is very little to vindicate the accused and nothing to discomfit his adversaries. Stephen presents to the Sanhedrim the history of the past as a mirror of the present and when the solution of the enigma is once found, then appear displayed in this discourse, not only new and pertinent doctrines but, likewise, predictions." Thus Thiersch and then he attempts, in a few, condensed strokes, to explain this discourse accordingly, although there may be dissent from some things and much omitted, still it is gratifying that Löscher's method has been revived and honored, in this way alone do we expect our theme to be sustained.

How then does Stephen manage his theme? Every reader will notice, that in verse 14th, there is a new turn; likewise that in 17th, a new period begins both in German and the Greek text. If we notice the contents of these three parts, which lie on the snrface, the verse commencing 44th treats of the temple, that at 17th, of Moses and the law, and who can fail to notice with what emphasis the commencement of this discourse points to the Lord of Glory? Thus, God, Moses,

the Temple: these are the three points of the discourse and if we turn back to (6, 11, 13f.) there are the three points of the accusation against him. He vilified the Temple, Moses, God. So runs the indictment, and to this Stephen responds, only that he has adopted the natural order; for Moses and the law are more than the temple which is subsidiary to the law and the Lord of glory is greater than Moses who is only his faithful servant. Stephen defends himself thus, that in his denouncement of the judgment, he neither blasphemes God (2–17–2), nor Moses (17–43) 3), nor the Temple (44–53). But moves along throughout in a double form. For that which his opponents charged upon him he repels and makes it recoil on themselves; he is not a blasphemer (2–9), but much rather they (9–10): he has not defamed Moses, (17, 28), but they have (39, 43), he has not spoken injuriously against the temple (44, 50), but they are the real defamers of the Sanctuary (51, 53). But Stephen advances still another step. He defends himself, and disenthralls himself of the guilt and carries it home to his prosecutors; the defendent blames the plaintiff and guilt is burned in on their conscience. This gives a clear insight into their embittered rage which followed his address. They could make no reply, but became themselves the respondents, who might either defend themselves or put out of the way their accuser, for his words, arrow-like, pierced deeply the heart and conscience. Such is the discourse in general and we will now attempt specification.

I. The whole contents of the discourse is at once seen in the first words by the careful observer. It was considered outrageous that the kingdom of God should be taken from them and transferred from a condemned people to a people, whose manners and customs were different, for thus they understood Stephen's announcement of the divine indignation against the inhabitants of Jerusalem and the Sanctuary. To this Stephen opposed the God of glory in all his majesty, i. e. the God happy in himself, who self-sufficient and independent and is subservient to nothing whatever. God has no need of you, Stephen designs to say at once, he can raise up children from stones; if you are disobedient, he will turn away and give you up to the long threathened judgments. In this way, Stephen at the very outset, dissipates the self-complacency of his opponents, who called themselves preeminently the friends of God, to whom the Lord was bound, so that he could never give them up, and subject them to punishment. This would have been enough for upright persons, but his judges and accusers

were not such, and therefore Stephen had further to prove that he did not, by his threatening, slander God.

How did God act from the very beginning? The chiefs of Israel, before whom Stephen, the accused, stood, called themselves proudly the children of Abraham, he presented an exemplification in their father Abraham of God's ways and dealings. For when God revealed himself to Abraham the first thing was the command to leave home and relations and to go into a country which should be designated. With a command to go out, the history of God's people commences, to show, that God is not restricted to country and people, but that his word and promise are the essential matters. It was grace, that the God of glory chose Abraham, and whither he went, depended upon his gracious will. A removal from the Fatherland was the way to the kingdom, begun with the opening history of the kingdom. When Stephen proclaimed, that the kingdom of God would again remove to a strange land, as in the case of Abraham, so now the true Abraham, more than he, Jesus Christ would leave home and friends and go amongst other people, was this to be regarded as blasphemy? The history of the old covenant, beginning with a command to go out, is it blasphemy when the history of the new covenant commences with a separation and emancipation? Was not the command of God to Abraham adequate proof that Stephen, in proclaiming judgment, was not guilty of defamation? He said nothing of the second Abraham but what had long before happened to the first (v. 2, 3). If Abraham's merit consisted entirely in his obedience of faith, exercising faith without knowing the end of his pilgrimage, exercised it without possessing a foot of ground, exercised it when he was childless, exercised it too when his posterity were doomed to four hundred years oppression and he could only look for the promised redemption in the distant future, when all his life was in faith and he received circumcision a seal of his faith, and likewise Isaac and Jacob, when all three patriarchs knew nothing, and would know nothing but faith in God's promises, whatever they might be; was not Stephen and those who were with him right when closing their eyes upon all they saw and looked to the word and command of God, when Abraham-like, they heard the command to separate and depart, as soon as the call of the Lord directed them to go from one land to another. Is Stephen a blasphemer in following Father Abraham? Is he a defamer of God's glory, when he requires treading in the footsteps of the first three patriarchs (v. 4. 8)?

But Stephen turns back the charge and throws it upon the head of his accusers: he did not revile God, but they who treated contemptuously the Lord of glory and having given, in the history of Abraham, a picture of the Lord and his people, now he does the same in the history of Joseph and his brothers. The true Joseph, in whom Jacob's son was realized, was amongst them and they had treated him as those wicked brothers had Joseph, these brothers were the representatives of his Judges and accusers. The patriarchs envied Joseph, and was not Pilate convinced that the Jews had delivered up Christ from envy, (Matt. 27: 18)? The envy of these brothers induced them to sell him to a foreign people, Judah taking the lead and exulting in the price he obtained; they sold him into Egypt, where he experienced the deepest degradation and humiliation, he was imprisoned and had to sojourn between two felons, all of which was fulfilled in the true Joseph with minute exactness is perfectly clear. But God was with that Joseph; they lost with their brother fortune and favor. God's blessing went with Joseph to Egypt, and the Lord delivered him from every sorrow, and removed him from the deepest humiliation; God gave him power and wisdom before the king, so that he placed him at his right hand, and the whole population bowed before him; and whoever hears the history of Joseph, does not need much illustration, in what manner the true Joseph too, the Lord Jesus, in all his tribulation, was not forsaken of God his Father, and how he, redeemed from all reproach and suffering, was elevated to God's right hand, in Egypt, too, amongst a strange people, it was his brethren that rejected him and were not willing that he should reign over them. The envy of his brethren according to the flesh, caused the removal of the Lord's kingdom from them and its transfer to the Heathen, (v. 9–10).

To Stephen himself, who prayed with his dying breath for his kinsmen, this threatened judgment was distressing; therefore he cannot resist the introduction, from the further history of Joseph, of a true Gospel with the hope that they might be led to reflect to their salvation. When Joseph was sold, what took place? A famine occurred, the house of Jacob suffered from the want of necessaries; finally they heard that there was bread in Egypt, not in the holy land, not in other lands, only where Joseph was, was there bread, and there they sought and found it, and when they repeated the

search, they found not only it but the lost brother; their eyes were opened and they saw what they had done to their brother. No sooner did this take place than they found in him a remedy and assistance. Joseph invited his brothers and his father's family to come to him, and supplied them with food and other necessaries. How near in this history is the application; was it not a real message of love, inviting and encouraging to come to the true Joseph? Stephen means to say,, truly a famine will soon appear; it had already commenced, for with Jesus, the true Joseph, happiness and blessing had departed from Israel; but he proceeds, a time will come, then will they hear, where there is bread, viz: without, in despised Egypt, in the Heathen world, and not only will they find bread there, but him too who gave the bread, viz: the lost brother; they will see him whom they pierced, they will find Jesus their sold brother. This true Joseph will receive them graciously. He will provide for them. He will bring them in due time into the land of their fathers. He will not be ashamed of them. He will acknowledge them as his, and replace them in his holy land. This joyful prediction mitigates the severity of the judgment, which he brings against them as blasphemers of God. Abundantly was it proved that Stephen was no blasphemer, for he had not blasphemed, he had only said, what had occurred at the beginning of God's administration of his kingdom, but his accusers were guilty of blasphemy, who would nevertheless in due time acknowledge it and return to their rejected brethren, (v. 11–16).

II. After Stephen had thus victoriously repelled the first charge, he turns to the second, in which the allegation is, that he has traduced Moses by his proclamation of judgment. In this part of his defence, he pursues a course correspondent with the first. Here too he holds up the history of the past as a mirror of the present, that they may learn for their salvation. He unfolds Christ in the history of Moses, and the views are highly instructive, which open all around. He would understand, who can penetrate the meaning and make the proper application of the altered truths, which Stephen could not bring out openly, without raising a storm of opposition, which would have arrested him at once, while they were compelled to hear such a lively representation of history. With three strokes Stephen describes the time when Moses was born. It was a time, when the people were numerous, when a king arose, who evil entreated the people, when in-

fants were put to death. Whoever heard this account, did he not see in the present period an exact counterpart? Were not the people numerous now? Had not a strange ruler come, who maltreated the people, not merely the Heathen but likewise the Idumean monarchs? and did not Herod direct that murder of children that the hope and future of Israel might be destroyed? Was not, by means of the time of Moses, the Sanhedrim brought prominently before the view, (v. 17–19). When man's power fails, God is at hand, and when Pharaoh thought he had exterminated the people, then was the Savior of the people quietly and secretly born, and how wonderfully was he saved in the first days of his infancy, how wonderfully was he brought up and instructed in all the wisdom of the Egyptians, in the end became a man mighty in words and deeds. Does it not seem as if Stephen, with these last words, which are evidently derived from the discourse of the disciples from Emmaus (Luke 24, 19), unconsciously went over from the figurative to the literal? as if he wished to impress deeply his hearers and readers with the knowledge of this Moses, and that another child was likewise miraculously sustained and brought up, till he became a man, mighty in words and deeds, namely the Prophet from Nazareth, Jesus the Lord (v. 20, 22)? When that Moses was grown up, he desired to see his brethren, for he had not forgotten them, he had an affection for them, and when he saw one suffering unjustly he assisted him against his opposer. He supposed his brethren would understand, that God, through him, would deliver them, he desired by the deed to present himself as a deliverer to them, who would lead them forth from the land of bondage. His brethren would not acknowledge him, they discarded him with contempt, they were not willing that he should reign over them and Moses had to fly into a foreign land; there he remained as a stranger in the wilderness, in a heathen country, there amongst heathen were his children born. Thus happened it with Moses, who desired to be the Deliverer of his people and was it otherwise with the true Moses? When Jesus offered himself as a Saviour to the people, was it not said, Who made thee a judge or a ruler over us? and we will not have this man to reign over us? Had not Jesus the second Moses, to fly to the Heathen world and there to find a refuge and home? and were there not born to him children like the dew of the morning? Is it slander when Stephen announces that the kingdom of God would pass

to the Heathen? First Moses withdraw, and is it slander when the second Moses is represented in the same way?

If the kingdom of God and his promise were maintained in the wilderness, is it unwarranted to represent the kingdom of heaven as passing again to the Heathen? Is not Stephen fully supported in his denunciation by the history of the man, who was so high in the estimation of his opponents, (v. 23–29)?

But as Stephen in the history of Joseph, his heart bleeding in view of the threathenings, could not avoid, guided by the typical history, to cast a view into the future, so does he now. He aims by his consolatory message to lead to repentance after the announcement of heavy judgments. The history of Moses did not end with his rejection. He remained, it is true, for a long time in a foreign land, it appeared as if his people were to have nothing more to do with him; but when this time was past, he saw the thorn bush, which burned in the fire, but was not consumed, the image of his people which were in the fire of tribulation, that everything corruptible might be burned off, but they themselves not destroyed by the fire. It was the Lord that appeared to him, and to whom even Moses could not come but with fear and trembling, and here he received the command to go to the help of his afflicted people. When he now appeared before his people, he was no longer rejected, but they received him and trusted in his name, obtained now help and deliverance, Israel was set free from the land of bondage. Thus, Stephen aims to say, will it go with you, the Moses, whom you rejected, will appear again; the other Moses, before whom that same man of God could not stand without fear and trembling, will hereafter look upon his troubled and down-trodden people with favor and come again, and then will you no longer be ashamed of him, but confess him and seek aid and deliverance in him from all tribulation, (v. 30–33). Thus does Stephen explain to the Sanhedrim the present, by the history of the past, and opens a view into the distant future, exhibiting in the history of Moses, Jesus of Nazareth, first in his humiliation then in his exaltation, and teaches how Moses is illustrated and sustained by him, whom they refused. Moses out of Christ is nothing. Moses himself pointed to the prophet, whom the Lord would raise up from their brethren, and desired that all should listen to him. It was only in harmony with this Gospel, that Moses designed his law, given by God, should be received by his people. His mission was to proclaim the law

in Christ, the law as a pedagogue, leading to Christ, and who ever diverted the law from his pedagogical import, he opposed Moses, who designed by his legislation to prepare the way for the Lord. Thus did Stephen teach the proper method of understanding Moses, and showed the Sanhedrim, who made an idol of Moses, what his work was, and that he did not lessen but exalt the mission of Moses. Who surpassed Stephen, in the due appreciation and glorification of Moses, who was charged with being his calumniator (v. 37, 38,)? The people who calumniated him were very different and Stephen, the accused, who triumphantly repelled the charge, knew how to strike the guilty leaders, who boasted of Moses but really despised his word in their actions. Who was it that made the golden calf at Sinai and forsook Moses' commands? Was it not Aaron, the high priest, and their fathers' people who withdrew from Moses? Who was it, that in the wilderness deserted the Lord and despised the authority of Moses, who had to be reproved and condemned so severely by the Lord, through the mouth of the prophets? Was it not again the fathers of this people, who had Moses but did not obey his words? How was it now? Moses was truly present and one greater than Moses, the true Moses was at hand, Jesus the Lord, before whom Moses veiled his face and how was he received by the people? Was it now as it was then? Is not the high priest again at the front of the defection from God and teaching the people how to discard the Lord of glory? Are not the people weary of him and anxious for other Gods? As the word of Moses was despised under the old covenant so is it now; his command to hear the Prophet was rejected, the true Moses is not heard. Who are the calumniators of Moses? Is it Stephen, who understood and honored both the first and the second Moses and obeyed them sincerely or rather they, who despised both and would not follow their precepts? If in the old covenant, the threatening went forth from the mouth of God: I will carry you beyond Babylon, for punishment must follow sin, and rejection apostacy from God, is Stephen then a calumniator of Moses, when he announces a divine judgment against such a rejection of Moses and the true Moses, viz: that the Lord will now drive off his people from the land of promise into strange countries, and that the kingdom of God shall be transferred to a people that know him not? Truly indeed, Stephen did not disparage Moses, he is a true witness of the

Lord, but his enemies are culmniators of Moses, as they and their fathers always were, they are still, and he uttered no calumny, who pronounced upon such self-complacent and self-sufficient people God's displesure. It was made plain, Stephen did not traduce Moses by his threateuings of God's wrath (v. 39, 43).

III. A third point was to be established, that he did not by his threatening abate from the glory of the temple. The false witnesses gave prominence to this charge (6, 13), but Stephen knew well how much greater the Lord of the temple and his servant was than the temple itself and this part of the accusation is taken up last. It was considered a defamation of the temple to speak of its destruction as if the Lord was restricted to his house and had need of it.

To this it was easy for Stephen to reply. Had Israel always this temple? If the house was, necessary to God, he must always have had it. But when the people were chosen as a people, they had nothing but the tabernacle, God so ordered it and in the possession of it, the grace and blessing of God followed the people; they entered successfully the Holy and Land drove out the heathen inhabitants. Thus was it under Moses and Joshua, thus was it through the period of the judges, so was it under David, and even he, the man after God's heart, was not permitted to build a temple. Israel did not till Solomon's time obtain a temple, the people were five hundred years without a temple, and this was not its most unfortunate period. When Solomon was allowed to build a temple, was the Lord bound to it? Did he need it as a man needs his habitation? It was just at the consecration of the temple, that Solomon openly declared that the prophet Isaiah afterwards learned from him, that the Lord had a much better and glorious temple; his throne was in the heavens and his footstool the earth, he the august God had his sanctuary in the glory of his divine majesty. The Lord's dwelling amongst men was for them, not for him; it was necessary but gracious, and fools are they, who believed that the great God needed a house and was bound to it, fools were those counsellors, who supposed, because God had chosen this house for his dwelling, it must continue his sanctuary and blasphemous was the language of him who spoke of its destruction. Stephen did not by this means pollute the temple, but only said, what the servants of God had constantly affirmed, that the Lord was not bound to this house, but could withdraw his grace from the

unthankful and direct it to others who would gratefully receive it (v. 44, 50).

Much more were the Jews revilers of the temple, though they made it their boast. They might indeed with much self-complacency point to their zeal for the honor of God and to their strict attendance on the beautiful service of the Lord and his temple and it is true in regard to this their dignitaries were not deficient. But at the same time Stephen calls them blasphemers of the temple, for what was the character of those who professed to be its. He calls them stiff-necked, who observed the outward, but did not bind the neck under the gentle yoke, that the Lord laid upon them; uncircumcised in heart and ears are they, for they neither hear aright, lay to heart nor permit the impurity and wickedness of their heart to be removed. They come to the house of God; but they resist and close their heart against the spirit, who operates there, the word by which the Spirit knocks and would obtain entrance. They do as did their fathers. Was this the right use of the temple, to boast of devotion to it, but to close the heart and ear to the spirit who rules in the word? That they did shut up their hearts, Stephen proves to them by this; by the way in which they treated him who was the Alpha and the Omega, the essence and star of all God's word and of all prophecy. They boasted of the temple and the Lord of the temple, who had finally come to his house, they persecuted and rejected all his prophets and servants who testified of him, it was not otherwise with the law which prepared for him, they received but then despised it. These were the people, who were God's favorites, and yet refused to open their hearts to the word or to the Lord, whom it set forth, or to the law, which pointed to him. They boasted of the temple and despised the word, these were the true blasphemers of the temple but not Stephen, who in true obedience to God and his word proclaimed his judgment against the house of such blasphemers (v. 51, 53).

This ends Stephen's defence and we cannot entertain the oft mooted question, whether it was ended or not. What could or should he have said in addition? Did he not refute his accusation step by step and triumphantly overthrow it? Did not the arrows, shot at him, recoil upon his adversaries' head? We read nothing of an interruption. True his opponents gnash their teeth, a subdued rage commences, but no one speaks or breaks loose upon him. It is his own declaration, that he beholds the glory of the Lord, viz: Jesus stand-

ing at the right hand of God, that produces an eruption of rage. But then his defence was closed and whoever marks the progress will be convinced that Stephen spoke no such mish-mash (untereinander) as many commentators suppose, but that a powerful spirit gave utterance from him and a wisdom, to which his enemies must succumb or meet with a deadly hate.

ARTICLE XI.

NOTICES OF NEW PUBLICATIONS.

Christ and His Church in the Book of Psalms. By the Rev. Andrew A. Bonar, Author of the "Memoir of the Rev. R. M. M'Cheyne," etc. New York: Robert Carter & Brothers, 530 Broadway.—1860.

We have long felt and acknowledged that there is a depth and compass of meaning, a variety, breadth, importance and interest of spiritual relations, in which Christ and his Church are portrayed or typically exhibited in the book of Psalms, not adequately recognized by commentators on the Sacred Word, and hence very imperfectly perceived by its ordinary readers. A commentary aiming at the full and appropriate setting forth of this aspect of that "Hymn Book for all Times," has, therefore, been a desideratum, a desideratum which Mr. Bonar has, in the volume before us, attempted to supply. In this attempt he has been reasonably, in some respects eminently, successful. His work does not, indeed, penetrate as profoundly as we could wish into the deep meanings of the Psalmist, or point out all those connections which we believe, exist between this portion of Holy Writ, and the wondrous economy of God's grace in the life, sufferings and death of Christ, and the institutions and experiences of the Church; but it does all this more fully and satisfactorily than we have seen it done elsewhere, and does it with the aid of the best German works on the same theme. There is a good deal of minute philological criticism, in connection with copious exposition, valuable explanation and ample reference to other parts of Scripture, all pervaded by a continuous thread of devout reflection, adapted to awake serious thought, profitable inquiry, and fruitful application in the reader. The work is one of a class which we like to have lying on our study table, close at hand, to be often opened. We recommend it to preachers, students, and readers generally, as a valuable aid to the right and profit-

able reading of that delightful portion of Holy Writ, the Book of Psalms.

Memoirs of the Life of James Wilson, Esq., F. R. S. E., M. W. S., of Woodville. By James Hamilton, D. D. F. L. S., Author of "Life in Earnest." "Mount of Olives," etc. New York: Robert Carter & Brothers.—1859.

To us this book has been very delightful reading. Written by one of the readiest and ablest pens in England, it tries to delineate a Christian gentleman, and to show how honorably and usefully an accomplished mind may fill up a life of leisure. The subject of this memoir was a brother of the celebrated Professor Wilson (Christopher North), and, having been early brought to a saving knowledge of Christ, labored long and faithfully, and, it is hoped, effectually, to bring that brother also to the covenant of God's grace in Christ. With congenial appreciation, Dr. Hamilton here narrates the life and portrays the character of his friend: a character of which the sweetest gentleness, true kindness, and ardent sympathy with every genuine human interest were the salient features, and which was displayed in a life of steadfast devotion to the true and the good, of the practical exemplification of the highest social virtues. The *employment* to which Mr. Wilson's life was devoted was Natuarl Science, in which he was a laborious, prolific and most instructive writer; some of the most important contributions in the English language to that science being the productions of his pen. He was a man of singular modesty and refinement: a good part of this memoir consists of his own letters and other productions of his pen; and we are persuaded that all, who are capable of appreciating such a character and of sympathizing with the pleasure derived from the scientific and loving study of nature, will find this volume a most agreeable and instructive companion for the long winter evenings.

Life in Jesus: a Memoir of Mrs. Mary Winslow, arranged from her Correspondence, Diary and Thoughts. By her Son, Octavius Winslow, D. D., Author of "Midnight Harmonies," "Personal Declension and Revivals," "The Precious Things of God," etc. New York: Robert Carter & Brothers. No. 530 Broadway.—1860.

The editor of these memoirs is well known to the religious public in America through his writings. The subject of the memoir, an English lady, and twice a resident of this country, was no ordinary woman. Possessed of a strong and highly cultivated mind and great force of character, she necessarily exerted a powerful influence upon all with whom she came in contact; and with her profound convictions of the solemn importance of man's temporal and eternal relations and interests, and

with her large views of human duty thence arising, she sought to extend the scope of that influence, and to bring it strongly to bear upon every point of society which she could reach. Of course, however, the great charm and value of her life consist in the profoundly religious, character that pervades it: in the high tone of piety, of rigidly consistent christian practice that constituted its predominant element to the end of a career, checkered with many and various experiences, and many of the bitterest trials which the heart of man can be called to bear. This is one of those lives which eminently demonstrate what the grace of God in the Gospel can do for, and in man's fallen nature: one of those characters upon which we look with admiring and loving awe. The son has here faithfully and well performed his duty to the memory of such a mother, avoiding that extravagant coloring which filial affection is so prone to employ, and yet not erring, through excessive and timid caution, in the opposite extreme; and allowing his parent, in a great measure, to portray her own character, by quoting largely from her letters and diary, and by communicating her thoughts, as she was wont freely to express them. It is an admirable book for home circles, and for families, where young people are growing up into the earnest pursuits and momentous duties of mature life.

A Natural Philosophy: embracing the most recent Discoveries in the various branches of Physics, and exhibiting the application of Scientific Principles in every-day Life. Adapted to use with or without apparatus, and accompanied with full descriptions of experiments, practical exercises, and numerous Illustrations. By G. P. Quackenbos, A. M., Principal of "The Collegiate School," N. Y.: Author of "First Lessons in Composition," "Advanced Course of Composition and Rhetoric," "Illustrated School History of the United States," etc. New York: D. Appleton & Co., 346 & 348 Broadway.—MDCCCLX.

We have long regarded Mr. Quackenbos as one of the ablest and most successful instructors in our country, as possessing not only a thorough knowledge of the subjects which he undertakes to teach, but the utmost efficiency in communicationg to young minds the treasures of his own. This facility of communication, this practical tact in teaching, and this well trained skill in directing the efforts of earnest pupils, are manifest in all his school books, and the one before us cannot fail still more to raise and extend the author's well earned fame. The present work is characterized by thorough and accurate knowledge, a perfectly systematic arrangement and succession of subjects, rigid adherence to an admirable and lucid method of instruction, great clearness of statement, ample illustration, explanations so simple and luminous as to

bring the science within the grasp of even feeble minds, and a felicitous exhibition of the application of facts and principles to the practical affairs and pursuits of every-day life. We have, ere this, had occasion to commend other school books designed to teach this important science, but we would certainly, if again required to give such instruction ourselves, prefer the work before us to all others with which we are acquainted: the more so because it is not a collection merely of scientific facts, principles and rules—a mass of dry bones—but a course of instruction, instinct with life and stimulating interest.

The Higher Christian Education. By Benjamin W. Dwight, Author of "Modern Philosophy, its History, Discoveries and Results." New York: A. S. Barnes & Burr. 51 & 52 John St.—1859.

We have read this book with the highest satisfaction. The author is himself a distinguished instructor and educator of youth, and his work is the production of a highly cultivated mind, the utterance of a truly earnest spirit, the fruit of large experience and profound thought, and the expression of a truly just appreciation of the dignity, the responsibility, the nobleness and importance of the teacher's calling. The book is thoroughly pervaded by the great principles of our Holy Religion; exhibits elaborately, under a variety of divisions and subdivisions, the true nature of the higher christian education; deals faithfully and severely with existing abuses; presents to instructors the highest aims; and points out the purest and strongest motives to strive after the utmost efficiency in the discharge of their momentous duties, and thus to cheer and encourage them under the depressing difficulties and obstacles and even indignities, which so often beset their laborious career. The book is replete with a sound truly Christian philosophy, and we heartily recommend it to all instructors of youth, and not only to professed pedagoues, but equally to fathers and mothers. It may do them all good.

Modern Philology: Its Discoveries, History and Influence, with Maps, Tabular Views, and an Index. By Benjamin W. Dwight, Author of "The Higher Christian Education." New York: A. S. Barnes & Burr. 51 & 53 John St.—1859.

The author of this work says in his Preface: "The articles, composing the present volume, were published: the first and third, at different times, in the Bibliotheca Sacra, and the second in the New Englander; and were much compressed in their details, in order to adapt their length to the limits of those valuable Quarterlies." Upon these articles, as they appeared from time to time, the highest commendations were bestowed by eminent scholars and leading periodicals. They have since

been re-written and greatly enlarged and improved, and are accompanied with philological maps and tabular views of great interest. The volume displays extensive and profound scholarship, the fruit of acute and comprehensive research, and it supplies a great desideratum to the students of language among us, young and old. It will have a deep intest not only for students of language, but to general readers who crave information concerning the intellectual history of our race. It is fitted also for study and recitation in schools and colleges, and will be welcomed by students of history, philosophy, and language, as a most valuable aid in the pursuit of these important studies.

The Puritans: or the Church, Court, and Parliament of England, during the reign of Edward VI, *and Queen Elizabeth.* By Samuel Hopkins. "The liberties of our House, it behoveth us to leave to our Posterities in the same freedom we have received them." Committee of the Puritan Commons to the Lords, 1575–6. In three volumes. Vol. 1st. Boston: Gould & Lincoln, 59 Washington Square.

We have read this volume and found it intensely interesting. It has much of the attraction of a historical romance with the soberness of truth. The tenth chapter alone is worth more than the price of the book. We hope the remaining volumes will soon appear. We shall look for them with desire.

Deutsches Gesangbuch. Eine Auswahl geistiger Lieder aus allen Zeiten der Christlichen Kirche. Nach den besten hymnologischen Quellen bearbeitet und mit erläuternden Bemerkungen über die Verfasser, den Inhalt und die Geschichte der Lieder versehen, von Philipp Schaff, Doctor und Professor der Theologie. Philadelphia, Lindsay & Blakiston: Schäfer und Koradi. Berlin, Wiegandt & Grieben—1859.

A rich treasure, gathered by a highly gifted man! Many thanks are due thee by the lovers of the Sacred Muse of Germany. Our humble tribute accords thee much praise for thy work, judicious, tasteful, rich. Be not weary in well-doing.

We are pleased to see that our friends Smith, English & Co., are publishing an Edition of Stier's Reden Jesu, Words or Discourses of Jesus. It will be considerably cheaper than the Edinburgh Edition, and in half the number of volumes. The first part has appeared. This great work has already been so favorably noticed in our pages, particularly in the Review of our able Contributor, Dr. H. I. Schmidt, that we deem it unnecessary to give it any additional endorsement.

The Evangelical Psalmist: A collection of Tunes and Hymns for use in congregational and social worship. Venite, Exultemus Domino. Philadelphia: Lindsay & Blakiston—1860.

It is understood, that this volume is the joint production of J. A. Seiss, D. D., J. McCron, D. D., and Rev. W. A. Passavant, who have been, for several years, engaged in its preparation. This is the first effort of the kind, ever attempted in our Church, and the greatest care has been taken to produce a work, acceptable to the whole Church. The book is designed to be a manual of Sacred Music, adapted to the Hymns, at present in use in our Lutheran Churches, consisting of tunes printed with the Hymns, to which they may be appropriately sung. Although changes have been introduced, a few Hymns being added and others omitted, found in the General Synod's Book, yet the two can be conveniently used together in public or private worship. It is not proposed that the work shall supersede the collection, published by authority of the General Synod, but that it be adopted in connexion with it as an auxiliary, in promoting "the service of Song in the House of the Lord." There is also appended a large number of beautiful Chants and Anthems, which greatly enhance the value of the volume. The book will be found especially useful to Choirs and families, and will very much tend to improve the the character of our Church music. When the project of publishing the work was first suggested, we did not see our way clear to encourage the effort, lest it might interfere with the excellent collection, at present used by most of our Churches, but on a careful examination of the volume and its design, we have come to the conclusion that its circulation will rather advance, than retard the circulation of the General Synod's book, and accomplish good. We have, therefore, no hesitation in expressing our gratification with the appearance of the work and incommending it to the favorable regard of our people.

African Bible Pictures: or Scripture Scenes and Customs in Africa. By Rev. M. Officer, Missionary to Western Africa. Philadelphia: Lutheran Board of Publication—1859.

This is an instructive little book, and should find its way into all our Sabbath School Libraries. Although prepared more particularly for the young, yet it may be read with profit by all. Not only is valuable information communicated, respecting the habits and usages of the Africans, but coincidences pointed out between them and the ancient heathen, mentioned iu the Bible. Portions of the Scriptural narrative is thus made clearer and an additional interest imparted to the story of the Sacred Record.

Gleanings from the Harvest-fields of Literature, Science and Art, a melange of excerpta, curious, humorous and instructive. Collated by C. C. Bombaugh, A. M. M. D. Baltimore: T. Newton Kurtz—1860

We have been most agreeably disappointed in the character of this book. On examination we find it containing a vast amount of curious and valuable information, not accessible in any other single volume. Material has been gathered from innumerable sources, which canot fail to interest, entertain and instruct the reader. It is a book, designed for all classes and all seasons, and will prove useful for reference and pleasant to fill up odd moments of time.

The Life and Labors of the Rev. Daniel Baker, D. D., Pastor and Evangelist. Prepared by his son, Rev. William M. Baker, Pastor of the Presbyterian Church, Austin, Texas. Third Edition. Philadelphia: William S. & Alfred Martien—1859.

We have perused the volume, whose title page is given, with much satisfaction. It is a book of more than ordinary interest and may be read with profit by Christians of every name. The narrative of a most remarkable minister of the Gospel is given, whose labors were perhaps, more extensive, and accompanied with greater results than those of any one since the days of Whitefield. He was a man of evangelical, earnest spirit, of laborious, judicious effort, who kept continually before him the great object of life, and seemed to realize his great responsibilities. The love of Christ was the absorbing motive, always prominent and influencing him in all his actions, and the glories and blessedness of heaven seemed the constant subject of his thoughts and daily conversation. He was a man of one idea, and with this he commenced life. When he entered Princeton college in 1813, there were one hundred and forty-five students. Six were professors of religion, but only four appeared to be in earnest on the subject; of these Dr. B., was one. Their prayers and efforts, on behalf of their unconverted associates in study, were owned and blessed by God. Forty-five, that session, were hopefully converted, nearly thirty of whom afterwards entered upon the work of preaching the Gospel. This earnest, zealous character Dr. B. manifested during his whole subsequent career, and many seals were given to his ministry. It is thought that twenty thousand souls were brought, through his instrumentality, under the influence of religious truth. The work is worthy of the favor, with which it has already been received. It will do good, wherever it circulates.

The Crucifixion of Christ. By Daniel H. Hill, Superindent of the North Carolina Military Institute, and late Brevet Major in the United States Army. Philadelphia: William S. & Alfred Martien—1859.

The object of this volume is to establish the credibility of the Gospel narratives, by comparing the numerous incidental and undesigned coincidences, presented in the accounts of the four Evangelists. The author discovers correspondence and harmony, where others attempt to reconcile conflicting statements. The work is on the general plan of Paley's *Horæ Paulinæ*, and possesses great merit. It is one that is needed at the present day, and is suitable to be placed in the hands of a sceptic. Written by a layman, engaged in secular pursuits and having mingled with men of all classes and become familiar with their difficulties and objections to Revelation, the book is rendered more valuable. Whilst the previous training of the author has qualified him for the investigation of the subject, the argument is clear and satisfactory, the discussion earnest and forcible and the character of the work, practical and fitted to do good, wherever it is read.

Leaders of the Reformation: Luther, Calvin, Latimer, Knox, the representative men of Germany, France. England and Scotland. By John Tulloch, D. D., Principal and Primarius Professor of Theology of St. Mary's College, St. Andrews', author of Theism, etc. Boston: Gould & Lincoln—1859.

These sketches of leading men, in the history of the Reformation, have met with a favorable reception in this country as well as in Europe. They were originally delivered in the city of Edinburgh, in the presence of large audiences, and heard with great interest. We are not surprised at this, for the author has reproduced each one of these heroes with discriminating fidelity and striking success. A most interesting portraiture is given, accompanied with reflections of an instructive and liberal character, written in an attractive style. We like the book very much. Although unwilling to endorse every sentiment which it contains, we can cheerfully commend the volume to public favor.

Moral Philosophy, including Theoretical and Practical Ethics. By Joseph Haven, D. D., Professor in Chicago Theological Seminary; lately Professor of Intellectual and Moral Philosophy in Amherst College. Author of Mental Philosophy. Boston: Gould & Lincoln—1859.

A good text book in the department of Moral Philosophy has long been considered a *desideratum*. Most of the works, now in use, are in many respects unsatisfactory. Some are defective in a thorough discus-

sion of the principles, and others, in practical detail. In some, topics are discussed, entirely foreign to the subject of Moral Philosophy, while the history of ethical opinion is altogether passed over. The author of the present treatise, whose Mental Philosophy has been received by the public with so much favor, has endeavored to present not merely a treatise on moral subjects, but a *science* of morals. With a view to this, the principles, which are the basis of the science, are first concisely discussed and then these principles are examined in their application to the practical obligations and relations of human life. More attention than usual is also here given to Political Ethics, and yet no more than the importance of the subject demands, for in a free country like ours, young men should be carefully instructed in the principles of civil government and in the rights and duties of the citizen. We regard Dr. Haven's work as an excellent treatise, and well suited for a text book. Clearness of thought, perspicuity of arrangement, correctness of sentiment, richness of illustration characterize its pages and render its discussions attractive.

The Crucible: or tests of a regenerate State, designed to bring to light suppressed hopes, expose false ones and confirm the true. By Rev. J. A. Goodhue, A. M. With introduction by Rev. Edward N. Kirk, D. D. Boston: Gould & Lincoln—1860.

Without subscribing to every sentiment, which the volume contains, we think the discussion is marked by great ability and is the result of much thought. Even those, who do not agree with the author in all his positions, will find the book deserving of their careful consideration. It is very much of the character and spirit of President Edwards' treatise on the Affections, and its perusal will advance the cause of genuine piety in our Churches. The work is addressed to all serious persons, but mose especially to those, whose duty it is to guide and test the religious experience and hopes of those, placed within the reach of their influence. The subject is practical, yet involving principles of great magnitude, which should be thoroughly examined and clearly understood by all Christians.

A Critical Dictionary of English Literature and British and American Authors, living and deceased. From the earliest accounts to the middle of the nineteenth century, containing thousand biographies and literary notices, with forty indexes of subjects. By S. Austin Allibone. Philadelphia: Childs & Peterson, 602 Arch St.—1859.

After a careful examination of Mr. Allibone's Dictionary, it gives us pleasure to bear testimony to its excellencies. It is truly a great work,

and will be a permanent monument of the author's patient research, untiring industry and successful effort. As we turn over the pages with increasing satisfaction, we are surprised at the extent, minuteness and accuracy of the information communicated, and gratefully express our high sense of the value of the book. When we first heard of its plan, our expectations were sanguine in reference to the result, but these expectations are more than realized in the volume now before the public, and we are confident that the enterprise will meet with encouragement and patronage, corresponding to its merits. The work supplies a want that has been long felt, and every one possessing it will find it a most important contribution to the literature of our language. To the minister of the Gospel it will prove a great help in his studies. When prosecuting some interesting and useful subject of investigation, he will be at once, directed to the appropriate knowledge and furnished not merely with Mr. Allibone's opinions, but with the criticisms of the leading literary and scientific reviews of Great Britain and our own country. We are also gratified with the Christian feature of the work, and the desire evinced, on every proper occasion, to recommend the "truth as it is in Jesus." The reflections on Bolingbroke, Hume, Gibbon, Byron and others are most creditable, and cannot fail to exert a happy influence. Deeply sympathizing with the author in his arduous labors and sincerely trusting, that his health may be spared to complete the undertaking, so successfully commenced, we cordially commend the work to public attention

Annals of the American Pulpit; or commemorative notices of distinguished American clergymen of various denominations, from the earliest settlement of the country to the close of the year eighteen hundred and fifty-five. With Historical introductions. By William B. Sprague, D. D. Vol. VI. New York: Robert Carter & Brothers—1860.

We have, on several occasions, spoken of Dr. Sprague's valuable services and commended his great work to the attention of our readers. Every successive volume, as it issues from the press, increases our admiration of the author, and convinces us of his eminent abilities for the laborious and difficult work, in which he is engaged. Perhaps there is no other man in the country, so well fitted for the task. Possessing a combination of qualifications, not often found in a single individual, he has in addition succeeded in enlisting in his service some of the most gifted and best educated men, who furnish the most interesting and important information, respecting their cotemporaries and associates. The volume before us, the sixth of the series, contains the Biographies of the Baptist Pulpit and is not inferior in interest to any of the five octavos previously published. The materials are varied

and abundant, full of rich instruction, pleasing incidents and deep religious experience, and the author has executed his part with the same energy, patience, impartiality and gracefulness, which characterize all the productions of his pen. He is steadily progressing in his labors, and we anticipate with interest and eagerness the two volumes, yet remaining, to complete the undertaking. The volumes ought to find a place, as they richly deserve, in the Library of every minister of the Gospel and intelligent Christian in the land.

A brief Scriptural argument on the prominent features of the Abrahamic Covenant, showing its connection with the Christian Dispensation. By Rev. W. G. Harter, Pastor of the Evangelical Lutheran Church in Jeffersontown, Ky. Baltimore: T. Newton Kurtz, No. 151 West Pratt Street —1860.

Written without sectarian bigotry or the purpose of subserving denominational interests, the author expresses the sincere hope, that such a work may contribute to the enlightment of the ignorant and to vindicate the injured rather than commit the least act of aggression, and to relieve a certain class from embarassment upon the subject of Infant Baptism.

Lutheran Almanac for 1860. Baltimore: Published and Sold by T. Newton Kurtz. No. 151 Pratt Street, opposite the Maltby House.

Der Lutherische Kalender für das Jahr 1860. *Allentown, Pa., Gedruckt und herausgegeben von Pastor S. K. Brobst.*

Both exceedingly valuable, as Almanacs, as vehicles of various instructive and edifying articles on subjects pertaining to man's highest interests, as repositories of Church, statistics of indisputable value, and Clerical registers of almost daily use. Deserving extensive patronage in the Church and out of it, to those who would know what Lutheranism in this country is, we cordially recommend them to public patronage.

Lindsay and Blakiston have published in the Series No. 10 of Herzog's Encyclopædia.

THE EVANGELICAL REVIEW.

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ARTICLE I.

THE STUDY OF THE SCRIPTURES.

By Rev. J. R. Keiser, A. M., Gettysburg, Pa.

It is one of the favorable indications of the present time, that the number of those who are disposed to engage in the study of the Scriptures is constantly increasing. This interest is not confined to a few individuals widely dispersed through a large community, but many have associated together for the purpose of studying the Bible to greater advantage. Numerous Bible classes and other associations have within a few years been formed, which have been attended by large numbers of both sexes, and have produced the happiest results. Why should not such associations awaken a deep and general interest in every community? A sincere love of truth and an ardent thirst for Biblical knowledge are indicative of true nobleness of character, and where they exist they will lead persons to avail themselves of every facility and opportunity for becoming better acquainted with the doctrines and institutions, the precepts and principles, the prophecies and promises of the Book of God. The Bible encourages and fosters a spirit of inquiry, and this is what the friends of Christianity have always desired, believing as they do, that it is supported by evidence which can never be overthrown.

> "The Christian Faith,
> Unlike the timorous creeds of Pagan priests,
> Is frank, stands forth to view, inviting all
> To prove, examine, search, investigate,
> And gives herself a light to see her by."

The Bible claims to be the word of God, and evidently it is no less our duty to hearken to "the still small voice" of the Spirit addressing us through the silent pages of revelation, than if God spoke to us with an audible voice from heaven.

What, then, is the proper method of studying the Scriptures? A few suggestions on this point may not be uninteresting nor unseasonable.

I. *We should begin the study of the Scriptures while young.* Childhood and youth constitute the most favorable season for storing the mind with the rich treasures of Divine truth. The mind then is active and has a natural thirst for knowledge; it is inquisitive and impressible, and observation and experience alike teach, that what is early learned is usually long remembered. God has so framed the human mind that in old age it generally forgets the scenes and events which marked the busy, bustling period of middle age, and recurs to the facts and experiences of early life. The occurrences even of yesterday may be obliterated from the tablets of memory, while those of youth are recalled in all their pristine freshness. When the evil days come—the days of calamity or of infirmity—religious impressions, which have long been smothered, will perhaps revive in all their original vividness and power, and lead the wanderer back to God. Thus has "the bread cast upon the waters" been found after many days. Thus has parental fidelity often been rewarded, as in the case of Augustine, and Newton, and Cecil, after many years of painful solicitude and hope deferred. The history of individuals has, also, illustrated, that an early knowledge of the Bible lays the foundation for the formation and development of Christian character in subsequent life. The human heart may be compared to a garden, in which naught that is good and valuable grows spontaneously. However rich and mellow may be the soil, if left uncultivated, it yields only weeds; but if we sow it with good seed, we have the promise of a return of thirty, sixty, and even an hundred fold. This truth is beautifully expressed in several passages of Scripture: "Train up a child in the way he should go, and when he is old, he will not depart from it." "Those that be planted in the house of the Lord, shall flourish in the courts of our God; they shall still bring forth fruit in old age." Is it not, then, manifestly wise to interest children in the study of the Bible as early as possible? Even before they can read, they may be taught orally and by means of pictures "the first principles of the oracles of God." It was in this way

the mother of Dr. Doddridge taught him the history of the Old and New Testament. By referring to some Dutch tiles in the chimney corner of her room, and making such simple explanations and reflections as a little child could comprehend, she made impressions on his mind which were never obliterated. Children, who are early taught to read, reverence and obey the Scriptures, are of all others most likely to become wise unto salvation. They are supplied with an antidote to vice, are fortified against temptation, and are incited to the practice of virtue and piety. If soundly indoctrinated in the truths and principles of revealed religion, they would be prepared to derive instruction and benefit from the services of the sanctuary. The mind and heart being pre-occupied with divine truth, infidel sentiments would find no ingress to them; nor could they, like those unblessed with a christian education, be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The Rev. Adolph Monod, of Montauban, France, gives the following illustration of the benefits arising from the daily reading of the Bible: "The mother of a family was married to an infidel, who made a jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I one day asked her, how she had preserved them from the influence of a father, whose sentiments were so openly opposed to her own. This was her answer, "Because, to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This Holy Book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question? Did they commit any fault? Did they perform any good action? I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."

II. *We must search the Scriptures with diligence.* The Greek words (Εξεταζω and Ανακρίνω) referring to an examination of the Scriptures are intensive, and signify to explore, to search out, to investigate carefully and thoroughly. In the latter instance the primitive sense of the word translated "searched," is to separate by a sieve, as, for example, to *sift out* the wheat from the chaff, and, metaphorically, to sift out anything, as by separating truth from falsehood. Like the

woman in the parable in search of her lost piece of silver, we must employ unwearied diligence to arrive at a knowledge of the truth. Like the industrious miner, we must search for truth as for hid treasure. It will not answer to run over the Scriptures in a careless and cursory manner. To read them without attention and inquiry into their meaning, will avail us just about as much as the repetition of his mummeries by a stupid Hindoo. We must collate not only parallel passages, but those which are apparently contradictory, comparing spiritual things with spiritual, (1 Cor. 2 : 13). This method of studying the Scriptures has this decided advantage, that it makes the Bible its own interpreter. It is surprising how much Biblical knowledge may be acquired in this way by even an illiterate Christian. But thus to compare and harmonize the different parts of Scripture requires industry and discrimination, and rather than submit to this labor many choose to remain ignorant of the sacred volume.

The Bible is a very *ancient* book, its records commencing with the creation and extending down through four thousand years, and on this account requires to be diligently studied. Much of the imagery employed by the sacred penmen, differs widely from that which modern writers use. They clothed their thoughts in language suited to the age and state of society in which they lived. The institutions and occupations, the manners and customs, the rites and ceremonies, the objects and enjoyments, with which they were conversant, were for the most part very unlike those to which we are accustomed. Another consideration of more vital importance, requiring diligence in the study of divine truth, is *our exposure* to *fatal errors.* If we neglect the Scriptures we shall be condemned for our indifference; if we read them irreverently and superficially, we shall be liable to misinterpret them and wrest them to our own destruction. The difficulty in understanding some portions of Scripture does not arise so much from their obstruseness or obscurity, as from the darkness of our own minds. Sin has beclouded our vision. We see as through a glass darkly. "The cause of difficulty," said one of the acutest philosophers of antiquity, "lies not in the things, but in ourselves. For as the eyes of a bat are to daylight, so is the human mind often to objects, which in their own nature are the clearest of all." But we have a sure word of prophecy, and it is our privilege to take heed to this "as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts." God him-

self bids us press on, and encourages us by precious promises. "Then shall we know, if we follow on, to know the Lord." "To the upright there ariseth light in darkness." "If any man will *do* his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We should prosecute the study of the Bible with diligence, also, because *its treasures of wisdom and knowledge can never be exhausted.* The most learned, acute and diligent student can not, in the longest life, obtain an entire knowledge of this one volume. It is a golden mine which has never yet been fully explored. Though immense quantities of the purest ore have already been extracted, by which millions of souls on earth and in heaven have been enriched for both worlds, the supply is as abundant as ever. And though by merely digging over the surface we may obtain sufficient to keep us from poverty, yet the more deeply we work the mine, the richer and more abundant we shall find the ore. But it is alike our duty and our interest to remember, "'Tis not all gold that glitters." Hence the necessity of continually applying some infallible test, by which we may distinguish the genuine article from the counterfeit.

> "So artists melt the sullen ore of lead,
> By heaping coals of fire upon its head;
> In the kind warmth the metal learns to glow,
> And pure from dross, the silver runs below."

III. In studying the Bible, *we should consider its different parts as connected, and together forming one harmonious system of revealed truth.* "In the book of both Nature and Revelation," says an able theologian and metaphysician, "the facts as given to him who readeth are separate and disjoined; they lie upon the page, as God hath published it, without any order or obvious connection among themselves. And yet, as truly in God's revealed word, is there an intrinsic order and beauty—an inner law which combines the whole in systematic unity, as in the works of God, which are thrown in such profusion over the heavens above, and upon the earth beneath us. It is the business of the philosopher of nature to find those laws by which all her facts are bound up into a system, and in which they can be expounded as rational and intelligible; nor is there any *science* of nature until this work is done, and the isolated facts are therein combined, and made to possess both consistency and unity. And it is no more a rash intrusion within the sacred enclosure of God's secret

counsels, nor any more an unauthorized intermeddling with sacred things, to go reverently to work within the field of Divine Revelation, and gather its separate truths, and combine them into system according to their real relations, than it is to go out and explore nature, and put the facts of God's work together in scientific order and unity. Yea, the manifold wisdom of God, in neither department, can ever be appreciated without this; and it is as much in accordance with his will, and certainly as much subservient to the higher interests of man, that there should be a thorough science of the Christian religion, as that there should be a complete science of nature. Both fields are full of God, and each exhibits the most astonishing traces, both of the magnitude and the minuteness of his superintending wisdom, and both should be studied both in their facts and their laws; and more especially the word of Revelation, inasmuch as here are contained those great truths, with which man's deepest interests and dearest hopes stand by far the most intimately connected." "The principle, which is to bring all these truths into system, must be found, and made the *rationale* by which all is to be explained as intelligible and consistent. In this principle, the separate truths, as component parts of one system, must be seen to coalesce and become an organized body of divinity. Each part must be necessary for all, and all for each, and thus all inhere in one principle; and not stand out as a mere random aggregate of separate and heterogeneous particulars. The principle must not be the speculative theory, which has no existence except in the mind of the inventor; nor may the truths be forced and crushed into their places by some arbitrary rule; but such a principle must be attained as shall permit the system to develope itself spontaneously, and leave every truth to fall of its own accord into its proper position, thus giving to the whole, consistency, interdependency, unity."* Now if this principle, (the harmonious connection of the truths of Revelation,) be disregarded, we shall be unable to see the scope and bearing of many passages. To the superficial reader the Bible appears full of contradictions and incongruities; but to the diligent student it presents one consistent plan, perfectly adjusted in all its parts: there are no discordant elements. It is a well known fact, that many of the objections alleged by infidels against the Bible, have had their origin in ignorance and misapprehension—a fact, which,

* Bibl. Repos. for July, 1845.

while it discovers the blindness of the unrenewed mind, shows that few of those who have opposed the Christian religion have candidly and faithfully examined the evidences of its truth. Thomas Paine confessed that he wrote against both the Old and New Testament, without having a Bible at hand to refer to. In studying the Bible our first object should be to observe the prevailing tenor and spirit of Revelation; then in considering its component parts, we must inquire what is the design of each author, and interpret every passage in conformity to its context and to the entire scheme of revealed truth.

There are undoubted truths, which, in some of their aspects and relations, we may never expect to comprehend in this life; such is the Trinity in unity, the Divine foreordination and the free accountable agency of man, the pre-existence and incarnation of Christ, &c. But this should not deter us from an honest endeavor to rightly understand and adjust in our own minds those truths which are intelligible to us. And to do this it is necessary to guard against partial and one-sided views, taking for example, a few isolated texts, and building a favorite theory upon them, to the utter disregard of all counter statements. It was in this way that Pelagianism, Socinianism, Campbellism, Universalism, and every other heresy, which has ever cursed the church and the world, originated; and yet the greatest errorists can always quote a few passages of Scripture, which, when severed from their connection and interpreted without any reference to the prevailing tenor of Revelation, seem, at first glance, to favor their peculiar notions. No aspect of the Divine character is so well adapted both to awe us and to attract our love, as when the stern authority of the Supreme Judge is tempered by the tender regard of the father. Sin never appears so odious and hell-deserving as when viewed in connection with the excellency of the Divine Law and the infinite perfections of Jehovah. The mercy of God never appears so conspicuous and glorious as when it is viewed as abounding toward sinners, toward rebels against his government. The plan of redemption never shines with so dazzling a lustre as when Christ is viewed as the Alpha and Omega, the beginning and the end of revelation, and the successive dispensations of religion as only preparatory to the advent and expiation of the promised Messiah. The Apostle John declares, that "the testimony of Jesus is the spirit of prophecy." It is interesting to read the testimony which the ancient prophets bear

concerning Christ. They were taught to look forward to a new and more perfect dispensation. Their own rites, ceremonies and sacrifices shadowed forth good things to come, and cheered their often despondent hearts. Jesus himself said to the Jews, "Search the Scriptures," (meaning, of course, the Books of the Old Testament), "for they are they which testify of me." After his resurrection, he manifested himself to some of his own disciples, and addressed them on this very subject. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." (Luke 24 : 27,44). When Christ bled on Calvary, and not till then, did "every rite assume its significancy; every prediction meet its event; and every symbol display its correspondence." Thus in the plan of redemption, "Mercy and truth are met together, righteousness and peace have kissed each other;" and, catching up the angelic doxology, we may sing, "Glory to God in the highest, and on earth peace, good will toward men." We are confident in the belief, that the sacred writers never contradict themselves, nor each other, but from first to last teach substantially the same system of religion. Though they lived in different countries, and in ages remote from each other, though unlike in mental endowments and education, though placed in very different circumstances and pursuing separate interests, they still taught the same doctrines, narrated many of the same facts, sanctioned the same institutions, inculcated the same duties, and claimed the same Divine sanction for all they said and did. Through all runs the story of man's fall, God's love, and the Cross of Christ. "There are diversities of operations, but it is the same God which worketh all in all." The past is linked with the present, and the present with the future, and throughout all God reigns as Lord of all, blessed forevermore.

If, then, there is a golden chain running through the whole of revelation, and connecting its component parts, it will follow, that in order to obtain a comprehensive view of Divine truth, we must contemplate the Bible in its entireness, and interpret each separate portion of it in harmony with its context and with the whole scheme of revelation.

IV. *We should improve the best opportunities, and avail ourselves of the best helps we can obtain, for gaining a knowl-*

edge of the Scriptures. As to opportunities, we presume but little need be said. It is a trite but true saying, where there is a will, there is a way. Where opportunities do not exist, it is our duty to create them; for it certainly can not be right for any individual so to arrange his affairs as to deprive himself of the light and comfort of God's word. "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." The Sabbath affords peculiar advantages for becoming acquainted with the Scriptures. Then there are opportunities to read the Bible in private and hear it expounded in public; and we do not deserve the name of Christians, if we do not spend a valuable portion of each Lord's day in the perusal of the Sacred volume, and meditation upon it. Amid the endless multiplication of books and periodicals, it is to be feared, that even in many Christian families, there is a growing disposition to neglect the book of books, to forsake the fountain of living waters, and resort to broken cisterns, which can hold no water.

Sunday Schools and Bible Classes furnish many facilities for acquiring and imparting Biblical knowledge. In addition to the aid we may be able to give each other in thus studying the Bible socially, there is always a stimulus in numbers. "As iron sharpeneth iron, so doth the countenance of a man his friend." In this way the feelings become enlisted, the powers of the mind are quickened, a spirit of inquiry is awakened. And we are utterly unable to understand why Bible Class exercises should be confined to *the youth* of our congregations. In New England, where there is as much popular intelligence as in any other part of our country, it is a customary thing for the members of churches, many of them from forty to seventy years of age, to form themselves into Bible Classes, and appoint some suitable person as leader, or else mutually instruct each other. In some of their Sunday Schools the majority are adults. Why should not a similar practice prevail among ourselves?

But we shall make but little progress in Biblical knowledge unless we form the habit of reading the Scripures *daily.* Divine truth is the proper food of the soul, and it is just as necessary to a healthy and vigorous state of the soul, that its nutriment be received daily, as it is for the body. "It is written, Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." The Bible is to the inquiring soul what the star was to the Eastern Ma-

gi in leading them to Christ, and to the advancing Christian it is what the fiery, cloudy pillar was to the Israelites in their perilous journey through the wilderness. Luther, to whom, under God, the whole Church is indebted for the open Bible, "was so zealous to have the Scriptures read, that he professed, that if he thought the reading of *his* books would hinder the reading of *them*, he would burn them all before he died." "I am a professed divine," said he, "who amidst various dangers, have attained to some moderate experience and skill in the Sacred Scriptures; but this does not prevent my having daily recourse to the Catechism, the Creed, the Decalogue, and the Lord's Prayer. I rehearse them to myself, with a close consideration of every word—what truth it really conveys. And when a multiplicity of business or any other cause prevents my doing this, I sensibly feel it. The word of God is given us thus to exercise and quicken our minds, which, without such a practice, contract rust, as it were, and lose their tone." He even declared, with characteristic energy and intrepidity, that "he would not live in Paradise, if he might, without the Word; but with the Word he could live in hell itself." What an example! How worthy of universal imitation! Happy the individual who can say with Job, "I have esteemed the words of his mouth more than my necessary food." As to helps, we are highly favored in this respect. Many books and maps designed to explain and illustrate the Bible, have been prepared and published, and can be had at comparatively small expense. There are some excellent commentaries, to which all (perhaps) may have access, if they desire. Sacred geographies, religious encyclopedias, bible dictionaries, biblical antiquities, and books of travels in the East, especially in Palestine, may be of important service in illustrating the Bible. But first of all and last of all, we should prayerfully seek the aid of the Holy Spirit. We stand in as much need of divine illumination in order to understand the Scriptures as did those holy men of old who wrote as they were moved by the Holy Ghost. It is a solemn truth, and one which we are prone either to discredit or overlook, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In regeneration this spiritual blindness is but partially removed, and of many, alas! it may be said, "the veil is upon their minds to this day." As we bend over the Bible to study it, the very shadows of our own minds darken the sacred page. God has

promised his Spirit to lead us into all truth. We might as well undertake to thread our way through all the labyrinths of the Roman Catacombs, without lamp or guide, as attempt to arrive at a mature knowledge of the truth, without the guidance of the Spirit. But this we can not enjoy, unless we cherish a humble, docile, prayerful temper. Such a temper is necessary even in the study of secular science; how much more so in the science of salvation. And it is for want of this, that so many are ever learning, and yet not able to arrive at a knowledge of the truth. "The secret of the Lord is with them that fear him; and he will show them his covenant." "The meek will he guide in judgment; and the meek will he teach his way." Into God's kingdom of grace no man is allowed to enter, *except he first become as a little child.* St. Anselm, (the father of Scholasticism), says nobly, "I do not seek to understand in order that I may believe, but I believe in order that I may understand. For he who has not believed, can not have experienced, and he who has not experienced cannot understand." And there is no truth more fully illustrated in the history of Divine Providence, than that a sincere desire to obey God, will secure an increase of divine knowledge. This is what might have been anticipated, because such a desire leads us to prize and improve the light we have, prompts to new efforts, places the mind in a proper attitude to receive divine truth, and secures the teaching of the Holy Spirit. It was while the Treasurer of queen Candace was devoutly engaged in reading the Bible, that the Spirit directed Philip to him. This man was a candid and serious inquirer after truth. And when Philip "began at the same Scripture," (which he had just been reading), "and preached unto him Jesus," the Ethiopian gladly received instruction, professsed his faith in the Lord Jesus, was immediately baptized at his own request, and went on his way rejoicing.

In conclusion, we would commend for imitation the example of the Bereans. "These were more noble than those in Thessalonica, in that they received the word of God with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts 17: 11). The citizens of Berea were more noble than those of Thessalonica, not in rank or social position, but in disposition, more candid and liberal in their views, more exempt from prejudice and more ready to "receive the truth in thelove of it." They were open to conviction, and evinced a willing-

ness to obey the will of God when clearly made known to them. They did not receive implicitly the instructions of Paul and Silas; but with an ingenuous and inquiring temper carefully examined the doctrines they taught. "They *searched* the Scriptures *daily*, (to ascertain) whether these things were so." What was the result? "Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." And where is the individual who has ever fairly and honestly examined the evidence of our holy religion, that was not convinced of its celestial origin? The Earl of Rochester, laying his hand upon his Bible, used to say, "*There* is true Philosophy. This is the wisdom that speaks to the *heart*. *A bad life* is the only ground of objection to this Book." During Carlyle's imprisonment in Dorchester, it is said, he was visited by the great and good Wilberforce, who endeavored to engage him in a conversation upon the Scriptures. Carlyle refused, saying, "I have made up my mind, and do not wish it perplexed again," and pointing to the Bible in the hand of his visitor, he said in an awful manner: "How, Sir, can you suppose that I can love that book! for if it be true, I am undone forever." Herein is manifest the children of God and the children of the Evil One. The former sincerely love the truth, seek it, embrace it, and follow whithersoever it may lead; the latter cordially hate the truth, shun it, and refuse to come to the light, lest their deeds should be reproved. To those who really believe in Divine Revelation, the Bible presents many attractions. It alone satisfactorily explains the great problem of human life, a problem which the systems of human philosophy have in vain attempted to solve. It accounts for our present moral condition, and points to an effectual and infallible remedy. What wonders it has wrought in the world! It sheds light upon the darkened intellect, guides us by its unerring counsels, moulds us by its precepts, and consoles us by its promises. Well may we bind it to our hearts, follow it as our guiding star through life, and lean upon it as our staff in the agonies of a dying hour.

> "It is our light, our guide, our all,
> It bids our dark forebodings cease;
> And through the storm and danger's thrall,
> Conducts us to the port of peace."

Then again, the Bible is full of literary beauties. It has often been eulogized on this account, by persons of refined taste, even though not themselves Christians. For the lovers

of poetry, here are the sweet songs of Zion. For the rhetorician, here are some of the finest specimens of beauty and sublimity. For the dialectician, the epistles of Paul present examples of powerful argumentation. According to Sir William Jones, who was the ripest scholar of his day, and had at his command all the literary treasures of the East and West, "*The Scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass, from all other books that were ever composed in any age or any idiom.*" The Bible is always fresh, always attractive. It can never tire, because there is an endless variety. And at every step new light beams to direct the faith and conduct of men, and to illustrate the works and ways of God. In the eloquent language of Gaussen, "As a skilful musician, called to execute alone some master-piece, puts his lips by turns to the mournful flute, the shepherd's reed, the mirthful pipe, and the war trumpet; so the Almighty God, to sound in our ears his eternal word, has selected from of old the instruments best suited to receive successively the breath of his Spirit. Thus we have in God's great anthem of revelation the sublime simplicity of John; the argumentative, elliptical, soul-stirring energy of Paul; the fervor and solemnity of Peter; the poetic grandeur of Isaiah; the lyric moods of David; the ingenious and majestic narratives of Moses; the sententious and royal wisdom of Solomon. Yes, it was all this—it was Peter, Isaiah, Matthew, John or Moses; but it was God!" "And such ought to be the word of Jehovah, like Emmanuel full of grace and truth, at once in the bosom of God and in the heart of man, powerful and sympathizing, celestial and human, exalted yet humble, imposing and familiar, God and man." This matchless volume is the only infallible standard of truth and duty. It contains instructions and directions, suited to all classes and all conditions—to those in health and those in sickness, to those in prosperity and those in adversity, to the young and to the aged, to the rich and to the poor, to the learned and to the illiterate, to the bond and to the free. And all the leading truths of the Gospel are taught with sufficient clearness to be understood, so that no one has any excuse for either embracing or propagating error. Whatever is inculcated as truth in the pulpit or elsewhere, must be tried by this touchstone. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

God has gifted us with rational faculties to be exercised in the search after truth; and each will be held responsible for the sentiments he adopts and the influence he exerts. Whilst the Bible is professedly our rule of faith and practice, our daily lives show how we understand it, and our exertions to circulate it show how much value we put upon it. And now in the name and by the authority of our Divine Master, we say to you, "Search the Scriptures." Believe and obey the truth; rejoice and triumph in the truth; abide in the truth; for it is the only pillar of our hope, and the grand means which God employs in renewing, sanctifying and saving the soul. "The truth endureth, and is always strong; it liveth and conquereth for evermore. She is the strength, kingdom, power and majesty of all ages. Blessed be the God of truth."

ARTICLE II.

FOR THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENTANCE. ROM. XI: 29.

This is a passage of Scripture, in reference to which there has been some difference of opinion entertained in the Christian Church. The one exposition applies the expression, *without repentance* to man and regards this as the legitimate conclusion of the Apostle's argument. The idea presented, according to this interpretation, is, that man does not exercise any repentance, until the gift of the Holy Spirit has been conferred upon him, until he has been, by a Divine influence, effectually called, or, in other words, there is no such thing as repentance before conversion. By those who adopt this theory, the opinion is maintained that the work of sanctification in the heart is commenced by God, without the exercise of repentance on the part of the sinner.

The other exposition refers the language, *without repentance*, to God as an affirmation of his immutability. God is represented as unchangeable and whatever he has promised he will certainly fulfil. If a sinner, drawn by the power of the truth and led by the influence of the Holy Spirit, should turn from the error of his way and accept the offers of mercy, should renounce the paths of sin and commence a life of ho-

liness, he has the assurance that the good work, thus begun, will be carried on to completion. God could not repent of his promise. He could not change his purpose with regard to his salvation. The gifts of God are without repentance—once promised they cannot be revoked; they must, they will be bestowed.

The latter is the interpretation which is more generally received, and which, after careful investigation, we adopt. But we will find it profitable to examine the text in detail.

The expression τὰ χαρίσματα properly signifies any gift or benefit bestowed on another as a matter of favor and not of renumeration, an undeserved bounty. In the New Testament it is employed only in reference to gifts and graces imparted to men by God. It is used in this sense in Rom. 1: 2; Rom. v: 16; Rom. vi: 23; 1 Cor. 17. Such are all the gifts which are conferred by God on sinners, and in which are included pardon, peace, joy, consolation, redemption through Christ, sanctification, holiness and eternal life. In Rom. 12: 6; 1 Cor. 12: 4–9; 1 Pet. 4: 10; 1 Tim. 10: 10, it occurs in connexion with the miraculous gifts poured out by the Holy Spirit upon the early Christians, and especially upon Christian teachers.

The words ἡ κλῆσις τοῦ θεοῦ evidently refer to that act of God by which he gives an invitation or call to men to partake of his benefits or spiritual bounties. This may be done either by a personal revelation as in the days of the patriarchs and apostles, or by the promises of the Gospel and the influences of the Spirit. It is that Divine call by which Christians are introduced into the privileges of the Gospel or the kingdom of God. It is used with the same meaning in Eph. 4: 1; 2 Thess. 1: 11; Phil. 3: 14; 2 Pet. 1: 10; Heb. 3: 1. In all these invitations there is implied the pledge or the guarantee, that God will perform his promise and bestow his gifts. He will not recall his word. He never invites or urges a sinner to come to him, without an intention or a willingness and an ability to grant forgiveness and eternal life.

Αμεταμέλητα means *not to be repented of* and hence *unchangeable.* We apply the expression not to man but to God. The term repentance, when applied to God, denotes simply change of purpose in relation to some declaration, made subject to certain conditions. The Sacred writer in this passage does not intend to say that God grants to us his spiritual gifts without the exercise of repentance on our part, but only that his purpose of bestowing his favor or grace remains unchang-

ed. He has made promises, from the execution of which he will not be diverted. They shall all be accomplished. He will not repent of them. Repentance is sometimes used for a change of mind and so God never repents for He is of one mind and nothing can turn him. *Vide* Num. 23: 19; Ps. 89: 35; Heb. 6: 18.

The Apostle then designs nothing more than to refer his readers to a doctrine well known to them and fully established, in order that by it he might strengthen the assertion he had made with regard to the Jews. He assigns the constancy of the Divine will as a reason why they were still regarded and loved. The argument, presented in the context, is that the rejection of the Jews was not total or final, and that their restoration God had determined to bring to pass in accordance with the promises made to the fathers. Although many of them had rebelled and been cast off, yet they should not be forgotten or abandoned. God had mercy in reservation for them. Having been chosen as his people, the design, proposed in that choice, could not be frustrated or changed. The certainty of their restoration to the favor of God and of their enjoyment of every spiritual blessing with the fullness of the Gentiles could be reasonably and safely concluded. Not that they should be restored to their peculiarity as a nation and have their priesthood and temple and ceremonies revived, but that they should be brought to believe in Christ, as the true Messiah, whom they had rejected and crucified, and be united with the Gentiles in the Christian Church, under Christ the Great Shepherd and Bishop of souls. This is the general proposition concerning God, and is again and again presented in the Sacred narrative. His promises cannot fail of accomplishment. For he is without repentance, that is, he is unchangeable.

As the gifts and calling of God are without repentance, then those, to whom he has imparted the influences of the Holy Spirit, can take courage and rejoice in the certainty of the Divine promises. We may be called to experience toils in life and encounter persecution and difficulties, yet if we are God's people we need not fear or be distressed. We shall triumph over all our foes. We will not be forsaken or left to ourselves, and all the dispensations of God's Providence will result in our good, and work out for us "a far more exceeding and eternal height of glory." In the Church the prospect may sometimes appear gloomy, and dark clouds arise in the horizon, but light will come out of darkness and the glorious predictions concerning Zion will all be fulfilled!

ARTICLE III.

LANGUAGE.

By D. McConaughy, A. M., Gettysburg, Pa.

KNOWLEDGE opens a new world to the soul, the world of thought. It elevates it from a torpid passive state, to a condition of energy, of usefulness and happiness. No matter in what condition or position he may be, it confers upon its recipient pleasures which wealth indefinitely multiplied cannot purchase, and of which poverty, however extreme, cannot deprive him. It stores the memory, it developes the reason, it enlarges the judgment, it refines the taste. It furnishes delightful pastime for leisure, it confers pleasure and dignity upon labor. It soothes in disappointment, it cheers in affliction, it adds increased zest to the pleasures of youth, it sheds a mild and grateful lustre upon the inactive hours of old age, and it flings a gleam of sunshine to illuminate the darkness with which death would else enshroud the tomb. Its domain is limitless. Its objects are infinite. In the treasures which it has garnered from the flight of ages, there is thrown open a wide field of research.

In the pursuit of knowledge, and in the cultivation and development of our powers; there is one gift which should not be neglected; a faculty, the exercise of which while it is essential to the full armor of the educated man, both as an instrument of power, and an element of success, is indispensable to all those who live in our country and under our institutions; and that is, Language. It is to some thoughts and suggestions in connection with this theme—Language, spoken and written,—that we invite attention.

The question of the origin of spoken Language has been an intellectual battle-field, where lances have been broken, and alternate struggles lost and victories won. Strange this may seem, and yet what subject, what problem has ever been presented to the mind of man in reference to which there has not been difference of opinion? To us, however, there seems to be but one feasible solution to the inquiry as to its origin.

The first man was a perfect model of perfect manhood.

Perfect physically, perfect intellectually, perfect morally, —was that master-piece of the all-creative mind, to whom was given the dominion of a perfect creation, voiceless? When Deity breathed into him the breath of life, and man became a living soul, was he a dumb creation? Noble in form, noble in stature, with majesty of mien, and grace in every member; with a face not turned, like the irrational brute, to earth, but erect and looking to heaven; with the eye in which sat reason enthroned, serene, with the signet of his mighty Maker on his brow—*the perfect man*,—was he speechless? Not so did God create humanity in perfection! It would have been a mockery on the creature, it would have been a libel upon the Creator, that he, so made as perfect, had been devoid of that which Inspiration declares is the glory of man. No, if ever perfect language proceeded from human lips, if ever speech could convey the subtlest conception of metaphysical thought, and embody the highest utterances of beauty and sublimity, if ever eloquence was heard, it emanated from the perfect lips of the first man perfect. True, a mortal created a *Venus de Medici*, an incomparably beautiful statue, bodying forth, almost in perfection, the external loveliness of woman, the highest triumph of the sculptor's art, but alas! rigid and voiceless as the marble, exquisitely beautiful, but repelling with its icy pallor, its deathlike stillness, every warm sympathy of the heart. Who is he that would crown that creation as a perfect model of humanity? It was Deity that adding the essential and crowning element to perfection, speech, created Adam a perfect man and Eve a perfect woman.

And here we shall introduce the social argument. Man was created a social being. When the first man was alone on earth, the problem of humanity was not perfect. As some writer has beautifully said, "As two hemispheres are necessary to constitute one physical world, so is it in the world of humanity." *Male and female created he them.* And this very social nature, whilst it was the supreme happiness of humanity, called imperiously for the faculty of speech.

Language was an absolute necessity. The perfect man wanted nothing. As he came forth from the creative hand, he was perfection. There was perfect love between the first human pair, and it found perfect expression. The air of Eden was eloquent with it. It was, at once the instrument and the evidence of their happiness, and its exercise was the

most grateful tribute to the Deity; it was the crowning perfection of his master-work.

But speech bears upon its very nature the impress and signature of its superhuman origin. There is something so abstract, so intricate, so complex in the structure of Language, that it is difficult to conceive how man, starting without it, could have ever invented it. It required the pre-existence, the antecedent use of language, for man to have constructed an idiom for the most untutored tribe.

He must have been endowed with speech as an original faculty. Like the communications of the Magnetic Telegraph, it must have been the necessary and inevitable result of the operation of the machinery mental and physical, put into the human being, in combination, by the creating hand. It would be as philosophical to assert that man invented thought, as that he invented speech. He was endowed with susceptibilities for both, each capable of almost every degree of cultivation and of an ever-progressive development.

Some eminent writers, among whom is Dr. Blair, a profound Rhetorician, speak of Language as originating with rude sounds and imperfect words and expressions; and, as though, like the tower of Babel, it were a structure of human art and skill, originated by man, accumulating and progressing in development, and rising in perfection, age after age, until it approaches its culminating point in this modern epoch. The theory, although plausible, is not supported by history or observation. If it were sound, the first languages must have been extremely crude and imperfect, and a slow and gradual progression have marked their history. But not so! The first languages were the most perfect. And why? Because in them we reach the stream nearer the fountain head, almost fresh from the source, whence it welled out at the touch of Divinity. Language reigned perfect in Eden. It must have been so, *ex necessitate rei.*

When humanity revolted and sin became vice-regent, the race deteriorated, and as it degenerated in its moral nature, so it deteriorated in its intellectual. If there were giants in those days, their posterity were pigmies. As they proceeded further from the source of all light, mental and moral, they sank into semi-barbarism. And the human race as it has descended from them, has risen and fallen, and with it, Language has so risen and fallen—now the grand voice of its triumphs and anon the low wail of its desolation. The faculty of speech has ever been there, and only, ever there, because it

was one of the original endowments imparted by the Deity, and not a creation of human genius. And when Language shall have been cultivated and improved, and clothed with all the refinement and perfection, with which human energy and skill and taste and wisdom can adorn it; when it shall want no touch of art, and be susceptible of no higher advancement, it will only have recurred to the excellence of its primeval glory; and the first voice which earth heard, at man's advent, and the last voice at his exodus, will be the same—it will be perfect speech.

The intercourse of Deity with man in the antediluvian age, the altar worship, the temptation, the naming of the animal creation, all are so many historical arguments to corroborate and confirm our position as to the origin of Language. Men of every shade of religious belief, of every diversity of faith, and casuistry, have concurred in conceding the unity of language. The opinion is sanctioned by the highest authority that all the languages of the earth are derived from one original source; and that there are families of languages which are closely linked to each other, such as the Indo-European languages, and that the different families when compared together show an intimate relationship. Are we, therefore, not forced to a concurrence with the decision of the Academy of St. Petersburg, that "all languages are to be considered as dialects of one language," although we may not add with them, "and that one now lost?"

Coincident with the great palpable lineaments by which we may trace out the unity of the human race, diverse as are the manifestations under its varied accidental and local circumstances, may we not find grand and marked lineaments of speech pervading every nation and people and tongue, conducing as irresistibly to the demonstration of the unity of language? And, if convinced of its unity, then, are we not shut up to the conclusion that it is the gift of Deity!

But oral language, numberless as were its utilities, did not meet and satisfy the necessities of man's nature, and especially of the higher intellectual powers of the soul. Thoughts when uttered were but momentary; memory although faithful could not preserve entire every reflection, however attractive or useful. To collect and preserve and transmit these, written Language, consisting of phonetic characters, was necessary.

To the savans, the origin of letters has been a fruitful mystery, a sea of discovery, where oft no soundings could be had. For no sculptured marble rises to mark the resting

place of him who invented written language. And why, over all earth's broad lands, seek we his tomb in vain? The warrior is crowned with immortal bays. The laurels of the bard are *ever green.* The philosopher's undying name survives the crumbling marble that marked his tomb. But the name of the mortal, if mortal, who conceived and originated that most wonderful of all inventions, those symbols of sounds, of sounds significant of thoughts, phonetic characters, lies buried deep beneath the sullen surges of oblivion; so deep that no trace, no memorial survives, and not even the fabulous utterings of tradition echo his name, his lineage or his place. And out of that deep darkness, that utter ignorance of the human invention of written characters, issues the presumption that *no mortal* ever earned that glory.

If oral language be a wonderful thing, how much more wonderful a conception is written Language! If speech bears the impress of a higher than human origin, how much deeper and broader the evidences that phonetic characters have a like original! If we could, for a time, be wholly deprived of Alphabetical Language, and rendered utterly oblivious of its former existence, and for the first time it should be presented in all its amplitude to the mind, would it not be almost overwhelmed with its contemplation? How strange, how mystical, how wizard-like would seem those characters, which now excite no more our admiration than do the most common objects of life! How novel was the impression made upon the mind by the first discovery of the Magnetic Telegraph! And yet the mystery, the simplicity and yet intricacy, the hidden principles of written language are infinitely more wonderful!

Its very simplicity, with its wondrous combinations, its capacity and power, is the strongest and most convincing evidence of its being the conception of the Infinite mind! Well may human discovery be utterly lost in the search after its invention. Truly the confusion of tongues at the world-famed Tower of human folly, could not have been greater than the confusion of Earth's wise men in solving this problem. Profane history fails, and tradition as it essays the task, sinks into babbling dotage.

As research goes back into the early ages of the world to seek for the primal evidences of written language, the very first record of it is found in the *writing and giving of the law.* Now, why this utter silence in the Sacred History until the Drama of Sinai, and why this emphatic announcement of

Inspiration — "The writing was the writing of God upon the tables"—"tables written with the finger of God?" And why the frequent mention of written Language, subsequent to this grand event, if it be not to confirm the conclusion to which we feel irresistibly drawn, that the same Intelligence which endowed man with the excellence of speech, gave to him written language!

If the Hebrew were the first spoken tongue, how appropriate that it should be the first written language! If it were the perfect speech of the perfect man, as he came forth from the Creator's hand, how strong the inference, that upon it should be conferred the honor of being the first written Language, as well as the consecrated vehicle seclected by Deity, through which to make a revelation of himself to mankind. Of no other language can it be said, that its entire vocabulary is contained in the volume of Inspiration.

If such be the origin of language, if it be a revelation from the Infinite, how important its sedulous culture! The argument, drawn from its origin, for its earnest and enthusiastic study, is enforced by considerations of its varied utility and exalted mission.

To obtain a faint conception of the benefits emanating from this one faculty, imagine, for the moment, a race of beings destitute of speech. How painful the spectacle! The ties which bind men together are unknown. Unable to communicate their wants and desires, incapable of giving expression to their present joys, or the anticipation of future delights, excluded from acquiring knowledge and disseminating their opinions, this is worse than death itself. Monotony sits as king upon the throne and, with silence as its sceptre, reigns with leaden sway.

Deprive man of Language, and the fire of his soul would die within him. It would be to cut each one loose from all that is worth desiring and possessing, all that is beautiful and magnificent on earth, and to cast him forth, an isolated being with one unending blank before him. We will not dwell upon the beneficent uses of Language, as the medium of that sweetest of pleasures, social intercourse. Rob man of speech and the soul, turned in upon itself, in very despair, would prey and revel, vulture-like, upon its own existence, until death would come a welcome visitor. Home, that oasis of life, would be no longer a green spot on earth's breast. The lightning may have riven the roof-tree, but man would reck it not, for only desolation long had brooded beneath its shade;

and the treasures, which cluster beneath it and for which the heart now yearns, would be unknown.

But there is a more exalted mission of Language. It is the garb of literature, the car of science, the very robe of philosophy. For what would all that nature proffers, her beauties and her mysteries, all that human art can fashion and skill devise, benefit mankind, if there were no words with which to communicate them? Where would lovely poesy be, if she had no such beautiful garb, through which to display her bewitching charms and heaven-born graces? The song of the minstrel never had been heard on the vine-clad hills of the East. Those sweet strains which, ever and anon, fall upon the enraptured ear, refreshing and cheering man on in his toilsome journey, would by their very absence have rendered life a cheerless pilgrimage.

By the incessant culture and pruning of ages, under the nurturing and chastening hand of Rhetoric, Language has reattained almost to its primeval beauty and glory. There is now scarce a deduction of reason, or a perception either of the beautiful or the sublime, scarce a vision of memory or a flight of fancy, whether it scale the battlements of heaven, or dart along the woe-resounding caverns of hell, which words are not adequate to express. They can picture with such a semblance of reality, all things lowly, all things great, all things beautiful, all things magnificent, that we might almost doubt the evidence of our senses, when we see before us only a few black characters upon paper!

How noble, how puissant is language, when it springs forth at the touch of the wand of the wizard of the North, as Portia pleads before Shylock and the Judge.

> "The quality of mercy is not strained
> It droppeth as the gentle rain from heaven
> Upon the place beneath; it is twice blessed,
> It blesseth him that gives and him that takes,
> 'Tis mightiest in the mightiest; it becomes
> The throned monarch better than his crown,
> His sceptre shows the force of temporal power
> Wherein doth sit the dread and fear of kings;
> But mercy is above this sceptred sway,
> It is enthroned in the heart of kings,
> It is an attribute to God himself,
> And earthly power doth then show likest God's
> When Mercy seasons Justice."

Or again, when Hamlet, gazing upon the blue vault above him, exclaims:—

"This most excellent canopy the air; look you, this brave o'erhanging firmament! this majestical roof, fretted with golden fire." *And when* he then breaks forth in an apostrophe to man—how does language, as if conscious of its exalted birthright, put on its kingly robes!

"What a piece of work is man! How noble in reason! How infinite in faculties! in form and moving, how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

If we turn from man and hold communion with nature, what a mellow picture our own sweet poet Longfellow paints of Autumn! We almost imagine as we read it that we gaze into his soul, as into some calm lake among the hills, and in it see mirrored the encircling woods with the rich dyes of our own autumn time.

"With what a glory comes and goes the year!

* * * * *

There is a beautiful spirit breathing now,
Its mellow richness on the clustered trees,
And, from a beaker full of richest dyes,
Pouring new glory on the autumn woods,
And dipping in warm light the pillared clouds.
Morn on the mountain, like a summer bird,
Lifts up her purple wing, and in the vales
The gentle wind, a sweet and passionate wooer,
Kisses the blushing leaf, and stirs up life
Within the solemn woods of ash deep-crimsoned,
And silver beech, and maple yellow-leaved,
Where autumn, like a faint old man, sits down
By the way-side a-weary. Through the trees
The golden robin moves. The purple finch,
That on wild cherry and red cedar feeds,
A winter bird, comes with its plaintive whistle,
And pecks by the witch-hazel, whilst aloud
From cottage roofs the warbling blue-bird sings,
And merrily, with oft-repeated stroke,
Sounds from the threshing floor the busy flail.

O what a glory doth this world put on
For him, who with a fervent heart, goes forth
Under the bright and glorious sky, and looks

On duties well performed, and days well spent!
For him the wind, ay, and the yellow leaves
Shall have a voice, and give him eloquent teachings.
He shall so hear the solemn hymn, that Death
Has lifted up for all, that he shall go
To his long resting-place without a tear."

There is a touching homeliness about our mother tongue, which seems as if it were married to nature, and with a loving confidence dwells on her beauties, in the common walks of life, and invests them with a poetry that charms the heart and elevates the affections.

"But who the melodies of morn can tell?
The wild brook babbling down the mountain's side;
The lowing herd; the sheepfold's simple bell;
The pipe of early shepherd, dim descried
In the lone valley; echoing far and wide
The clamorous horn along the cliffs above;
The hollow murmur of the ocean-tide;
The hum of bees, the linnet's lay of love,
And the full choir that wakes the universal grove."

BEATTIE.

And see, how under its lavish hand a very little thing becomes invested with an interest and a significance that teaches a philosophy not heard of in the schools.

"A traveler through a dusty road
Strewed acorns on the lea,
And one took root and sprouted up
And grew into a tree.
Love sought its shade, at evening time,
To breathe its early vows,
And age was pleased, in heats of noon,
To bask beneath its boughs.
The dormouse loved its dangling twigs,
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore!

And when the poet tells us, that,

* * * "A nameless man
Let fall a word of Hope and Love
Unstudied from the heart,"

And adds,

"It raised a brother from the dust,
It saved a soul from death."

How pleads it trumpet-tongued to us all,

"Be noble, and the nobleness, that lies
In other men, sleeeping but never dead,
Will rise in majesty to meet thine own !"

Not alone in the picturing of natural scenes, and in clothing them with morals of earthly wisdom, is our English tongue at home, but it seems at times rising from earth to seek its native heaven, and then how very beautiful it becomes !

"A cloud lay cradled near the setting sun—
A gleam of crimson tinged its braided snow;
Long had I watched the glory moving on,
O'er the still radiance of the lake below.
Tranquil its spirit seemed, and floated slow;
E'en in its very motion there was rest,
While every breath of eve, that chanced to blow,
Wafted the traveler to the beauteous West.
Emblem, me thought, of the departed soul,
To whose white robe the gleam of bliss is given,
And by the breath of mercy made to roll
Right onward to the golden gate of heaven !
Where, to the eye of faith, it peaceful lies,
And tells to man his glorious destinies."

WILSON.

With what a wondrous elevation and power of description, and with what a deep religious awe, does Coleridge break forth, when in the vale of Chamouny he gazes upon a scene the most sublime in the Old World, as, standing at its base, he looks upon Mont Blanc, his *soul* swells with the inspiration of the scene, and while all his senses seem struggling to take in the grand conception, *it thus finds utterance:*

"Hast thou a charm to stay the morning star
In his steep course? so long he seems to pause
On thy bald, awful head, O sovereign Blanc !
* * * * *
O dread and silent mount! I gazed upon thee,
Till *thou,* still present to the bodily sense,
Did'st vanish from my thought: entranced in prayer,
I worshipped the Invisible alone.
* * * * *

Thou, first and chief, sole sovereign of the vale!
Or struggling with the darkness all the night,
And visited all night by troops of stars,
Or when they climb the sky, or when they sink,
Companion of the morning star at dawn,
Thyself earth's rosy star, and of the dawn
Co-herald, wake! O wake! and utter praise!
Who sank thy sunless pillars deep in earth?
Who filled thy countenance with rosy light?
Who made thee parent of perpetual streams?
* * * *
Ye ice-falls! ye, that, from the mountain's brow,
Adown enormous ravines slope amain—
Torrents, methinks, that heard a mighty voice,
And stopped at once amid their maddest plunge!
Motionless torrents! silent cataracts!
Who made you glorious as the gates of heaven
Beneath the keen full moon? Who bade the sun
Clothe you with rainbows? Who, with living flowers
Of loviest blue, spread garlands at your feet?
"God!" let the torrents, like a shout of nations,
Answer; and let the ice-plains echo, "God!"
"God!" sing, ye meadow-streams, with gladsome voices!
Ye pine groves, with your soft and soul-like sounds!
And they, too, have a voice, yon piles of snow,
And, in their perilous fall, shall thunder "God!"

Ye living flowers that skirt the eternal frost!
Ye wild goats, sporting round the eagle's nest!
Ye eagles, playmates of the mountain storm!
Ye lightnings, the dread arrows of the clouds!
Ye signs and wonders of the elements!
Utter forth God, and fills the hills with praise!

Thou, too, hoar mount! with thy sky-pointing peaks,
* * * * *
Solemnly seemest, like a vapory cloud,
To rise before me—Rise, O ever rise!
Rise, like a cloud of incense, from the earth!
Thou kingly spirit, throned among the hills!
Thou dread ambassador from earth to heaven!
Great hierarch! tell thou the silent sky,
And tell the stars, and tell yon rising sun,
"Earth, with her thousand voices, praises God!"

As the thoughts of the poet soar, so does his expression rise in grandeur, until we feel that there is no height of sub-

limity to which it cannot mount, and that in this son of Genius, the language of our mother land, we had almost said, was transfigured and glorified.

If we would excel in the use of language, we must diligently seek and earnestly study the best models. As we would choose our companions, so as to guard our virtue and purity of life, and secure the respect and esteem of the wise and the good, so sedulously must we choose the books and the authors whom we would find as genial and familiar friends, and whose images and sentiments will be reflected into and mingle with the very life of our souls. As we value our best and highest interests, we must shun the vile literature of the present age, the trash, the froth, the scum, that float upon the surface of society, and that threaten to over-spread the land, like the vermin of Egypt, the sickly and corrupting flash literature of our day. We must seek out the standard authors, those, whose fame is not equivocal, but whose excellencies have given them an honorable place among the classics of our language. English literature has an exhaustless wealth of intelligence, of erudition and of taste.

Our native land, although young, has her classics; and many a brilliant name is written in characters of light upon the towering monument, which, from the strong hands of its thought-builders, silently rises upon the soil of the New world, as if to emulate the hoary, cloud-piercing, structures of the Old. In every Department of Literature they are to be found. Need we mention, in History, a Sparks, a Bancroft, a Prescott, a Motley; in science and philosophy, a Franklin, a Wayland, a Silliman, a Hitchcock; in Statesmanship, a Washington, a Jefferson, an Adams, a Webster; in Poetry, a Longfellow, a Bryant, a Percival, a Whittier; and in other walks of Literature, a Wirt, an Irving and a Cooper!

We should ever seek the highest models. And of all classics, there is one, that is the universal classic, the classic of all nations and all times; in age the most ancient, in origin the most illustrious, in excellence the most exalted, in teachings the most wonderful, in learning the most profound, in history without an equal, in wisdom without a rival, in beauty and in sublimity of thought and style without a parallel. This most wonderful of classics is the Book of Books. We are too much accustomed to look upon it as a monitor to be feared, rather than as a wise and loving and ever-faithful friend. It contains a wealth of wisdom and learning, and amidst all its simplicity, there is a beauty and sublimity unap-

proached by merely human conception. Where in the writings of Coleridge or of Milton, is there any passage to be found like the following from the Book of Job?

"In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening, they perish forever, without any regarding it."

And again, when God answers Job out of the whirlwind, where, in Byron or Shakspeare, can you find such grandeur of thought and utterance?

"Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?—when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come and no further; and here shall thy proud waves be stayed?"

Or where is there any picture like that of the War-horse in battle?

"Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield.

He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, Ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting!"

Or where in all human writings is there anything to equal, or approach the overwhelming sublimity of the passage, in which God again answers Job out of the whirlwind?

"Gird up thy loins now like a man; I will demand of thee and declare thou unto me. Wilt thou also disannul my judgment? Wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? Or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency, and array thyself with glory and beauty. *Cast abroad* the rage of thy wrath; and *behold* every one that is proud and *abase* him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I confess unto thee, that, *thine own right hand can save thee.*"

We need not refer to the triumphal song of Moses, at the passage of the Red Sea, to the song of Deborah when Israel triumphed over the Canaanites, to the song of David on the death of Saul and Jonathan, or cite passages from the propecies of Isaiah, the songs of Solomon, or the Lamentations of Jeremiah. No! for throughout these are strewn beauties and sublimities as thick as the stars in heaven. There is no book that we can study, that has exerted, and still continues to exert, so powerful an influence, in forming a pure taste, and cultivating a chaste and vigorous style, as this greatest of all classics.

In our country especially, Language is pre-eminently an instrument of power, and as such it becomes us, in the full panoply with which we would go forth into the world's arena, to do good battle for our country and our race, to take with us the polished shafts from her armory, which will prove, in our advancing way, the *open sesame* to the biddings of an honorable career.

How beneficently do our popular institutions breathe upon ingenuous minds! What potent attractions do they extend to every one, to cultivate and expand his powers, to exert his energies to their utmost capacity? Mind is the only distinction they recognize. Its supremacy is mastery. The sense of universal equality, the consciousness of the enjoyment of equal rights and equal privileges, the confident assu-

rance that the avenues to usefulness, to wealth, to honor, are flung wide open to all; these are the mighty motives to rouse, to develope, to expand the dormant energies of every citizen. And how wide and rich a field for the triumphs of eloquence is here!

Learned mechanics, learned farmers, are not rare sights, or things unknown in our land. From the plough and from the work shop, as well as from the office and the study, we send our citizens to make and administer our laws. No matter about the person, the accidental difference of birth or position. The son of the Blacksmith, whose brawny arm has known naught but labor and toil from youth to old age, may wield and shape out the destiny of this great nation, in mankind's governmental work-shop; and beneath the vigorous strokes of his Herculean mind, the intellectual anvil of the world may ring out in mighty tones, that will drown the noisy trumps of War and Fame. Aye, more; such may be the fate of the brawny smith himself, whose hands are embrowned with the honorable toil of years. New England's soil is trodden by such a man, who, while earning an abundant support in the sweat of his brow at his anvil, has learned almost all languages; and who, for every bar of iron he has worked out into forms of every day utility, has wrought out a shaft of thought, and sent forth the weapons of truth to tame the fell spirit of war, and to crown his country and the world with the triumphs of peace.

In such a country and under such institutions as ours, what a mighty instrument of power is Language! How noble and enduring its triumphs! How honorable the ambition to secure them!

ARTICLE IV.

BACCALAUREATE ADDRESS.

No. XII.

Delivered at the Annual Commencement of Pennsylvania College, September, 1846, to the graduating class consisting of Messrs. W. M. Baum, C. A. Brougher, J. M. Clement, H. C. Eckert, H. R. Geiger,

J. E. Herbst, J. A. Houck, W. A. Huber, C. A. Keyser, G. J. Martz, W. A. Renshaw, J. P. Smeltzer, W. H. Stevenson and A. C. Wedekind.

"*Be not Servants of Men.*"—1 Cor. 7: 23.

After the Great Author of the faith, which we profess, had prepared, by suitable instruction for the important work of the Christian ministry, the men whom he had, in his boundless wisdom, selected, to carry the glad tidings of salvation to a perishing world, in view of their proceeding upon their mission, and withdrawing themselves from the more narrow circle of his own hallowed influence, and coming into nearer relations to their fellow men, he indicates to them their destiny, unfolds the treatment which awaited them, and utters the caution, Beware of men! About to move in a larger circle, and to operate upon a more extensive sphere, to leave the seclusion and retirement of Academic bowers for the busy world and the haunts of your kind, we do not consider ourselves called upon, in furnishing you our parting counsel, to excite in your minds any undue distrust of others, but to guard you against injuries which may befall you.

Acquaintance with human nature, however decided our confidence in it may have been, will lead us to observe its movements with care, not to expect too much from it, and to regard it as prone, in many of its exhibitions, to act injuriously to our best interests. That we will meet with men who will be disposed to render us subservient to their own ends, to employ us for their own selfish purposes, without any respect to our dignity and happiness, we may be assured. It is true that the conception of human nature, thus employed, reflects no credit upon it; it might be considered too unworthy of man's pre-eminence amongst the creatures of God to charge him with such gross disrespect to the image of his Maker in the human soul, and such shameless efforts to prostrate human worth; but dark as is the picture, its coloring is true, and we must take it as it is. Odious is he who would deprive his fellow man of his personal liberty, enslave his body, and treat him as a beast. Odious is he too, in a pre-eminent degree, who taking advantage, in any way whatever, of the confidence reposed in him by others, seeks to hold their spirits under his control, and to subject them to his own volitions. To feel our own importance, to understand our true relations to others, and to comprehend the duty of self-guidance, devolve upon us with peculiar force. Such do we understand essentially to be the advice of the writer, guided

by the wisdom of God, whose admonition is before us in the language, "Be not the Servants of men." In the days of the Apostles, men were hired to perform the most menial services, lent themselves for gain to the basest purposes, and such a state of things may have shaped the language of the writer, directed, however against the subserviency of the mind to the uses, which designing men may be disposed to make of it. For the purpose of guarding you agaiust what we must consider a very great wrong, we make our theme, "Be not the Servants of men."

What then is meant? Let this be our primary inquiry.

1st. We say, Let them not think for you. Thinking is certainly a very important part of the exercise of our minds, and closely connected with our well being. It may safely be recommended to every man to avoid a thoughtless passing along the road, marked out for us in this world. We object to the services of those, who regarding themselves as not possessed of sufficient employment in doing their own thinking, with an ill-judged charity propose to do that of their neighbors. They not only present to them their views, that they may appropriately be tested but in addition propose to form their opinions, to dictate their judgment, and prescribe their actions. To this it becomes us not to submit. We should not allow ourselves to be automatons, moved by others and destitute of a self-moving power.

It matters not what may be the subject, this is our proper course. In regard to religion, we should adopt our faith upon no man's *dixit.* In regard to politics, we should receive as inspiration no man's views. In regard to a proper sphere of action, the choice of a suitable pursuit in life, we should follow no one implicitly. In regard to an estimate of our fellow men, we should adopt no man's likes or dislikes. It is not the implication, in what we have said, that entire independence is to be asserted, that, with a haughty self-sufficiency, we are to disdain the opinions of others, and determine that the light of our own intellect shall guide us and that alone, in the way we should go. We inculcate no such lessons, we teach no such freedom, we urge no such ethics. There is a respect, a decent respect which we owe to the judgment of others, which we can never properly discard, which ought to influence us in proportion to the moral power which attends it from its conjunction with distinguished intellectual endowments, and well tried probity.

This is one thing; a blind adoption of every view and of every body's view, who may desire to transfuse his thoughts into us, is another and very different matter. Particularly must we look upon this as important, when we remember the fallacy of human judgment, the one-sided and imperfect reception of truth which prevails. It might be otherwise if, convinced of the fallibility of man, we could avail ourselves of minds freed from the ordinary infirmities of our nature, that presented in their disclosures, exemption from error. As things are, it is too often the case, that the blind leading the blind, both plunge into the ditch. When, too, we have respect to the wickedness of men, their readiness to make use of others for their purposes, the certainty that they will control them, if they can, for their own aggrandizement to their injury, it will not appear to us uncalled for to bespeak your attention to the value of independent thinking. Again we say,

2. Let them not use you for their selfish purposes. If our thoughts should not be permitted to be taken into captivity, and if those around us are not to be thought-stealers and to sell into perpetual bondage this noble prerogative of our souls, neither should they be allowed to exercise an improper influence over our actions. The intimate connection between what a man thinks, and what he feels and does, is known to every one, who has made our mental structure, in any degree, his study. He who masters our intellections has a decided vantage ground, and if he should fail to control our external movements, our words and actions, we shall escape miraculously and "be saved so as by fire." "As a man thinketh, so is he," is a truth which cannot be too thoroughly pondered, and highly appreciated in its deep significancy.

Guarded then in these important out-posts, the enemy cannot enter within, and you will not be likely to obey his behests and to do his work. The art, which man employs to secure compliance with his desires, is often wonderful. Craft, management, maneuvering, misrepresentation, falsehood, all are pressed into service to accomplish petty purposes. It requires not much discernment to penetrate the thin veil which conceals the duplicity, which is in the rear of all this outward show. The mask may easily be torn off, and the heartless hypocrite be exposed in all his deformity. Do it—we call upon you to do it—to be no man's man, to swear into the words of no master, as the classic poet has taught you. Your suffrage must not be purchasable for money, that were a high crime; not for sycophantic smiles, that too were a great mis-

demeanor. Your advocacy for no cause should be subject to the beck of a worm like yourselves. Let it never be said of you, that you know not which side to adopt, till he to whom you have sold yourselves has spoken, and that the phases of your actions are as mutable as the change of the luminary around which you revolve as satellites.

Men should not be our model. The principle of imitation in us is very strong. It has its uses. It may be abused. Prone are we to admire and often without sufficient discrimination. What attracts our favor, we are ready to copy. The influence of imitation upon men is prodigious and from generation to generation have we foibles and vices perpetuated which were produced in this way.

The man to whom we assimilate ourselves, whom we make our model, whether the effect be ascribable to designed effort on his part, or be entirely the result of our own impulses, exerts a tremedous influence over us. We may carry very far our translation of the peculiarities of others to ourselves. It may appear in the movements of our bodies, in our gestures, in the tones of our voices, in the phraseology we employ. It may display itself in our dress, in the style in which we live. It may appear in the amusements we prefer and the books that we read. It may show itself in the deviation from the laws of God, in vices and immorality, in big faults and little faults. It may be said, that however clearly an imitation of others is reprehensible and not to be countenanced when the qualities transferred are not good, we may find in the better specimens of our nature men adorned with the highest virtues, who may safely be made models for others. It may nevertheless be doubted whether whilst we admit that the slavery of treading in the footsteps of the bad, is more deserving of condemnation than of the good, we can safely put ourselves into the mould of other men, that we may be fashioned like unto them. Human excellence is too contracted; it is too often com-mingled with what is objectionable to constitute a safe guide to others. There is too much danger of developing an imperfect character, to authorize the making of others our guides in the things which we should do. The best men that the world has ever seen, fitted pre-eminently to be models for others, are not, without specified restrictions by the revelation of God, regarded as suited to be followed by us.

It is, therefore, best to look away from all inferior excellence, and to fix our eyes on perfect models and such we fortunately possess. In this is our highest security, and the very

fact that they may exhibit degrees of moral excellence to which our powers are not commensurate, will bring out what is in us, in the most perfect manifestations. Accordant with the enlightened, and inspired judgment of the profound author of the Epistle from which we have taken the words, "Be not Servants of men," are these views. He only asked, he could only ask those in whose welfare, he felt the deepest interest to act as he did, after having tried his conduct by the example of the Savior and found it marked by its heavenly lineaments.

To direct our attention more particularly to the evils incident to the course which we have condemned, it may be affirmed that they are numerous and serious. Such must they appear to every intelligent mind, to every educated man. The ability to think, to form opinions and to arrive at conclusions with ease and correctness are appropriately regarded as amongst the best fruits of literary and scientific advantages. If in the providence of God, we have been favored with facilities for the exercise of this high and ornamental function, it should be esteemed by us above all price, and the failure to employ it, would be most disreputable. One of the evils of our becoming the servants of others, the specific evil of that form of servitude, which consists in permitting others to think for us is that we surrender our birth-right, and after having passed through a long and laborious process for certain purposes, at the completion of it, we decline to make use of the power we have attained. As it is most true, that the mental faculties will display no energy, if permitted to remain uncultivated, it is equally true, that they will languish and become torpid, if not constantly employed. In this way we do the deepest injury to our souls; they are not cultivated and sustained as they should be, they are not brought out and developed to their utmost extent. The appropriate vocation of every man is to think for himself, and if he should fail in this, he does injustice to his nobler part, and falls below the eminence which he might reach. It appears to be peculiarly the duty of every educated man to consider himself bound to exercise his faculties in separating truth from falsehood, and tracing out principles to their legitimate results.

He who fails in this, has an instrument of good, of great power, and he knows how to employ it; but most unfortunately for him, under some influence, which reflects no credit upon him, he permits himself to be deprived of it, and to lose the benefits which it might confer. It ought never to be said,

with truth, of any man, much less of any educated man, he does not think, much less should it be said, that others think for him, that his mental phenomena are the reflections of other men's minds. Such, are we convinced, will appear to you a just view of the subject; it is only necessary to present it, in order to produce conviction. Let then this evil be impressed upon your memories, that thence you may derive strength to disencumber yourselves of every extraneous influence and prevent a foreign power from directing the movements of your interior man.

Another evil is, that we render ourselves contemptible. It reflects no credit upon a man to be the instrument of another, or of others. It is regarded, and justly, as a descent from the elevated pedestal, occupied by human nature. Terms of reproach, and often bitter reproach, are employed to designate it. It may not be connected with repulsive immoralities, it may not be combined with offensive manners, it may be associated with amiable traits of character, but it can command no respect. The most favorable emotion which it can engender will be pity, mingled with regret, that a being, created for an immortal existence, could so far forget its true dignity and destiny as to render itself submissive to the impulses of others, and *such others* as are they who undertake to perform their own part in life, and to render the same service for others.

If redeeming qualities sometimes alleviate the censure, where these are wanting, it comes down with tremendous power, and whether manifested in reproachful language or displayed in the sneer and laugh, it shows how low in the favorable estimation of men are they, who sell themselves to the uses of the artful and designing. Deeply should we regret to hear it said of any man, educated in Pennsylvania College, who bore into the world its honors and represented its literary claims, that he was the mere creature of others; and we should the more deplore it, because we would most firmly believe, that all the dishonor which gathered around him would be most justly merited. If then the esteem of others, within proper bounds, certainly desirable, to be coveted by every man who thinks and feels as he should, is sought by you, know, that you labor in vain, and spend your strength for nought, if without due self-rerpect, you place yourselves into the power of those who are around you!

Another evil is, that we are led into mischief, we do wrong. It is action at which men aim, who seek to exercise the mas-

tery over us. It is not that they may speculate on our power of resistance, determine our ability to think for ourselves, but that they may lead us to the performance of deeds, the responsibility of which they prefer not incurring or in which agency, additional to their own, is needed by them. To carry out their plans, to perform their unworthy work, these are their aim, and if we make them our model and take them as our guides, we will readily fall into the performance of what they require.

This is the most to be deprecated result. When blind subserviency to others leads us to the performance of what is wrong, in violation of the law of God, and the law of man, to do deeds which the virtuous condemn and conscience can never approve, it is then that we reach the lowest stage of moral degradation, and render ourselves as deserving of suffering as we have been pusillanimous and mean. The apostle advises us not to partake of other men's sins, to be accessory to the moral delinquencies of no one—and it is sound counsel, originating in a knowledge of the propensity of men to use the services of others—but how can we avoid it, unless we place ourselves at once and firmly in that position of independent thinking and action so suitable to our nature, so becoming our endowments, so worthy the privileges which we have enjoyed, and so due to the confidence reposed in us by that bountiful Mother, whose laurels are so soon to grace our brows, accompanied with the prayer that they never may be tarnished. The servant is never safe, he never can tell where he may stop. Once in the snare of the fowler, escape may be desired, but it will be too late. With the spirit once committed to the keeping of another, it will be hard to disengage it. Once employed and the necessity for going onward, however tortuous the course, and however reluctantly pursued, increases in strength. As in the case of Esau, who, too late, saw his folly, regrets become unavailing, we make the discovery, that for one morsel of meat we have sold our inheritance and can find no place for repentance, though we seek it carefully with tears.

What is necessary to enable us to pursue the course pointed out?

1. That we should know man. It has been said by a celebrated poet, that the proper study of mankind is man. Certainly we may say a proper study of mankind is man. Acquaintance with human nature, as it is portrayed in the Bible, as it appears on the page of history, and unfolds its characteristics around

us, is exceedingly important, in enabling us to meet the claims of duty and properly to perform the part allotted us in this world. As our views enlarge, we will become more fully acquainted with the degree of confidence, which is is proper for us to repose in them, and learn to what extent it is right to defer to their opinions and to imitate their actions. We ought therefore, to cultivate an acquaintance with our own hearts, to watch the interior machinery of our own mental movements, to learn the influence of passion and selfishness upon our own spirits. We are not different from other men. As in water face answereth to face, so the heart of man to man. When then we are making ourselves acquainted with ourselves, we are progressing substantially in the knowledge of others. When we are learning to distrust our own inordinate self-love, and to fear that feeling may perturb our judgment, and repress the monitions of our moral sense, we become prepared to guage the hearts of other men.

We should, in addition, extend our observation over men, judging of the present by the past, and ransacking it for materials, by which to judge of it, and properly to use it. It is in this way that we become prepared, in some degree, to take the proper stand, and having done so, to maintain it with firmness and consistency. It is this, that will render us strong in the resistance of that temptation to an undue influence over us, to which we are exposed and the issues of which are of so painful a character.

Again, we should be acquainted with the proper dignity of human nature. Dignity of human nature! Has human nature dignity? Have not all its pretensions vanished under the power of that apostacy, charged against it by God, and proved by the world's history? It cannot be denied that the crown has fallen from the head of man. He is not what he was. He has indeed wandered away from his father's house. He has spent his substance in riotous living. He has been truly reduced to wretchedness and want. His forfeiture of immortal blessedness has been complete and he is thrown portionless and depraved upon the charities of the Being who has been the object of his ingratitude and against whom all his offences have been committed.

If by the dignity of man be meant, that no deteriorating change has come over him, that he is what God requires him to be, if it be meant that he is not in ruins both in body and mind, we have no sympathy with and no belief in such views. If on the other hand, when dignity is denied and there is an

extreme hesitation to speak of the dignity of man, it is designed to convey the idea, that he is totally without a redeeming element, utterly worthless, and bad as the very Devils in the infernal abyss, we dissent and proclaim man noble, even in his dilapidated and prostrate condition. In his body there are wonderful powers; it is a machine, combining in it vital and chemical agencies and producing effects of the most admirable and beneficent description. In his mind there are splendid faculties, susceptible of vast expansion, and capable of creations the sublimest and most beautiful. In the heart there are susceptibilities of emotion and passion the most pure and attractive. Look at what he has done! Look at the monuments of art! Look at the productions of genius in the departments of poetry, history, philosophy and eloquence! Look at the accomplishments of virtue in the amelioration of the condition of suffering humanity, and surely it will be most wanton in us to refuse homage to our nature, as both dignified and great. There is too, another and still stronger element in man's dignity. It is stated by the apostle, in connection with the passage as the guide of our remarks. Says he: "Ye are bought with a price." "Be not the Servants of men." The language is most emphatic. Bought, ransomed, redeemed, relieved from much of that which was most degrading to us. Bought too with a price! Here is the leading emphasis. A price! That price was blood, the blood of an innocent being, the blood of the Son of God! Can he want dignity who has such relations? Can that race be utterly discarded as worthless, which has experienced such a deliverance.

We need not answer. The interest displayed in heaven for man, the transactions of Gethsemane and Calvary robe him in brilliant garb. Now may we ask, should such a creature, thus gifted, thus adorned and thus united with the Son of the Most High, surrender himself into the hands of others, and become in obedience to them, a pliant instrument? The dignity of man exclaims loudly against it! The redemption of the cross violently rejects it. If—so we may consider the apostle as reasoning, the man who has been emancipated from slavery, the slavery of the body, and placed in the far better condition of a freeman, would not, and should not be willing to have his chains fastened upon him anew and himself subject to the will and whim and caprice of a hard master, much less, far more less should the beings who have called forth the mercy of heaven, and realized the Redemption

which goes from the blood-bedewed hill of the Crucifixion, permit themselves to submit to the galling yoke of spirtual servitude.

We may have compassion for him, who, offered freedom, prefers slavery: we may consider it a sad proof of the want of a becoming sense of the dignity of man. We may look upon it as one of the fruits of a most unnatural relation, but can we thus feel for those, who more highly favored by God, in the dispensations of his Providence, and possessing larger means of mental cultivation, taught to know their rights, and exhorted to assert them, give themselves passive instruments into the power of others? Ignoble spirits! Shadows of men! unworthy the name! blanks in creation! Spurn them, let them be cast away from the favor of earth, let them be out-casts from the charity of heaven, the charity of heaven—till they learn that they are men, feel that they have dignity and know how to act as is befitting their nature, their relations and their privileges.

Finally, That we should understand our relation to a higher power. It is not difficult to make out that we are not independent of God and, by whatever process we bring our obligations to render obedience to Him before our minds, and feel their force, we place ourselves in the very best position for acknowledging, that no respect for our fellow men, no prospect of honor, no gain can release us from the duty of making the will of God the rule of onr life; and it is his will, determined both by the constitution of our nature and his express declarations, that in a course of self-originated and untrammeled action, untrammeled by any improper influence from others, we should work out our salvation and prepare ourselves for a more exalted state of existence and a more extensive exercise of mental and physical energy.

Aspiring at nothing too high for us, submitting to nothing unworthy of us, content with such things as are allotted us, regarding the due performance of our part as the highest honor, in whatever sphere God may place us, these may be said to be the duty of men living in the light of Christianity, surrounded by the blessings of free institutions, and possessed of the knowledge which is conferred by education. Let it never be forgotten that when there is proper recognition of God's supremacy over us and proper acquiescence in his decrees, we cultivate no ignoble spirit, cherish no dastardly feelings, but on the contrary prepare ourselves to stand

erect, unswayed by the fear, and unallured by the wiles of the cunning. The posterity of Adam can furnish no nobler specimens of true heroism, the heroism which strikes down temptation with a destructive blow, and keeps the spirit unsubdued and free, than were the men whose name is legion, who feared God and reverenced his Son.

Our instructions have ended and we merely say before expressing our final well-wishes, whilst you consider yourselves sacredly pledged to resist all usurpation over your spirits, free in their birth, doubly free by their education, and the purchase of Christ, acting on the principles of that reciprocity, which you cannot but approve, seek to exert upon no man any influence for evil, to deprive no one of his inalienable rights, to employ no one to be your supple instrument. You can feel no self-respect, you can attain no such moral excellence as should be your aim, you cannot escape the reproaches of the virtuous and good, if you pursue such a course. The victim of your devices may be weak, his inferior endowments or opportunities of mental culture may extenuate his sycophancy and his servility, *you* can plead no such excuse, but must bear the bitter, unrelenting scorn of indignant virtue and put up with the abhorrent loathing of true righteousness.

Having now, young gentlemen, addressed you for the last time in our official capacity, we express, in conclusion, our sincere and earnest desire, that you may so pass through this world as to be honored and useful and happy. You cannot fail to be so, if you are true to yourselves and to the principles which have been inculcated in that course of instruction, through which you have been conducted. Depend upon it, that nothing can compensate for the loss of self-respect. To the man who thinks and feels as he should, there is no severer sentence, and no heavier reproach than he administers to himself in view of moral delinquencies which the word of God condemns.

Your safety depends, under God, upon a proper use and due submission to the instructions of the Bible. Neglect this, and you miss the great end of life, you are disappointed and wretched. Follow its counsels and you are secure! No real evil can befall you. In prosperity, in adversity, in life and in death, God is your defence, in eternity, your exceeding great reward!

ARTICLE V.

IMAGINATION.

The power and wisdom and goodness of God are everywhere impressed, in some degree, upon his works. Not that we would ascribe to them absolute perfection, for then there would be no degrees of excellence, but the perfection which attains the end for which they were created. We are filled with admiration of the mighty power and the infinite wisdom and goodness, which meet our senses in the works of God around us, the hoary mountain, the frowning precipice, the starry heavens, the rich vale, the flowery mead and the countless tribes of animals in earth, air and sea, which exhibit these attributes, in all their varied movements. When we turn away from these works of God around us, and contemplate the structure of our bodies, the same emotion of admiration, and, perhaps, in a higher degree, is awakened in the soul. We consider what David meant when he said, "I am fearfully and wonderfully made." The vital organs by which life is continued, the apparatus by which the food is prepared and received into the stomach, its preparation there for distribution throughout the different parts of the body, so that no part of the animal man is neglected, and every part receives precisely the kind and quantity which it needs; the reservoir of nourishment so curiously placed in the very centre of the body, and the canal by which it is conveyed up to the summit of the body, by means of locks and hydraulic pressure, such as are not employed in ordinary canals, and then the discharge of this nourishment into the circulation precisely at the point where there is the least danger of harm, and where it will be soonest subject to the action of the heart, the great driving wheel of the whole machinery; then the process by which, from this mass of apparently homogeneous matter, there is separated that which makes bone and flesh and tendon and cartilage and hair and nails; and the carrying off of the refuse substances by processes quite as curious and intricate as the former, these are indeed wonderful works of God, too little known by many and too little contemplated by those who know them.

But there is another part of man, more wonderful than

the body, in its powers and properties, exhibiting greater wisdom and power, and much less known than the body, I mean the soul. It cannot be cognized by the action of the senses. No one ever saw or touched a soul. Therefore it is much more difficult to know, for it is self-knowledge. The soul is both the actor and observer; it has to do with that which is impalpable and immaterial. You cannot catch a thought, as you can a butterfly, with your hand or a net, and hold it under a microscope, until you have dissected and described it. You cannot arrest an emotion or passion, as you can a trout, by means of a fly and a hook, and draw it forth from the dark waters and the whirlpool, in which it is concealed; no! it passes away with the speed of the lightning's flash, and is succeeded by another, which passes as rapidly, and all the record you can make, the only trace of its existence, is the consciousness, which you had when it was present and the remembrance of that consciousness for the future. Is there a reservoir for knowledge, or, which is the same thing, the thoughts and feelings and emotions and passions and purposes, which once passed through the soul? How do you bring up, or bring back again that which once was the object of the soul's action? You say it is retained by memory and brought forth by an act of remembrance. I ask how? Do you will to remember that which you desire? Then I reply you have it already, without one effort of memory. I have thus in this rambling manner been brought to consider not memory which is the *reproducing power* of the mind, but *Imagination* which is the *creating power of the mind*, as an illustration of the power and wisdom and goodness of God.

Imagination is that power of the soul, by which it creates new forms of beauty, deformity, sublimity and perfection, according to an idea of its own, to which they are more or less perfectly conformed. Thus, we have the power of perception, by which, in the field of consciousness, we become acquainted with the material world without us, and the world of thought and emotion within us; we have also the power of memory or reproduction, by which the past in thought and emotion is brought before the mind again, as a mere *conception*, independently of the conceiving mind and the circumstances in which it originally appeared, or it is recognized in time and place as previous perceptions. But imagination, not being concerned with real existences, takes these materials, separates, combines and creates new forms to suit its own ideal concep-

tions. The faithful historian, in simple and truthful language, records in few words the fall of our first parents, and their expulsion from Paradise. The whole narrative is contained in the twenty-four verses of the third chapter of Genesis. These facts constitute the foundation of Milton's inimitable Paradise Lost. The subject was lofty and pregnant of thought, and fired and filled his soul. An irresistible impulse was given to his sou,l which might be directed and controlled, but which could no more be destroyed than the elastic power of steam, or the law of gravitation. Here then you have exemplified the majesty, the grandeur of the human soul, and an earnest of its future greatness, which could not be satisfied with the simple facts of the case, but surrounded these facts with a creation of its own, in which it revels and delights. You perceive how the poet employs each fact in the history and makes it subservient to his own purpose. The creation of the world, as he conceived it, Adam and Eve perfect in body and mind, angelic beings (through Satan), Paradise itself, Sin not only as an act but personified into the most hideous monster. The ideal he had formed, the plot, the personages, the incidents and events. Then he weaves them together, combines and reproduces in new relations all that he has ever read or conceived, and makes subsidiary to this one purpose the resources of nature and of grace, the mythology of the Pagan and the facts of the Christian system, and produces the inimitable poem which is the object of admiration to every cultivated mind in all countries.

Some philosophers have made a distinction between the Imagination and Fancy. Thus, Dugald Stewart observes, "It is the power of Fancy which supplies the Poet with metaphorical language, and with all the analogies which are the foundation of his allusions. But it is the power of the Imagination, that creates the complex scenes which he describes, and the fictitious characters which he delineates." Hence the Imagination of Milton created the whole scene and the particular characters presented in Paradise Lost. But Fancy, on the other hand, furnished the figurative language, analogies and illustrations, with which it is adorned. If this view of the subject be correct, the Fancy is only a part of the Imagination. It is the associative power which other philosophers place under the category of the laws of association, without referring them to any particular faculty of the mind. For this distinction we can find no reason, either in the origin of the words, or their subsequent use, nor yet in the no-

tice which the mind takes of its own operations, nor in reasoning on the subject. For the relations, which objects and ideas sustain to each other, are perceived by the judgment or relative suggestion, and the ideas, which previously co-existed in the mind return, according the laws of association, whether in the poet or historian, the imaginative or unimaginative.

Leaving this topic, we proceed to state that the sphere of Imagination is not limited to the ideal, or to new combinations of sensible objects. It presents the real also, but from the point of view, from which genius views it. The objects which we view in nature, and the images, which pass through our minds, present themselves in a great variety of faces or aspects; no two persons perhaps view the same aspect of the same object. The difference of view depends upon the original mental constitution, the amount of knowledge gained and the use which has been made of this knowledge, The difference of view and of interest is aptly and beautifully expressed by Ruskin. He is writing about the sky and its adaptedness in all its function for the perpetual comfort and exalting of the heart, for the soothing it and purifying it from its dross and dust. He describes it "as sometimes gentle, sometimes capricious, sometimes awful, never the same for two moments together. Almost human in its passions, almost spiritual in its tenderness, almost divine in its infinity, its appeal to what is immortal in us is as distinct as its ministry of chastisement or of blessing to what is mortal is essential; and yet we never attend to it, we never make it the subject of thought, but as it has to do with our animal sensations." Again he writes, "If, in our moments of utter idleness and insipidity, we turn to the sky as a last resource, which of its phenomena do we speak of? One says it has been wet, another, it has been windy, and another, it has been warm, who among the whole chattering crowd, can tell me of the forms and the precipice, of the chain of tall white mountains that girded the horizon at noon yesterday? Who saw the narrow sunbeam, that came out of the south and smote upon their summits until they melted and mouldered away in a dust of blue rain? Who saw the dance of the dead clouds when the sunlight left them last night, and the west wind blew them before it like withered leaves? All has passed unregretted, as unseen." Thus the poet artist saw, in the opened heavens, what others did not see though looking at the same objects. He saw with a soul, sensitive and susceptible by nature, and educated to appreciate and enjoy nature

around him, others perceived only the wind the wet and the warm. Thus the creative Imagination receives through the senses the knowledge of material things, and presents them again in language, clothed in beauty or sublimity, such as an ordinary observer could not produce. He does more than this, he brings out of the objects new beauties, which others had not perceived, but which, in the perusal and subsequent contemplation, they recognize as a legitimate part of the object or one of its relations. Take as an illustration Thomson's description of a coming storm.

"Along the woods, along the moorish fens,
Sighs the sad genius of the coming storm;
And up among the loose disjointed cliffs
And fractured mountains wild, the brawling brook,
And cave, presageful send a hollow moan,
Resounding long in listening Fancy's ear."

There is nothing here but what exists in nature, for they have often been realized. We have heard the moaning of the tempest in the dark forest afar off, and have been filled with awe; and then the tokens of his near approach, as he came in his might, crashing and sweeping all before him, yet only a genius, like Thomson, could thus describe. Take another description by Wordsworth of the white Doe of Rylstone.

"White she is as the lilly of June,
And beauteous as the silver moon,
When out of sight the clouds are driven,
And she is left alone in heaven;
Or like a ship, some gentle day,
In sunshine sailing far away—
A glittering ship that hath the plain
Of ocean for its wide domain."

Here the objects are all addressed to the sense of sight, and were often seen. They are no fictions of the imagination and yet the creative power of the imagination perceived the relations which they sustained to each other, presented them as one picture, and our enjoyment, besides the harmony of the versification, consists in tracing the resemblance between the white roe and the white lilly in color and the resemblance of the same color together with the solitude of the moon when without a cloud in the sky and the solitude and motion of the ship and the motion and solitude of the Doe.

Thus we have as accessory, ideas the creation of the poet, the picture of the lilly, and the month of June, the moon, and the cloudless sky, and the ocean in calm, with a solitary vessel, silently traversing its pathless wastes, all beautiful gems, with which to set the princpal figure of the group.

Take an illustration from *Barry Cornwall.*

"O, thou vast ocean, ever sounding sea;
Thou symbol of a dread immensity:
Thou thing that windest round the solid world
Like a huge animal, which downward hurled
From the black clouds, lies weltering and alone
Lashing and writhing till its strength be gone;
Thy voice is like the thunder, and thy sleep
Is as a giant's slumber, loud and deep.
Thou speakest in the east and in the west
At once, and on thy heavily laden breast
Fleets come and go, and shapes that have no life
Or motion, yet are moved and meet in strife.
Thou only, terrible ocean! hast a power,
A will, a voice, and in thy wrathful hour,
When thou dost lift thine anger to the clouds,
A fearful and magnificent beauty shrouds
Thy broad, green forehead. If thy waves be driven
Backwards and forwards by the shifting wind,
How quickly dost thou thy strength unbind,
And stretch thine arms, and war at once with heaven.
Thou trackless and immeasurable main;
On thee no record ever lived again
To meet the hand that writ it; line nor lead
Hath ever fathomed thy profoundest deeps,
Where haply the huge monster swells and sleeps,
King of his watery limit, who, tis said,
Can move the mighty ocean into storm,
Oh! wonderful thou art, great element;
And fearful in thy spleeny humors bent,
And lovely in repose; thy summer form
Is beautiful, and when thy silver waves
Make music in earth's dark and winding cares,
I love to wander on thy pebbled beach,
Marking the sunlight at the evening hour,
And hearken to the thoughts thy waters teach
Eternity! Eternity and Power!

Now observe that I am endeavoring to combat the view which confines the operations of the Imagination to fictions, and to establish the position that it is also employed with objects, just as they exist in the universe of matter and mind, and that it combines these in harmony with fundamental ideals of beauty, sublimity, &c., of its own, which ideals do not respect objects as they are, but certain arrangements of them. The ocean, like the expulsion of our first parents from Paradise, is a noble theme. All that Cornwall wrote is reality and no fiction. The vast, immense, ever-sounding sea, these are verities. Then he compares it to a huge animal which dropped from the clouds rain and surrounds the earth, and to this animal he ascribes all the attributes which really belong to animals. It is alone of its kind, it is enraged and utters its voice, like thunder, it sleeps loud and deep, it is beautiful in repose and smiles, and its brow is lovely, and its voice melody. Indeed the whole address is made up of this personification varied to suit the various conditions of the ocean in calm or storm, and then the poet closes beautifully with the lesson which the voice of this huge being utters, "Eternity! Eternity and Power!" These are not airy nothings, a mere name. The sea is a grand, glorious reality, but it is presented to us in new relation such as we have never before viewed it, yet such as are the appropriate results of the Imagination. It is proper, in this connection, to state, for the purpose of ascertaining the precise province of the Imagination, that it is not every part of a poem or work of Imagination, which is properly referable to that power. Thus, in the Paradise Lost, the general plan and the particular scenes and illustrations may be attributed to this faculty; much, however, is mere narration and filling up, which is the work of good taste and judgment. Thus the Imagination is the great master-builder who forms the plans and specifications of the edifice, but assigns the manipulations and joinings to other and associated powers.

There are yet other creations of the Imagination which body forth realities, the parts of which exist as realities in nature, but the combination of these parts to form a whole exists only in the mind. Illustrations of these we find in statuary and painting, as also in the productions of poets and orators. There is, in one of the galleries of fine arts in Italy, a statue of the goddess Venus. It is called the *Venus de Medici*, because it belonged to this noble family of Florence.

The subject is entirely fabulous, no such being as the goddess Venus having ever existed. The work is the creation of the artist and the model of excellency was the creation of his imagination. The features are all true to nature, and so is the size and the expression of face and attitude· Now the course which the artist pursued, was to select the different features from different persons as he found them to correspond with his ideal of excellency, and then transfer them to the marble, deriving from one the form of the head, from another the eye, another the nose, &c. Thus the goddess was formed from real existences in nature, and she herself was true to the conception of the sculptor, yet, as such, had no real existence in the world. Thus, doubtless, men of genius, poets, painters and sculptors contributed largely by the creations of their own imaginations to people the world with unreal existences, and to lay the foundation of systems of mythology charming to the fancy but destructive of all real religion.

There is a painting which is called *The Last Supper* by Leonardo de Vinci, much celebrated and very beautiful, if we may judge from the engravings taken from it. One might suppose from the circumstances of the case, that the representation is untrue to nature, because the painter had never seen either the Apostles or their Divine Master. But it is true to nature in the sense in which the term has already been employed and it is true to the conception, or the image in the mind of the painter. That image was made up of the representations of the characters and dispositions of the persons in the picture, made by the Evangelists, and from the conversation in which they were engaged, and the great event so soon to transpire in connection with the principal personage, and which was to exert such a mighty influence upon the universe. The genius of the painter is displayed in giving to each personage the expression of face and form adapted to the emotion then awakened in his soul, and that emotion was called forth by the truths uttered by our Lord, and is the emotion which naturally arises in such a character, in view of the truths uttered. The ideal of the painter is the product of his observation amongst men, and the form of expression which the features assume under each emotion. When the Master exclaimed, "Verily, verily, I say unto you that one of you shall betray me," the emotion of the speaker would differ from that of every one of his hearers, and consequently the expression of his face and features. There is

the spirit of love, patience, resignation and a calm determination to endure meekly the will of God. In the amiable John, surprise at the enormity of the crime and sorrow for the sufferer. In Peter, indignation at the guilt of the traitor and a determination to defend and avenge the sufferer, and in Judas, the traitor, indifference to suffering, cunning, and the desire of gain. Thus all may be true to nature, in its particulars, and in the grouping of these particulars, and yet such a group in all its parts never be found together in fact, in the same relations. Thus the painter's ideal may be true to nature and may teach us lessons of wisdom, and give expression to sentiments which we have often felt but could not express, whilst the ordinary conceptions of men on the subject were false. Thus the fine arts may be made the instruments of conveying to others, and embodying in a sensible form, the hidden, as well as the loftiest sentiments of the soul, so that we have the aid of the senses in impressing upon our minds the productions of the super-sensible. Thus, in the language of another, "In the depths of our inner being, there lie thoughts too deep for any words which we can command. Nothing but an over-shadowing Imagination can call them forth, and give them an external embodiment. Whether the forms in which they are embodied are correlated to substantial realities or not, they are true to thought, the most important of all realities. We feel grateful therefore, when we find thoughts, which we had vainly endeavored to express, moulded into form and thus assuming a local habitation and a name."

As the painter and sculptor express character and sentiment, through the figure and the face of the individual, and form groups for the purpose of embodying an important event, so the poet, by means of words, with yet greater power, expresses the same things. For language, as an instrument for the expression of thought and feeling, possesses this superiority over sculpture and painting, that the latter is limited to a single moment of time and is circumscribed by place, so that they can embody only a single aspect of time and place; but language is unrestricted and possesses the power of presenting the facts, in their relations of many times and places, and of expressing not only the objects addressed to the sense of sight, but those addressed to all the senses, as well as the most delicate and refined sentiments and emotions. The Imagination expresses sentiments by means of the images of sensible things, and also by a refer-

ence to the effects of sensible objects upon us, as when Ossian says, "The music of Carryl is like the memory of joys that are past, pleasant and mournful to the soul." Here there is a comparison between the effects of music and the remembrance of past joys.

Who has not realized, in his own experience, the sentiment so beautifully expressed in these few lines:

"The tear, whose source I could not guess,
The deep sigh that seemed fatherless,
Were mine in early days."

So the following,

"To me the meanest flower that blows can give,
Thoughts that do often lie too deep for tears."

Hear again the experience of a sensitive heart embalmed in the following lines:

"The clouds that gather round the setting sun,
Do take a sober coloring from an eye
That hath kept watch over man's mortality."

This is the experience of the soul contemplating the setting sun and beholding, in its departing rays, the fading shadows of mortality, and contemplates the night, as it approaches the gloomy symbol of death, "The shadow of the rock of Eternity."

Sometimes the Imagination blends in one two objects, entirely dissimilar, because they produce similarity of impression.

"Hast thou given the horse his strength?
Hast thou clothed his neck with thunder?

Here the similarity of the impression made by the war horse and thunder makes the combination of the images proper. Hence we say, in common language, the horse came thundering along. Take the following as illustrating the same thought, but in a far different strain:

"The twilight hours like birds flew by,
As lightly and as free;
Ten thousand stars were in the sky,
Ten thousand in the sea;
For every wave with dimpled cheek
That leaped upon the air,
Had caught a star in its embrace
And held it trembling there."

The pleasure, which we derive from the reading of this exquisitely beautiful thought, arises from the resemblance seen by the poet, and none but a genius could see it, between the waves of the sea reflecting the stars, and a mother holding up in her embrace her cherub child. It illustrates also, in a striking manner, the thought upon which I have already dwelt, viz: that genius discovers relations subsisting between realities, in the outer world and in thoughts and sentiments, such as the common mind cannot perceive, and the expression of these relations therefore, whether in language or the fine arts, is a benefit to the world; for it exalts our conceptions and, in so far forth, exalts our nature. It is the opening to mankind of a mine of intellectual wealth located in a particular part of the realm of thought, and distributing its rich treasures to those who are seeking for them. I cannot refrain from citing another of those simple, yet beautiful stanzas:

"I have heard the laughing wind behind,
When playing with my hair—
The breezy fingers of the wind,
How cool and moist they were !"

From what has thus far been written on this subject we will be prepared for the statement, that Imagination, in its operations, is limited to sensible objects. It actualizes and brings within the sphere of sense all its wonderful creations. Not that it is restricted to the representation of sensible objects but is is restricted to the representation of its conceptions, by means of sensible objects. Hence the origin of the word, Imagination or the making of a picture in the mind. For we can understand, at once, not only the difference between history and works of imagination, but also between the creations of the imagination and the results of our judgments, and the processes of Reason. We can never actualize a judgment, or an abstract discussion. We can form a diagram on the black-board, for the purpose of aiding us in the reasoning process, but who ever heard of the *process* of reasoning represented to the senses? Sentiments and emotions are expressed by the Imagination whose pictures produce emotions related either by resemblance, contrast or some other relation. Hence the Imagination, or as some say the fancy has produced the various figures of speech, which adorn the pages of men of genius and which writers on rhetoric have arranged and classified.

I have already stated that the creations of the Imagina-

tion belong to sculpture and painting and architecture. I now state that, so far as language expresses these creations, they are not confined to poetry. They belong to all men of taste and genius. Poetry differs from prose, not in the thought, but in the form of expression. The one is restrained by numbers and rythm, the other is free.

Hear what a prose writer has written about the Alps, (Ruskin): "They seem to have been built for the human race, as at once their schools and cathedrals, full of treasures of illuminated manuscript for the scholar, kindly in simple lessons to the worker, quiet in pale cloisters for the thinker, glorious in holiness for the worshipper. And of these great cathedrals of the earth, with their gates of rock, pavements of cloud, choirs of stream and stone, altars of snow, and vaults of purple traversed by the continual stars—of these it was written by one of the best of the poor human race for whom it was built, wondering in himself for whom their creator *could* have made them, and thinking to have entirely discerned the Divine interest in them." 'They are inhabited by the beasts.' It is not excluded from any species of prose composition, and belongs especially to the highest forms of eloquence. For mere reasoning, however logical and conclusive it may be, is not eloquence, it does not indeed constitute the foundation of eloquence, but the powers of the Imagination are called into exercise, when by appeals to the passions, the orator would persuade and move his hearers. When the orator can not appeal to the testimony of the senses, or the records of memory to move his audience, there is nothing left for him but the creations of his imagination by which he may present pictures before his audience and by them awaken the emotions which move the man. Thus did the ancient and modern orators, and one of the most affecting appeals of the great Webster was the vision of his country's glory and shame delivered before the Senate on the subject of the dissolution of the Union. Quintilian, a Roman lawyer, writes of himself that when, in any particular case, he desired to move his own heart so that he could speak from the heart to the judges, he was acustomed to bring phantasiæ or images, pictures of the case under consideration before him, and then he was prepared to move others.

As illustrative of the value of Imagination to the orator, I will quote the peroration of Burke's celebrated speech on the trial of Warren Hastings. "This occurred on the 16th

of June, 1794. It was in the darkest scenes of the French Revolution, a few days before the fall of Robespierre, when the British empire was agitated with conflicting passions, and fears were entertained by many of secret conspiracies to overthrow the government. To these things he referred at the close of his peroration, which has a grandeur and solemnity becoming the conclusion of the trial."

"My Lords, I have done; the part of the Commons is concluded; with trembling hand, we consign the product of these long, *long* labors to your charge. *Take it;* TAKE IT: It is a sacred trust; never before was a cause of such magnitude, submitted to any human tribunal.

"My Lords, at this awful close, in the name of the Commons and surrounded by them, I attest the retiring, I attest the advancing generations, between which, as a link in the chain of eternal order, we stand.

"We call this nation, we call the world to witness, that the Commons have shrunk from no labor; that we have been guilty of no prevarications; that we have made no compromise with crime; that we have not feared any odium whatsoever in the long warfare which we have carried on with the crimes, the vices, the exorbitant wealth, the enormous and overpowering influence of Eastern corruption.

"My Lords, your House yet stands; it stands a great edifice; but, let me say, it stands in the midst of ruins—in the midst of ruins that have been made by the greatest moral earthquake that ever convulsed and shattered this globe of ours. My Lords, it has pleased Providence to place us in such a state, that we appear every moment to be on the verge of some great mutation. There is one thing, and one thing only that defies mutation—that which existed before the world itself. I mean Justice: that Justice which, emanating from the Divinity, has a place in the breast of every one of us, given us for our guide with regard to ourselves and with regard to others; and which will stand after this globe is burned to ashes, our advocate or our accuser before the Great Judge, when he comes to call upon us for the tenor of a well spent life.

"My Lords, the Commons will share in every fate of your Lordships. There is nothing sinister which can happen to you, in which we are not involved. And if it should so happen that your Lordships, stripped of all the decorous distinctions of human society, should, by hands at once base and cruel, be led to those scaffolds and machines of murder

upon which great kings and glorious queens have shed their blood, amid the prelates, the nobles, the magistrates who supported their thrones, may you in those moments feel that consolation which I am persuaded they felt in the critical moments of their dreadful agony!

"My Lords, if you must fall, may you *so* fall! But if you stand—and stand I trust you will, together with the fortunes of this ancient monarchy; together with the ancient laws and liberties of this great and illustrious kingdom, may you stand as unimpeached in honor as in power; may you stand not as a *substitute* for virtues; may you stand, and long stand the terror of tyrants; may you stand the refuge of afflicted nations; may you stand, a sacred temple for the perpetual residence of inviolable Justice!"

This is manly, sublime. You perceive how the Imagination of the orator is fired even at the close of the oration, and crowns it with the richest gems of imagery. The House of Lords is a great edifice, standing unshaken in the midst of the ruins of the moral earthquake by which it is surrounded. Then the picture of the image of *Justice* standing immovable and unchangeable as God himself, and their Lordships not a substitute for virtue but a *sacred temple for the perpetual residence of inviolable Justice.* Demosthenes swore by the heroes who died at Marathon and Platæa and Salamis and Artimisium, that the Athenians were not doing wrong in making war against Philip. Thus appealing to the memory of their ancestors who fought and died for freedom. Cicero calls upon the sweet name of liberty, the justice of the State, and the Porcian and Sempronian laws, thus giving them a living personality and Burke calls to witness the retiring and advancing generations of men as he stands the connecting link and the whole world to bear witness to the truth of his assertions.

Thus William Pitt, in his oration on behalf of the abolition of the slave trade, employs the same power to impart animation and vigor to his sentiments. After having given a vivid picture of the horrid business, he reverses the picture.

"If we listen to the voice of reason and duty, and pursue this night the line of conduct which they prescribed, some of us may live to see a reverse of that picture from which we now turn our eyes with shame and regret. We may live to behold the natives of Africa engaged in the calm occupations of industry, in the pursuits of a just and legitimate commerce. We may behold the beams of science and philosophy break-

ing in upon their land, which at some happy period, in still later times, may blaze with full lustre; and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent. Then may we hope that even Africa, though last of all the quarters of the globe, shall enjoy at length, in the evening of her days, those blessings which descended so plentifully upon us in a much earlier period of the world. Then also will Europe, participating in her improvement and prosperity, receive an ample recompense for the tardy kindness, if kindness it can be called, of no longer hindering that continent from extricating herself out of the darkness which, in other more fortunate regions, has been so much more speedily dispelled. Then Sir, may be applied to Africa those words originally used indeed with a different view.

> "These rites performed, they reach those happy fields,
> Gardens, and groves, and seats of living joy,
> Where the pure ether spreads with wider sway,
> And throws a purple light o'er all the plains."

Comment on this passage is unnecessary. Suffice it to say that whilst the argument of the orator is addressed to our understanding and convinces the reason, the pictures of the imagination, addressed to the sensibilities, awaken the deepest emotions of the soul and move the whole man in the direction in which the speaker would would have him go.

The writer of fictitious history employs this same faculty, in the production of those works which have interested and charmed so many, and which have been productive of so much mischief and misery to others. The Novelist, the Romancer and the writer of tales, all of which we place under the general name of writers of fictitious history, are perhaps not so much under the influence of Imagination as is generally supposed. We can affirm with confidence that the great mass of them are not under the highest form of imagination, neither indeed can be, for the simple reason that they do not possess genius. Their stories are but sickly, mawkish sentimentalism, untrue to nature, false to virtue and man's true nobility. If we analize one of these stories, we will discover how little there is in it to claim the attention or to justify the waste of time expended in its perusal. Not unfrequently it begins as follows: "In the year 17—, in the month of November, a traveller was seen wending his way in ——; then comes the country and the mountainous district, or moorish

fen, or forest, or plain, and it is always towards the close of day. Then he arrives at a castle, or splendid mansion, or plain farm house, or log hut, as the case may be. No matter which, some of the *Dramatis Personæ*, and perhaps all, will be found there, and pre-eminent among them will be found a beautiful, amiable and accomplished lady, a paragon of perfection, with raven locks or auburn hair and black or blue eyes, as the case may require, and always with long eye lashes and taper fingers. Thus the hero and heroine are introduced to each other, and of course there is enkindled at once a flame of love which all adversity and death itself cannot extinguish. After a number of incidents and disappointments, of dangers and rescues sufficient to make the book long enough and sufficiently diversified, the long tried and faithful, pair are united in the blissful bonds of matrimony, that is, if the writer is in a good mood, but if not, he kills them both without mercy, the hero is slain in battle, fighting valiantly, or he is drowned in endeavoring to rescue some unfortunate and helpless one from a watery grave, and the heroine, if a Catholic, goes to a Convent, and if a Protestant, dies of grief, &c." The fair reader, after having been wound up to a great pitch of excitement, heaves a deep sigh, and thinks, if she does not speak aloud "Oh dear, what a pity," and the man and woman of sense, who are sometimes persuaded to dip into these works, exclaims in self-condemnation, "What a waste of time and feeling which might be bestowed so profitably upon the really necessitous and suffering." In the formation of the plan of such a work, the imagination has no more to do than it has in the plan of an essay, or a sermon. There is indeed invention of the lowest kind which strings out a story having a beginning and an end, but very often no middle. And the description of scenes is so common place and familiar, that it seems like the reproduction of an old story, and the reader, if endowed with ordinary imagination, will expect much more than he realizes. There are also novels of character, in which the aim of the writer is not to surprise the reader by the return of new and unexpected scenes and incidents, but by the development of character. In works of this description, the personages are not ideal, but real, and they are brought together in contrast for the purpose of exhibiting their characters in bold relief. Here there is more genius than in the former case, and there may be descriptions of natural scenery and of incidents and events of a striking kind, such as you may find in Dickens

and Bulwer, yet by no means exhibiting the highest forms of Imagination and mingled too with such profanity and vulgarism, such low characters and low scenes, such lewdness and impiety, that a pure mind cannot read them without contamination, nor the young without the danger of losing the simplicity and innocence of their character. Now, it may be said, and it has been written by a distinguished philosopher, (Brown), "That, as the writer of romances gives secret motives and passions to the characters which he invents, and adds incideut to incident, in the long series of complicated action which he develops, so do we. What he does, we too are doing every hour; contriving events which are never to happen, imagining motives and passions, and thinking our little romances of which ourselves, as may be supposed, are the *primary heroes*, but in the *plot*, of which there is a sufficient complication of adventures, of those whom we love and those whom we dislike, connected with the main piece, or episodically intermingled. Our romances of realities, though founded on facts, are, in their principal circumstances, fictitious still; and though the fancy which they display may not be as brilliant, it is still the same in kind with that which forms and fills the history of imaginary heroes and heroines." From this representation we may judge what is the general character and what the tendency and effect of romances and novels upon those whose principal reading is composed of such works, and especially upon minds, in which the sensibility naturally preponderates and is cultivated at the expense of reason, judgment and good common sense. We condemn our own thoughts and suspicions, shall we approve of the same when printed by another, and fill our minds with them to overflowing? We shun the society of the profane, the lewd, the hypocrite, the rake and debauchee; shall we associate with them in our thoughts, in the books which we read and introduce into our families, and shall we make them members of our households and teachers of our children? No! No! No! Religion forbids it, morality forbids it, good taste and common sense forbid it, and so does chaste Imagination herself. For, in the name of our common humanity, she protests against such a debasing and degrading prostitution of her powers. The works of fiction or of imagination are various in their characters, and must be selected just as works of fact, histories, memories, lives, adventures. There are records of fact and fiction equally disgusting and mischievous. We condemn them both alike. But we cannot condemn le-

gitimate works of Imagination, for this reason, any more than legitimate works of fact. In other words, the prostitution of any power of the mind to evil purposes is no argument against the proper use of that power.

If now the question be asked, what is the comparative value of the Imagination? The reply is, it is the most elevating and ennobling power of the soul. Under due cultivation and within proper bounds, it is of more real service to man than any other mental endowment. It is especially valuable in placing before the mind an ideal excellency, practicable and attainable, but loftier far than any thing we have yet reached. This stimulates to effort in the poet, painter, sculptor, architect and orator. Without this ideal excellency there would be no effort, and without effort no success. "No man ever yet attained excellency, in any art or profession, who had not floating before his mind such an ideal and vision of what he might and ought to be and to do. It hovers before him, and over him, like the bow of promise and of hope, advancing with his progress, ever rising as he rises, and moving onwards as he moves; he will never reach it, but without it, he would never be what he is." We are prepared then to assert, that the highest attainments of genius are the products of the Imagination, properly directed, and those inferior forms of excellency to which allusion has been made, do not exist without it. By its aid the sculptor breathes into the inanimate marble the breath of life, and it becomes a living soul. The painter makes the canvas speak. The deaf musician calls forth the richest harmony of sounds which never reaches his ear, but which dwells in his soul, and "blind old Milton takes his magician's wand, and lo! there rises before him the vision of that Paradise, where man in his primeval innocence walked with God. It is that power in the holy prophets and seers which it pleased God to employ, for the purpose of conveying to them, and through them to the Church, the knowledge of the future. In panoramic vision, as the Spirit of God touched the springs of Imagination, did they behold as actualized, the glories of the future, the conflicts, trials, sufferings and ultimate triumph of the Church; and then the New Jerusalem, which came down from God out of heaven, its transcendant splendors, its blissful inhabitants, its everlasting rest. Thus the objects of faith become actualized in the Imagination, and are the nourishment on which hope enlarges and rejoices, until it is lost in the future of eternal glory.

The Imagination is subject to the same liability to error, prejudice, abuse and illusion, which belong to all the mental powers. We mistake its conceptions for realities, and live as in an enchanted castle. We hear the singing of birds, the soft murmuring of streams, the melody of music. Forms of grace and beauty pass before us. They are our associates, we wander with them through the glorious landscape, repose in the shade of wide-spreading trees, and sit down to sumptuous entertainments until the spell of the enchanter is broken and we awake to the sober common-place facts of real life. Such visions often indulged, unfit us for the duties of life, enfeeble virtue, paralize industry and stifle within the soul the voice of nature and of conscience calling us to a life of activity for the glory of God and the welfare of man. In like manner there is a morbid Imagination, which looks only upon the dark side of things, whose sky is ever covered with clouds, whose sun emits only cold and sickly rays, and whose earth has no verdure, no green spot, upon which the eye can repose with pleasure. Thus the Imagination throws its own coloring upon the objects around it and makes them grave or gay, gloomy or cheerful.

There is yet one form in which the Imagination discloses its power, which is fearful in the extreme, and is an illustration of the retributive justice of God here on earth, and mournfully exemplifies the truth that whatsoever a man soweth that also shall he reap, I mean *mania*, and especially that form of it which arises *a potu*, the *mania* of the drunkard. Madness is that condition of the soul in which reason has lost her seat, as the controlling power, and passion, stimulated by a morbid Imagination, rules unrestrained. The disease of which we are speaking assumes various forms, and degrees of intensity. Never within my knowledge were the pictures and scenes which the Imagination brought before the soul of an agreeable character. Always are they full of fear and terror, most frequently the great enemy of souls, the spirit, which now rules in the children of disobedience, bears no inconsiderable part in these scenes. The chambers of imagery in the soul are filled with pictures of dismay and horror and the affrighted soul quails under the lash of the torturing demon. Do you call them dreams, or visions, or vagries? It matters not. They are sad and earnest realities to him who is the subject of them. These pictures of the imagination are as real to him in whose soul they are formed as the scenes and pictures, which are addressed to the eye from

day to day. To him, for the time being, they are living realities. They constitute his world. He lives in them, and has all the affections of his soul aroused by them, and knows nothing of any other world. All that is necessary to make them eternal is to cause this state of things to continue. Here then we have displayed the power of God in this fearful constitution of the human soul. If the Psalmist could exclaim in reference to his body "I am fearfully and wonderfully made," much more is the same language applicable to the soul, in its relation to this painful aspect of the Imagination. In its proper and healthy use, in the practice of virtue, in the exercise of a living faith, in a teachable submission to the Word of God, it becomes the instrument of unspeakable pleasure, under the light of inspiration, bringing before the soul visions of future glory, and leading the soul to bask in the beams of the sun of righteousness and the blessedness of Paradise. In nothing do we see more clearly displayed the wisdom and goodness of God, who has connected with the proper exercise of the functions of the soul a constant flow of the purest enjoyment, a fountain of refreshing waters, constantly bubbling up and flowing in a stream along the path of life, and mingling at last with the waters of life which flow fast by the throne of God. But when the soul has been debased by sense and sin, especially in the form referred to, the Imagination becomes an instrument of torture, a scourge, a worm, a fire, so that the work of retribution begins here, so that all that is needful to make man as miserable as he can be, is to place him in a condition in which the Imagination brings before the soul the instruments of torture and inflicts the punishment naturally following the sin.

The Imagination is cultivated, strengthened, chastened, corrected and made more brilliant, not, as many suppose, by reading works of fiction, and constituting novel and romance, the staple food of the soul, but by the study of nature in all her works by day and by night, by travel and close observation, by the study of the past, the great historians who have placed before us, in pictures beautifully framed, the great characters and the great events of the past, who have reproduced the centuries that are gone, and have bound them in volumes and have given them to us to turn over and study for our own good and the welfare of posterity. Here will we discover, in rich abundance, food for the Imagination which she may reproduce in new forms, and embellish according to a chastened and delicate taste. Study nature, study the great mas-

ters, and exercise whatever of Imagination God has given you, not in pointless, aimless, unprofitable day-dreams, not in visions which pass away, and like the flight of birds leave no trace behind, but like the great works of genius which remain beacon lights to warn the unwary, finger-boards to direct the ignorant in the right way, and monuments to remain forever for the study and admiration of posterity!

ARTICLE VI.

CHRISTIAN INSTRUCTION IN OUR COLLEGES.

The College, as an instrument of public education for the duties of professional life, is the most complete arrangnment for the purpose, that has yet been devised. Notwithstanding the numerous changes, occurring in human society, the conviction of the necessity and advantages of Colleges has constantly increased, and this conviction has never been stronger or more general than at the present time. The system, since its first invention, has received various modifications, but no one, acquainted with the benefits which it confers, proposes to annihilate it as a useless appendage to civilized society. Even some ecclesiastical communions, whose opposition to the introduction of Colleges into their connexion, was violent and protracted, have, at length, been forced to yield to the spirit and circumstances of the age, and are now among the most zealous and devoted advocates of a Collegiate education. The course may be improved, and no doubt will be, if society continues to advance, but there is no prospect of its ever being superseded or supplanted by a system essentially different.

Colleges are the natural offspring of Christianity, and the history of the past teaches us, that just as these institutions are under the constant control of enlightened and liberal Christian influences, will they secure the highest end of education, in its attainments and objects. The course of instruction and the discipline should be so arranged as to be thoroughly imbued with religious principle, derived from the Holy Scriptures. Christianity must not be dishonored by accepting a negative or a subordinate position. It must be

enthroned above all literature and science, it must occupy the chief seat in the institution. God must be recognized in every exercise, the history and value of Divine truth presented and illustrated on all suitable occasions, and every authorized agency employed to commend the claims of religion to the hearts and consciences of the young men. Christian men should be selected as the guardians and instructors of these institutions, and those things taught, which through grace are best adapted to bring the youth gathered within their Halls to a knowledge of the Saviour, and most calculated to promote a devotional spirit and a Christian life. Our Colleges should be regarded as sacred places, in which the institutions of religion are respected, the love of the truth inculcated, Christian principle exemplified, in which Christian scholars teach, govern and counsel those who are in a course of training for the active duties of life, in which attention is given to the culture of the heart as well as to the discipline of the intellect. Unless conducted on Christian principles and pervaded by Christian influences, our Literary institutions fail to fulfil their high mission; they may prove to the country and the Church an engine of evil rather than of good, a curse rather than a blessing.

The Christian religion should be made a vital element in all our Colleges, in consideration of the relation, which they sustain and have always sustained to the Church. There has ever been an indissoluble connexion between our Colleges and the interests of the Church. They originated in a religious want, deeply felt by the good men who laid their foundations in the infancy of our country. Those who were engaged in planting them were influenced entirely by the religious motive, by Christian principle. They felt, that the establishment of a free State and the enjoyment of a free Gospel were utterly impracticable without an institution for the cultivation of true learning and of profound Christian science; that it was an essential part of their mission to furnish the land with able defenders of the Christian faith and to diffuse the blessings of Christianity. They built Colleges *Pro Christo et Ecclesia*, they dedicated them to Christ and the Church. They founded and reared them to the glory of God and the advancement of his kingdom. They regarded them as the daughter of the Church, and cherished them with all a parent's fondness and vigilent care. Amid all their discouragements it was the power of religious faith that animated their spirits; it was the earnest desire "that the

Church might never want a learned and pious ministry" which prompted their efforts and sacrifices. Harvard University, the first literary institution established in this country, had its origin in 1636. Its founders say, "After God had carried us safely to New England and built our houses and provided necessaries for our livelihood, selected convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and to perpetuate it to posterity, dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in in the dust." Sixty years after this, Cotton Mather wrote, "Our fathers saw without a College to train an able and learned ministry, the Church in New England must have been less than a business of one age, and soon have come to nothing. The other hemisphere could not have sent us learned men enough for our necessities, and without a nursery for such men among ourselves, darkness must soon have covered the land and gross darkness the people." President Quincy, in his history of Harvard, says, "This institution was indebted to the early influence of the clergy. It was the frequent topic of their sermons and the constant object of their prayers. They denominated it the School of the Prophets, and identified its success with all the prospects and hopes of religion in the Province." He also adds, "This institution had the aspect of a Theological rather than a literary institution. They were practiced twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and Scriptual truths, accompanied by theoretical observations in the language and logic of the Sacred authors." The next in order of time was William and Mary College, Va., established in 1692. Its charter expressly states the following, as its object: "That the Church of Virginia may be furnished with a Seminary for ministers of the Gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated among the Western Indians, to the glory of Almighty God." Yale College, which was established in 1770, also originated in the same sentiment, "in a sincere regard to and zeal for upholding the Protestant religion." Ten ministers met at New Haven and agreed to found a College. They subsequently convened at Bradford, and each, laying on the table a number of books said, "I give these books for founding a College in Connecticut." It was established as

if designed exclusively to supply the churches with a well educated ministry, in the belief that ignorant men could not become profitable religious teachers. Nassau Hall, founded in 1746, originated in a similar demand "for the purpose of supplying the Church with learned and able preachers of the Word." Dartmouth College, from its inception in 1769, was based on the most elevated principles of piety. Institutions, that have sprung into existence since, have, in most instances, been the product of Christian effort, the fruit of Christian beneficence. With here and there an exception, they have been founded by religious men and controlled by evangelical influences. The leading motive, the prominent idea, was the advancement of the interests of the Church. It was regarded as a settled question, beyond all reasonable doubt, that the ministry of the Gospel, in order to be permanently useful, must be thoroughly trained for the work. The Lutheran Church in its early history in this country, committed a great mistake, in not organizing a College, at the very commencement of its career. Our earlier ministers were generally educated at Halle and were well qualified for their office; they were men of piety, learning and earnest and active effort; they challenged the respect and won the confidence of all their cotemporaries. Instead, however, of at once establishing a literary institution, as other denominations did, they depended chiefly on their transatlantic brethren for supplies. These were inadequate. The Church consequently lost ground, from the effects of which she has not yet recovered. If a College had been started simultaneously with Dr. Muhlenberg's arrival in 1742, what a different aspect would our Church in this land, at the present day, present! Pennsylvania College was not established, until nearly a century after, in 1832. Yet during the brief period of its existence, what a power for good it has exercised! This power has been consecrated, in a pre-eminent degree, to the service of the Church. The institution grew out of a necessity that had been long felt, the want of a pious, well educated and able ministry. Its aims were religious. It was founded in faith and baptized with prayer. Its efforts have been owned and blessed of God. It has accomplished great things for the Church. Of its two hundred and eighty-three graduates, one hundred and seventy-two have either entered the ministry or are preparing for the work, whilst several hundred of those, who pursued only a partial course in the Institution are also devoting their energies to the interests of the Church.

It has still an immense field, upon which to operate, a more enlarged mission to perform, and so long as the religious idea is cherished, its influence will be yet more widely extended, its power for good greatly augmented. The history of our Colleges, then, generally proves that they were intended to be religious institutions, that they are the nursery of the Church, that their foundations were laid in the prayers of the churches, and that He, who heareth prayer, has breathed upon them the Divine blessing. If they are to live and prosper, it must be under the same favorable auspices. They must continue to be Christian schools. The faith of Christianity must be the basis of all their instructions and discipline. They must continue to enjoy the patronage, the sympathies and the prayers of God's people, they must be under the control and guardianship of the Christian Church.

Religious instruction should be made prominent in our literary institutions, in view of the paramount value of religious knowledge. It is the most important of all acquisitions, as it has reference to man's highest interests for time and eternity. Secular knowledge has very properly a place, and a prominent place, in our educational systems, but it should ever be made subordinate to "the wisdom that is from above," and is able "to make wise unto salvation." "The end of learning," says Milton, "is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may be nearest, by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection." The development of the mental powers can be most readily attained, by their being brought into connexion with the sublime revelation of Christianity. Even Cicero was wont to remark, that the contemplation of celestial things would make a man think and speak more sublimely when he descended to human affairs, and that, therefore, he would have him attain skill in the nature of the heavenly bodies. *Omnia profecto, cum se a cœlestibus rebus referret, ad humanas excelsius magnificentius et dicet et sentiet.* "An hour," says Coleridge, "passed in sincere and earnest prayer, or in the conflict with, and the conquests over sin, a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflction than a year's study in the schools without them." In whatever light we look at the power of Divine truth over the human intellect, whether in its lofty subjects

of thought, in the laws it furnishes for the proper direction of its faculties, or in its elevating influences, it operates most efficiently upon the culture of the mind itself. It places us in possession of those principles, which lie at the foundation of all happiness and leads us to carry them into execution for the good of our fellow men. The highest kind of learning is that which pertains to God. Our relations to him are primary. They should, therefore, take precedence of all others. Temporal interests, which claim so much of our attention, soon pass away, but that which is connected with God and his kingdom is permanent and enduring. "Political eminence and professional fame," in the truthful and eloquent language of him who "still lives" in the productions of his mighty intellect, "fade away and die with all things earthly: nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is inwrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience, void of offence before God and man, is an inheritance for eternity. Religion is, therefore, a necessary and indispensable element in any human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away a worthless atom in the universe; its proper attractions all gone; its destiny thwarted; and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he, whom the Scripture describes in such terse but terrific language as living without God in the world. Such a man is out of his proper being; out of the circle of all his duties; out of the circle of all his happiness; and away, far, far away from the purposes of his creation." How important then that this department of education should occupy its proper position in our Collegiate system, that man's spiritual nature should be cared for! "For," in the words of Sacred authority, "what shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

There should be a large infusion of religious instruction into the Collegiate course, or it will not accomplish its true design. Sadly defective is any system of education which is not moral and religious as well as intellectual. The very nature of education demands religious as well as secular instruc-

tion, the discipline of the heart as well as the cultivation of the intellect. There must be a proper degree of Christian influence exerted, the mental powers must be occupied with spiritual subjects, or infidelity and vice will infuse their poison into the institution and spread moral pestilence over the land. If there is any fact established by observation and confirmed by experience, it is that mere intellectual culture is not sufficient, that education to be complete, must be so conducted, that the moral part of our nature may be advanced, that pure Christian principle may be promoted, *pari passu* with that of sound learning. It should never be forgotten,

"A foe to God, was ne'er true friend to man!"

Dr. Witherspoon, so closely identified with educational operations in our earlier history, once said, "Cursed be all the learning that is contrary to the cross of Christ; cursed be all learning, that is not coincident with the cross of Christ; cursed be all that learning, that is not subservient to the cross of Christ." The moral faculties have been given to us for noble purposes. Misapplied, they are terrible weapons of ill, and often assume an inclination for the most debasing pursuits. Knowledge is power, but it has power to do evil as well as good. Truth will either rejoice in its agency, or weep over the wrongs it inflicts on her cause. Unsanctified, it is an instrument in the hands of a madman, and increases his ability to perpetrate mischief. Mere intellectual knowledge, however much it may be praised, is worse than ignorance if this be all. Divorced from religious faith, it makes a man more of a demon than a God. The highest intellectual refinement, unaided by true religion, is utterly incompetent to preserve an individual from the lowest degradation. It furnishes no security either for liberty or happiness. It may prove an occasion of sorrow to the individual himself as well as to the community.

"They, who know the most,
Must mourn the deepest o'er the fatal truth,
The tree of knowledge is not, that of life!"

What spectacle more mournful than the prostration of a man's moral nature, what more gloomy than the catastrophe of a ruined soul! But the cultivation of the intellect at the expense of the heart has presented the world with many sad examples of men highly gifted, who have devoted their talents and their learning to the maintenance of the grossest errors and attempted to undermine those principles, on which

human character and human exaltation depend. The infidel Voltaire, intellectually, had not, perhaps, a superior in the age in which he lived, yet what did he accomplish? To what useful purpose were the powers of his mind ever directed? His genius kindled only to wither and consume, infecting with malaria and death the whole atmosphere around him. And Byron, too, so richly favored, yet destitute of moral principle, is blown about like a skiff in the storm, without chart or compass, anchorage or helm, attempting to gild his monstrous vices with the meretricious ornaments of an extraordinary but perverted genius. Thus learning has ever been abused, knowledge prostituted and all talent profaned. Gibbon and Hume, Bolingbroke and Laplace become the advocates of a blind and mechanical atheism or devote their unrivalled powers to the advancement of cheerless scepticism and the defamation of the champions of the Christian religion. Knowledge is most successfully pursued by the light of inspired truth, and he who would attempt to proceed without this safety lamp, resembles the miner, groping in darkness, beneath the surface of the earth, exposed to constant peril from the explosive gases, by which he is surrounded, or liable to be crushed beneath the very object for which he toils. The intellect always advances its true dignity by a cherished sympathy with the oracles of truth. It never inflicted so severe a wound upon all its interests as when the attempt was made to supplant the religion of the Bible, and to exalt upon its ruins the cold speculations of infidelity. The trial was made in France, with human power and passion to aid in the experiment, and the result may be gathered in a chapter of her history, the most terrific in the records of the past. In the eloquent language of Montesquieu, "This period was the consummation of whatever was afflicting or degrading in the history of the human race. On the recollection, I blush as a scholar for the prostration of letters; as a man, I blush for the patience of humanity." Says Cousin, "No human institutions, in which men are assembled together to act in concert, no matter how limited be their number, how extensive; however wise may be their government or excellent their laws, can possess any measure of duration without that powerful cement, virtue in the principles and morals of the people." Nothing but the power of religion can awaken in the heart and produce in the conduct the principles of a better life. How important then to reach the fountains of learning, to bring them under the sanctifying influence of Christian truth!

"There is," in the words of Coleridge, "but one principle, which alone reconciles the man with himself, with others and with the world; which regulates all relations, tempers all passions, gives power to overcome or support all suffering, namely, the principle of religion, the living and substantial faith, which passeth all understanding as the cloud-piercing rock, which overhangs the strong hold, of which it had been the quarry, and remains the foundation. This it is which affords the soul sure anchorage in the storm, and at the same time the substantiating principle of all true wisdom, the satisfactory solution of all the contradictions of human nature, of the whole riddle of the world." This is the principle, a pure and earnest Christianity, which should sit enthroned in all our Colleges. Without it, no education is complete; with it, an earnest, noble character may be produced, capable of producing the grandest results. Such an institution, may, indeed, be properly called an *Alma Mater;* in which all human learning is connected with the spirit of devotion, the feeling of constant dependence and a sense of obligation is accompanied with the effort to improve the faculties of the soul, and the desire to answer the great object of existence.

The importance of the inculcation of religious truth, during the College curriculum, is seen in the fact, that it is the most critical part in the young man's life, the very period when the most remarkable changes in the character are effected. It is just when the formative process is at work, when the restraints, incident to youth, are thrown off, and impressions made, which give cast to the whole subsequent career, before reflection and experience have furnished principles for guidance. Removed from parental control and the influences of home, when the powers of opening manhood impel to independent action, when the passions are strong and the sense of responsibility feeble, at this season of temptation and peril, how imporatant is it, that religious instruction should be imparted and pastoral supervison exercised over those, whose character in time and whose destiny in eternity may be shaped and controlled by these influences! The Collegiate period is unquestionably most potential in its results. One false step, unless retraced, may be a young man's ruin. It may be the germ of a sinful habit, the first of a progressive series of a wicked course, which will extend through eternity; the outer door to the vast temple of vice through which, he who enters, may reasonably expect to be conducted, till he has explored all its scenes of darkness, till he finally

sacrifices his immortal soul on the altar of confirmed depravity. The College takes the mind at an age, when it may, with plastic power, be moulded to truth and goodness, although it will so soon become indurated, beyond the reach of any reclaiming effort. The character, formed whilst at College, usually goes with the individual through life. It may be the crisis, the turning point in his history. Professor Tyler, a competent witness on the subject, says, "If he is not converted in College, or at least so deeply impressed with religious convictions and purposes, as ere long to take a decided stand as a Christian, there is a fearful probability, that he will live and die an unconverted man. If he ever decides to become a minister, in all probability it will be in College. If he devotes himself to the missionary work, he will probably do it in College. Few who fail to make that decision as early as the College course ever stand on the missionary ground. His standard of piety in College will be likely to be his standard of piety through life. Not, but that he who is a devoted Christian in College will grow in knowledge and in grace in the ministry; but if he is *not* a devoted Christian in College, he will not be in the ministry or any where else. Such is the uniform testimony. Such is the observation and experience of those who have given particular attention to the subject." If there are occasionally different results, they form only the exceptions to the rule. We all know the influence of habit, and how the current of the mind and the heart grows more and more restricted to the course in which it has been taught to flow. "Can the Ethiopian change his skin or the leopard his spots? Then may they also do good that are accustomed to do evil." On the recollection of his early life, a gifted but depraved child of genius, whose education had been sadly neglected and subjected to unfavorable influences at this critical period, uttered the terrible exclamation:

> "The thorns, which I have reaped, are of the tree
> I planted—they have torn me and I bleed,
> I should have known what fruits would spring from such a tree!"

The intimate connexion between this transition period and man's subsequent career, and the influence, which the one exerts upon the other, is strikingly illustrated in the remark made by the Duke of Wellington in his old age, when on a visit to Eton College. Whilst gazing intently on those familiar and well-remembered scenes of his boyhood, some one

having referred to the exploits of his manhood, he is said to have exclaimed, "Yes, yes, it was at Eton, that Waterloo was won!" In our own experience, as well as in our intercourse with others, we find that the character is stamped with the impressions it received at College, which obstinately cling to it through the remainder of life, and give form and color to the whole future texture. The images of subsequent years may fade from the recollection, but the teachings of College will outlive the more mature but less vivid influences of after days, and the individual goes forth to meet the responsibilties of life, to battle with the world and to find his grave in peace or sorrow, according to the impulse given him during his Collegiate course. At this intensely interesting season, then, there may be, with the proper appliances, deposited seed which shall spring into the fruit of a noble Christian character, whose words and deeds shall be full of power, mighty to bless. When the youthful mind is all awake to the true, the just, the beautiful and the lovely, there may be given to it an inheritance richer than all the acquisitions of human learning and more abiding than all earthly blessings; there may be experienced in the soul the influences of Divine truth, the glorious, the transforming power of the religion of the Son of God.

The position assumed is still further maintained, from the fact that the blessing of God cannot be expected to rest on any institution, which ignores the Christian religion and which does not recognize God in all its arrangements and exercises. The prosperity of our Colleges is intimately identified with the religious element that prevails. The internal administration very much depends upon those genial influences, which have their origin and growth in Christian culture. If, as the pious Plutarch thought, "a city might sooner stand without ground than a state maintain itself without a belief in the gods," if religion in all ages has been regarded of priceless value to society, more precious than rubies, if it lies at the foundation of public virtue and morals and the successful administration of all government, if it contributes to industry, sobriety, moderation and subordination in the community, if it binds together and cements all classes and interests, and promotes the common welfare by its benignant sway and Divine sanctions, then it must be just as important to the success of a College. If our literary institutions acknowledge God in all their ways, He will direct their path. "Them that honor me," saith the Lord, "I will honor," "Ex-

cept the Lord build the house, they labor in vain that build it." No College will prosper that does not enjoy the Divine favor. Any attempt to establish a College without the fervent recognition of God in its administration would be suicidal to its interests. The studied effort, in the organization of a Southern University, under the sanction and direction of a name powerful at that day in the politics of the country, to exclude the Christian religion from its Halls proved to be a signal failure, through the silent influence of the Christian sentiment, which has since pervaded that State. Such an effort will perhaps never be repeated. The community has greater confidence in those institutions which honor Christianity, and will more cheerfully sustain them. Let but a suspicion possess the public mind of the want of a high-toned, moral sentiment, and of treachery to the spirit of religion, its walls will be at once deserted, and the youth will be committed elsewhere to better influences. A parent, although not himself a professor of religion, will much prefer to have his son educated at a College, which is governed by Christian men and controlled by moral and religious influences. In a College, where God's presence is constantly recognized and his blessing daily sought, the students will study more faithfully and with greater success. The great incentive to the honest discharge of duty is the sense of responsibility to a higher than human authority. This motive exercises an influence when all others fail. If any one imagines that there will be faithful devotion to study or conscientious observance of rule without the restraints of religion, he has only to look below the surface to be undeceived. *Bene orasse, bene studuisse* cannot be too deeply engraven on the mind. The great Reformer, when he uttered the sentiment, gave expression to his own experience. That God, whom he always honored, and whose assistance, with child-like faith he always sought, blessed him in his studies, and made them effective for the Church, and tributary to the interests of Christ's kingdom.

The welfare of the Church and the interests of the country are closely associated with the inculcation of religion at our seats of learning. The College gives tone and shape to the character of those, who are soon to be the leading men, the master-spirits in every department of social and public life. Educated mind is always felt. It impresses itself on the world for good or evil. It controls public opinion and moulds our free institutions. It occupies positions of usefulness, and diffuses its power in all directions. Colleges are

the high places, from which streams of influence issue and flow through the land. Sentiments are formed at College and impressions imbibed, which are carried into active life; influences are set in motion and impulses given, which may be traced from generation to generation in the various relations of life through all succeeding time. A College is not a negative or passive body. It possesses inherent life. Its power is everywhere felt. It constitutes a living, central, permanent force, which is exerted throughout the whole framework of society and extended to distant times and future generations. Here are the future ministers of the Church, in a course of training for their responsible duties. If the right kind of religious instruction is imparted and proper Christian example presented, the Church will, doubtless, have men, of more enlarged Scriptural knowledge, of richer, practical experience and of more earnest, deep-toned piety, to minister at her altars. The Church cannot be expected to rise in earnest piety above its ministry, and therefore, the state of religious sentiment in College may decide, in no small degree, the spiritual state of the Churches for years to come. Not only in its bearings to the ministry is this an interesting subject, but it is equally important in other aspects of the question. Every private citizen is interested in the result, for every one, who has enjoyed a liberal education, wields an influence in the community, and just as the spirit of piety prevailed, whilst he was a student at College, is his power felt for good or evil. He becomes himself an educator. His opinions and examples are contagious. His views and tastes are communicated to others. He never speaks without making an impression. His sentiments are regarded as oracular. He never acts without exerting an influence. He cannot live without exercising a commanding power for weal or woe. By his influence the cause of religion may be advanced, or the progress of iniquity extended, our political and religious privileges perpetuated, or our ruin speedily accomplished. If he be a man in authority or invested with civil office, his dominion is still greater, his power more extensively felt. In the legislative, executive and judicial departments of government, the incumbents, for the most part, are the Alumni of our American Colleges, by whose faithful labors they were trained for the positions they occupy, the lofty functions they exercise. Who then, will undervalue the importance of evangelical influences in our Colleges, in moulding the character, advancing the welfare and determi-

ning the destiny of our country? Statistics, in our possession, authorize the statement, that our Colleges have graduated not less than 80,000, and at the present time contain about 20,000 undergraduates in a course of preparation for the active duties of life. Of these graduates, about 18,000, nearly one fourth of the whole number, have entered the ministry of the Gospel, upwards of 200 have become Presidents of Colleges, and more than 600 Professors in Colleges and Theological Seminaries. Our Colleges have furnished the various States of the Union with more than 300 Governors, Congress with more than 1,500 members, and the Presidential chair with more than one half of its occupants. To say nothing of the legal profession in general, our Colleges have supplied the country with upwards of 500 Judges of Supreme Courts, and the medical profession with its brightest ornaments, whilst it has sent forth into the world thousands, who have toiled in the School House and Academy, or, who in connexion with the press, in the various departments of politics, science and literature, have left their mark upon all, within whose sphere they were brought to act. From so many scholars, there must diverge an active, quickening power, stupendous in its results, which no one can adequately measure; a machinery is put into motion, which must be felt by future ages until the end of time.

This subject is most important, in view of the value of the immortal soul, the eternal welfare of the thousands of young men, committed to the guardian care of our Colleges. Every other object diminishes in importance when compared with the salvation of the soul. This should awaken the deepest interest, the warmest solicitude, the most earnest efforts. Much will depend, under God, upon the religious instruction which is imparted during the course. The means of grace, if faithfully and prayerfully used, will be blessed. The "word of God will not return unto Him void, but it shall accomplish that whereunto it is sent." Many of the youth in our literary institutions come from families, in which little or no religious instruction has been enjoyed, whilst others, the sons of pious parents, are yet "strangers from the covenants of promise, having no hope and without God in the world." They are going down to the grave under sentence of condemnation, unconscious of their exalted powers, of their immortal destiny and of their weighty responsibilities. Shall not those, who are wasting their best ener-

gies in the service of their direst enemy and seeking pleasure in forbidden paths, be reclaimed, arrested in their ruinous course and led to bring their youthful powers and their youthful affections as an offering to the Lamb, who bought them with his own precious blood, and to use their influence to rescue other souls from ruin, to people new mansions in heaven, to awaken new notes in praise of the Redeemer? It should not be forgotten that there are dangers at College too, causes always at work to undermine the student's faith, that there are snares which continually surround his path, siren voices to call away from duty. Religion alone can furnish any adequate security against the insidious and fatal temptations, which invade College life, so often fascinate the unsuspeting and blast their prospects forever. It may, however, be said, on the other hand, that no communities have been more favored with seasons of refreshing from the Lord, that nowhere have genuine revivals of religion been more frequent, more powerful or more happy in their results. Occasions of the outpouring of the Holy Spirit have often been witnessed in our American Colleges, when large numbers, moved by a common heavenly impulse, have joined themselves to the people of God; many of our most eminent and useful men refer their Christian experience, "the spirit that still animates their toils and the sweet hope that brightens life," to some season of spiritual interest "among the groves and by the altars of their *Alma Mater*." Not a few of the distinguished men, whose memory is embalmed in Dr. Sprague's Annals of the American Pulpit, were brought to a saving acquaintance with the Saviour during their Collegiate days. We may mention only the names of such men as Dr. Samuel Hopkins, Jonathan Edwards, Tappan, Morse, Stuart, Cornelius, B. B. Edwards, Duffield, Nevins, John Breckinridge, Dod, Dwight, Taylor, Erskine Mason, whose influence for good was so widely felt and who, having "turned many to righteousness," now "shine as the brightness of the firmament, as the stars for ever and ever." Among the living we might also refer to Bishops Johns, McIlvaine, McCrosky, Drs. Lyman Beecher, Hodge, McClean, Bethune, and others, as well as to many, now laboring in the service of the Lutheran Church, who received their religious impressions, during their connexion with some one of our literary institutions. They came to seek such knowledge as man needs in this life; they went away to tell those interested in their welfare, that they had found the pearl of great price, a hope of salvation through

the mercy of the Redeemer, living epistles of the Gospel, permanent monuments of the triumphs of redeeming grace. It is said, in seasons of spiritual refreshings, which occurred in Yale College during the space of ninety-six years, more than five hundred students were hopefully converted, and that one revival of religion, which took place in the same institution during the Presidency of Dr. Dwight, raised up ministers, who were instrumental in the conversion of fifty thousand souls in one generation. For a period of twenty-two years, in the history of Middlebury College, one half the pious graduates are believed to have been converted, while members of the institution. About one hundred of the converts, in nine revivals at Dartmouth College, entered the ministry. The converts in six of these revivals numbered one hundred and seventy. The converts in five revivals at Amherst College exceeded one hundred, and one-fourth of the Alumni of Williams College, who entered the ministry during a period of twenty-five years, were brought under the influence of Divine truth whilst at College. Pennsylvania College, since its organization in 1832, has been visited with several precious revivals. Of its two hundred and eighty-three graduates, forty-four made a public profession of religion, during their connexion with the institution; the most of these, together with a large number who pursued an irregular course, are now steadfastly and earnestly engaged in the ministry of reconciliation, blessings to the Church and the guides of many to glory. The same cheering results could be furnished in reference to our other institutions of learning. Is there not encouragement, then, in the facts presentd, to influence the men who preside over our Seminaries of learning to labor for the salvation of immortal souls, to train the heart as well as the intellect, to teach the youth, committed to their care, those things that pertain to their everlasting peace? And if one object ought to be nearer the hearts of those, to whom the interests of our Colleges are intrusted than another, it is that the mind educated under their influence may be sanctified, that it may slake its thirst from the river of Life as well as the fountain of Nature, climb the hill of Calvary as well as the heights of Parnassus, that it may catch its inspirations from the Word of God and be guided by its life-giving precepts. If one petition ought to be presented at the throne of grace, with greater fervor than another, it is that the youth here gathered may be made savingly acquainted with Divine truth, that in the morning of life

they may gird on the whole armor of God and consecrate their talents, their energies, their influence, their hearts, their all to the service of the Divine Redeemer.

None, perhaps, will dissent from the views presented, or call into question the position assumed. All will admit, that a larger amount of Christian instruction should be infused into the course of studies, and a greater degree of religious influence exercised in our literary institutions. The inquiry then naturally arises, to what extent can this be done? Shall the programme be changed, so as to eject the ancient classics or to reduce the mathematical course? We answer unhesitatingly, No! The curriculum in these very departments should rather be extended than abridged. We believe, that these secular studies, instead of proving an obstacle to the object we advocate, may, if properly conducted, be made to subserve and aid the cause of religion. We simply propose what has already, to a greater or less extent, been adopted by many of the Colleges of this country. Practical difficulties, which might seem to interfere with so desirable a result, will be found more apparent than real.

Prominence should be given to the study of the Holy Scriptures in every Christian institution. Homage should be rendered, in every way possible to the Bible as a revelation from God, the germ of all moral elevation, the fountain-head of all true wisdom. It should be recognized as the great text-book, to which everything else should be subordinated, as an authoritative chart on all subjects, as the text-book of devotion, of faith and of all duty, as "profitable for doctrine, for reproof, for correction and for instruction in righteousness." If a knowledge of the Pagan classics be required, how much more an acquaintance with God's own book, the most ancient and important volume known to mankind. Contact with its pages invigorates the intellect and awakens a thirst for knowledge, elevates, refines the imagination, strengthens the reasoning powers, quickens the conscience, purifies the affections and implants right principles in the heart. It contains truths which transform the soul. It makes known to man his relations to God's eternal government, and elevates him to the contemplation of a wisdom, that will continue to live when this earth shall have passed away. Its careful study from week to week should be required during the whole process of education. It should be permitted to shed its steady light, its serene brightness all along the pathway of the student, until the termination of his course and

he goes forth to meet the solemn realities, the stern conflicts of life. The history of the Bible, its facts and its doctrines, its evidences and ethics, its laws and philosophy, should all be profoundly understood; these should form not a voluntary, but an inseparable part of all Christian culture. The Bible should occupy the same position in the College schedule, as any other branch of instruction, and its regular and thorough study enforced. The student's proficiency in it should enter into the estimate of his standing as a scholar, and at the close of the course, it should be made a regular subject for the final examination. In addition to its prosecution in English, it should also be studied in the original languages. The Hebrew is important, not only on account of the mental discipline which it affords, but to candidates for the holy ministry, who average nearly one fourth of the students in our Colleges, it will be of great value to commence the study at so early a stage of their education. We believe from personal knowledge on the subject, that young men, who are not designed for the sacred office, can become deeply interested in the study, and instead of regarding it as an irksome pursuit, will lay hold of it with the same enthusiasm and zest as they do any other subject. The critical study of the New Testament likewise in the original Greek will familiarize the student more fully with its peculiar diction, perfect his acquaintance with Greek literature and bring his mind in contact with the most important truths and latest revelations, communicated by Heaven to the children of men. In the early history of Harvard, the students were required to read the Hebrew Bible at morning prayers and the Greek New Testament at evening worship.

The standards of the Church should be studied, the Catechism and the Confession of Faith of the Church, under whose auspices, and for whose special benefit the College has been founded. It is now generally conceded that some one denomination must exercise the controlling influence over the institution, if it is to succeed. This has been, in a great measure, the practice from the beginning, but the tendency is on the increase, and at the present time it may be said, to be very general. Such an institution is not necessarily sectarian. Whilst it throws open its doors to all who may apply for admission and carefully abstains from every act that savors of persecution or intolerance towards any who may entertain a difference of sentiment, it should feel under obligations to make those, for whose particular advantage the institution

was established, acquainted with the peculiarities of their ecclesiastical system. If it should so happen that there are members of the College connected with other denominations, the Catechism of their own Church might be studied in place of the one adopted by the College, just as permission is invariably given to any of the young men to worship on the Lord's Day with that Church which the predilections of their parents may desire. No temptation should of course be presented to them to forsake the Church, in which they had been reared. Dr. Green, during his Presidency of Nassau College, made it obligatory upon all the students to learn the Catechism of their respective Churches. Those, who were Presbyterians, studied the Assembly's Catechism, Episcopalians, the Thirty-Nine articles, etc. There was no exemption from this rule, unless the denomination had no Catechism, and then a substitute was provided. On one occasion two students of the Society of Friends begged to be excused from any such exercise on the ground that the Friends had never used a Catechism. "No! young gentlemen," he said, "I cannot excuse you. Please commit to memory the whole of the Sermon on the Mount." In several of the Colleges of the country, instruction, at the present day, is regularly given in the Catechism, and the testimony received is, that the students are just as much interested in this exercise as in any of their other studies. At Williams College, it is said, the young men are so much pleased with the instruction in the Catechism that they have requested an extension of the recitation a half hour longer. The Confession of Faith, adoptded by the Church, should be studied, its history and doctrines presented and illustrated. The Augsburg Confession, often so sadly misrepresented and even caricatured, should be studied in every Lutheran College. It has a history which should be known; its doctrines, which are a summary of the fundamental truths of the Gospel, should be understood. Even on those minor points, in reference to which difference of opinion prevails, the views of the Church should be given. Our Colleges should not be made, it is true, professional schools, but they should aim to send forth into the world, intelligent Christians, men acquainted with the history of their Church and her doctrines, men imbued with a preference and a love for the Church in which from their infancy they have been nurtured, and with which their earliest and best feelings have been associated, men qualified, whether as minis-

ters or laymen, to labor efficiently and intelligently in her service. The members of other denominations will respect and esteem us more highly for loving the Church of our birth; the world will honor us for the faithful, conscientious discharge of that which we consider a Christian duty.

The course in our Colleges should be so arranged, as to embrace the study of works on the Evidences of Natural and Revealed Religion, Intellectual and Moral Science, Christian Antiquities and Biblical in connexion with Secular History, Butler's Analogy and kindred subjects. A thorough knowledge of the Christian system, together with the cultivation of the moral affections should be regarded as a most important part of a liberal education, and the young men should be made familiar with the characteristics of vital religion, so as to be able fully to comprehend its nature and to press forward for its attainment. In order to carry out the views expressed, it is suggested that one recitation each day be devoted by every class throughout the course to the prosecution of some one of the subjects related to religion. Those, who are dissatisfied with the arrangement, might have permission to withdraw, or acquainted with the system in advance and not giving it their approval, need not enter. But we apprehend that the course proposed would not result in the diminution of the number of students in attendance or, in any degree, interfere with the prosperity of the College. The Church, under whose auspices the institution is laboring, will gather around it with increased confidence and renewed zeal, and even those parents, identified with no ecclesiastical persuasion, would rather have their sons trained under the influence of some Christian system than that they should go forth into the world, destitute of any religious education. In addition to all this, in the recitations in general studies, not religious, every opportunity afforded should be embraced for the inculcation of Christian truth. The daily routine of the class room will often suggest the communication of some lesson, the "word fitly spoken," which may prove, "like apples of gold in pictures of silver." All the studies of the course should be rendered auxiliary to religion, tributary to man's highest interests. Physical science should be made to illustrate revelation, to reveal the harmony, which pervades the works and word of God, to converge in Him, who is "the way, the truth and the life." Success here, we know, will, very much depend upon the piety, zeal and tact of the instructor, but if the heart is full of Christian truth and ever

warm with Christian love, it will not want opportunities to pour itself out in those words, which will tell, and exert an important bearing on the future character and on the immortal destiny. The Christian religion should be the basis of all instruction, and every suitable effort made to eradicate from the heart scepticism, latent or avowed, and to substitute in its place a genuine, living faith in Jesus Christ.

Our plan also contemplates, in a system of Christian instruction, morning and evening worship, and special religious services on the Lord's Day. Daily should the young men be reminded, that "the fear of the Lord is the beginning of wisdom and to depart from evil is understanding." At the dawn of morning they should be called together to the place of common prayer, to listen to a portion of sacred truth, read by the good man who is placed at the head of the College household, and to follow him in fervent petitions to the mercy seat for the blessing of Heaven on the labors before them. At the close of the day the little community should again be collected in the Chapel to sing their evening hymn, to commune with the Author of their being in humble, grateful, penitential prayer, and to commend themselves for the night to the guardian keeping of Him, whose eye never slumbereth and whose watchful care is extended over all his creatures. Too little value, perhaps, is attached to these devotional exercises. They are often performed in a dull, formal, heartless way, and fail in the accomplishment of the object intended. If entered upon with the proper feelings and attended to in a devotional spirit, they will bring down upon the institution Heaven's richest benedictions. God is the hearer and answerer of prayer. Teachers and pupils need those influences, which can be secured only at the Throne of grace. The celebrated Francke, that man of prayer, whose supplications to Heaven were so signally heard, and whose memory is so dear to the Lutheran Church, once remarked in reference to himself, that whilst he was in the prosecution of his education, whenever he became remiss in his daily devotions he was, in a measure, unfitted for close and earnest study. How constantly and thoroughly he was pervaded with the true spirit of prayer, during his connexion with the Orphan House at Halle, is well known! Some years ago an American was giving a Professor, at one of the German Universities, an account of the arrangements of the Collegiate system in this country, particularly with reference to its moral and religious tone, the stated morning and evening service of the

Chapel. The German uttered an exclamation of surprise and gratification, "Would God, *we* had the same!" When these exercises are properly conducted, and adapted to the condition of those for whom they are designed, they cannot be powerless; they will solemnize the mind, and lead the thoughts to God, and open heaven to the eye of faith; they will exert a salutary, hallowed influence upon the assembly of worshippers, and will be remembered, long after more recent events have entirely escaped the memory. On the Sabbath, exercises should be provided for the special instruction and edification of the students; their minds should be brought in contact with truths and services adapted to the peculiar condition and circumstances, and opened to a practical view of the duties and obligations of life. Discourses should be prepared with particular reference to their position; manly, sincere, earnest appeals presented, addressed to the understanding, the conscience and the heart. Students are particularly susceptible to religious influences. They are disposed to listen, to consider, to feel, to remember with profit. They are quick in their sympathies, ready to appreciate the truths of the Gospel, sensible to feel the attractions of the Cross and willing to be persuaded to seek the Saviour. It is said that Christianity has no where won more trophies or achieved triumphs so certain and so powerful as among the young men of our literary institutions. A forcible illustration of this fact is afforded in the history of Yale College, during the administration of President Dwight. At his accession to office, infidelity was sweeping like a pestilence over the country. Its influence was reaching our Colleges. So fashionable had it become to entertain sceptical sentiments, that very many of the students in these institutions were infected. In this state of public opinion, Dr. Dwight devoted all the powers of his vigorous intellect to the discussion of the question, Are the Scriptures the Word of God? "He entered," says his biographer, "into a distinct defence of the Divine origin of Christianity in a strain of powerful argument and animated eloquence, which nothing could resist. The effect upon the students was electrical. From that moment infidelity was not only without a stronghold, but without a lurking place. To espouse her cause was now as unpopular, as before it had been to profess a belief in Christianity. Unable to endure the exposure of argument, she fled from that seat of learning, ashamed and disgraced." From this fountain of intellectual power the desolating tide was rolled back and the land redeemed.

This champion of the truth, occupying so commanding a position, was permitted to stamp his own impress on the religion of the whole country. President Smith, of Nassau Hall, brought his Christian learning and powerful eloquence also to bear upon this malignant foe, and by his faithful efforts helped to arrest the withering curse, which was spreading dismay over our fair and happy land. From all our Christian institutions since, evangelical influences have been felt far and wide. On the afternoon of the Lord's Day, likewise, the students should be assembled for the critical examination of some portion of Scripture. The Biblical exercise furnishes opportunities, especially favorable to the inculcation of religious truth, to the communication of practical lessons, which the Christian instructor will gladly embrace, and zealously improve for the highest welfare of those, to whom he sustains relations, so interesting and responsible. All the students should be required without exception to attend these religious services, as a condition of their continuance in the institution. It is true their accountability thus becomes greatly increased. "For unto whomsoever much is given, of him shall much be required." The means of grace, whenever enjoyed, the words of eternal truth, whenever heard become by possession to many, "the savor of death" instead of "the savor of life." But this is no argument against their use and beneficial efficacy. It is through the means of grace, the word and prayer, that Divine grace is imparted to men by the life-giving Spirit, that souls are rescued from death and sinners converted from the error of their way.

The object contemplated in this discussion may also be greatly promoted by the administration of a proper Christian discipline. No institution can ultimately succeed or efficiently train young men to regular habits of study or correctness of deportment, which does not adopt proper, wholesome discipline for the government of the students. Dr. Dwight used to say, that the chief concern in the administration of a College was its discipline. When in his last hours, he was asked if he had any directions to give respecting the College, he merely expressed his desire, that its discipline might be preserved. There was reason for his deep solicitude; for want of discipline will injure any College and impair its influence for good, whilst its proper exercise will promote religion and contribute to the general prosperity of the institution. There must be careful oversight, incessant supervision, self-denying discipline, that the most minute deviations from duty may be

arrested, that vice of every kind may be detected, discountenanced and suppressed. If irregularities and incipient rebellion are suffered to pass without censure or punishment, they will grow into evils of formidable magnitude. Expediency and interest must not be permitted to enter these hallowed precincts. Duty, a stern sense of Christian duty, must be the motive, operative at all times and under all circumstances. Who has not admired the noble speech of that model Christian teacher, so long successfully identified with the school at Rugby, when resistance was made to salutary laws by those, whom they were designed to govern? "It is not necessary that there should be in the school two hundred and fifty pupils, or fifty or five, but it is necessary that the school should be a Seminary for Christian gentlemen." The youth of our land are often impatient of control; they require the influence of College restraints and College rules to fit them for the part they are to perform in after life. The discipline should be paternal, kind, persuasive but energetic, supreme and invincible. There are always some refractory spirits, whom nothing but the severe penalties of the law will restrain and control. If order, subordination, morality and all proper influences cannot be maintained in our institutions of learning, they should be abandoned. Better abolish all our Colleges at once than attempt to carry them forward at the expense of the moral character. They then become an evil rather than a benefit to society. They are unworthy of the patronage, the sympathy or the benefactions of the Church. The discipline of a well regulated College exerts a powerful influence in checking the ensnaring and corrupting social tendencies to which all large bodies of young men, promiscuously collected, are exposed. The fear of discipline exercises a restraining influence. By the exclusion of the incorrigible and by showing no disposition to connive at moral delinquencies or compromise with vice, the standard of practical morality is raised everything like looseness, and depravity must seek a more congenial home. The administration of a College should be arrayed against iniquity of every form. Profanity, intemperance and other vices should here meet with no indulgence. *Nil dictu fœdum visuque hæc limina tangat.* A College is not the place, to which young men should be sent for reformation. It should not be regarded as a school of correction to win from the path of sin. The risk to others is too great, the prospect of recovery to themselves too doubtful. The strong probability is, that the moral poison will be extended,

and those, with whom they are associated, irretreviably contaminated. In the words of the Roman satirist:

> Dedit hanc contagio labem,
> Et dabit in plures; sicut grex totus in agris
> Unius scabie cadit et porrigine porci,
> Uvaque conspecta livorem ducit ab uva.

Or in the words of inspired authority: "One sinner destroyeth much good." "Evil communication corrupt good manners." One wild, reckless, dissolute student may do more for the destruction of a College community than all the efforts, that may be employed, to counteract this deleterious influence. Let there be at the foundation of all College government a profoundly religious sentiment and principle. Let it be seen that those who preside over the interests of the institution, are conscientious and faithful in securing obedience to the rules, with which they are charged, that they regard it as much their duty to enforce the regulations as it is the duty of the student to observe them, and the influence will be irresistible. The power will prove an adequate preventive, and a firm, noble character, a manly purpose of life will be awakened in the youthful mind. There is no place, perhaps, more safe than a well principled, well ordered College, or any discipline, with God's favor, so likely to guard a young man from danger, at this critical and important age, as the Christian discipline of a properly governed College.

Finally, much may be done towards the attainment of the same desirable result, by social intercourse in the institution. Genuine piety should be regarded as an essential qualification in a College instructor. None but a truly pious man should be appointed to the office. Not only should religious instruction be given, but it should be enforced by example. The life and conversation should be a beautiful commentary on the principles professed. This is a position in which a man has the ability to exert a powerful religious influence, and this influence may be extensively propagated. The Professors should sustain personal intercourse with the students, and hold frequent communication with them on the subject of personal piety. Here again the "word fitly spoken," the kind and useful counsel, has been owned of heaven, counteracting scepticism, adding force to the truth and producing great and lasting results. The intercourse of the students with one another may also be productive of great and permanent good. If, for some reasons, the association of individuals of

the same age subjects to mischievous influences, it is equally true, that the same association, if it be of the proper character, gives special vitality and energy to correct and virtuous principles, and creates an active, efficient, Christian public sentiment. No where do we find attachments stronger, friendships more enduring, susceptibilities quicker, or impressions deeper. The young men are in constant and immediate contact, acting and re-acting, the one upon the other, week after week, and term after term, so that what is felt by one member of the institution is speedily felt by all, what is done by one is done by all, and spreads with electric rapidity. Impulses are communicated without resistance, and action is simultaneous through the whole community of students. If one or two, who have hitherto been unconcerned in reference to their spiritual interests, are wrought upon by the Spirit of God, all in the College are more or less affected. The sacred fire kindles from one to another and the influence extends to all the members. If a special season of grace is experienced, how often do we find the hearts of the young men moved with one common impulse, like the heart of one man, and the light of piety, which shines forth in one, is seen in all! Many are the agencies which may be employed by the Christian student for doing good to those so intimately associated with him in interest and pursuit. "A word spoken in season, how good it is!" It may strengthen religious impressions and nourish the good seed, that has been sown, till it yield a bountiful harvest. Personal and private effort for the salvation of the soul, the voluntary meeting for social prayer and conference, an exemplary and consistent life, may all be made subsidiary to this great end. The love of Christ, the love of souls will expand the heart, constrain to faithful conscientious efforts for strengthening the weak, encouraging the doubting, and bringing the wanderer back to the forsaken path of holiness and happiness, an heir of everlasting life, and fitted for the enjoyment of eternal happiness in "the bosom of his Father and his God."

President Edwards, in speaking of the importance of infusing more religious instruction into our Colleges, uses the following language: "I have hitherto had some acquaintance with the affairs of a College and experience of what belonged to its tuition and government, and I cannot but think, that it is practicable enough so to constitute such societies that there should be no being there, without being virtuous, serious and diligent. It seems to me to be a reproach to the

land, that it should ever be so with our Colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither, without great danger of his being infected as to his morals; as it has certainly sometimes been with these societies, it is perfectly intolerable; and any thing should be done rather than it should be so. As thorough and effectual care should be taken, that vice and idleness are not tolerated in these societies, so certainly the design of them requires, that extraordinary means should be used in them, for training up the students in vital religion and experimental practical godliness; so that they should be holy societies, the very place should be, as it were, sacred; they should be in the midst of the land, fountains of piety and holiness."

The Colleges we need are Christian institutions. Founded in faith, with a view to promote the glory of God and the best interests of men, controlled by the purifying and elevating influence of the Gospel, and thoroughly pervaded with the Spirit of Christ, they will prove great blessings to the Church and the land. Those principles and influences, under which the country was formed and has prospered, will thus be extended, triumphing over every obstacle, however formidable, and a mighty power will go forth for the peaceful subjugation of the world, for the diffusion of Christianity over the whole earth. But let our literary institutions give currency to ideas at variance with the stern and salutary teachings of the Bible; let them cut loose the moorings of religion, of Christian sanctions and Christian truth, and although they may float for a time upon ruffled waters, it is scarcely presumptuous to predict, that certain failure, a disastrous, unenvied destiny awaits them. Such are the lessons of the past, such the admonitions and warnings which come to us, on this subject, from our own as well as other lands. They should not be disregarded or unimproved.

Those, who are identified with the interests of Collegiate education and are laboring, amid sacrifices and discouragements, to sustain them, should realize that they are engaged in a most important and useful work; that in the particular sphere, in which they are employed, they are doing something instrumentally to hasten the accomplishment of God's gracious purposes, of the prophetic declaration, spoken by the word of inspiration, when "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain, and the

glory of the Lord shall be revealed, and all flesh shall see it together;" when "the wilderness and the solitary place shall be glad and the desert shall rejoice and blossom as the rose;" when this whole world shall be consecrated to the service of the Redeemer and its inhabitants the worshippers of the Triune Jehovah!

ARTICLE VII.

THE FIELD AND HARVEST OF MINISTERIAL LABOR.

By Rev. W. F. Eyster, A. M., Hagerstown, Md.

In unfolding the mysteries of His kingdom, our Lord often entered the Treasure-house of creation, and pointed to objects upon which the eye of Jew and Gentile had gazed a thousand times, unconscious of their containing any spiritual suggestions, as the exponents and illustrators of heavenly verities. His recorded teachings embrace a cycle of parabolic emblems, which like pictures of truth, instruct his Church to the end of time. They abound in imagery and metaphor. They flash upon the mind's eye, in a single moment, a whole scene of truth with a vividness and power, that fixes the impression upon the memory and conscience forever. They mingle with all our conceptions of spiritual truth, and pervade the religious language of all Christian nations.

The harvest field, with its various growths and busy laborers, afforded the great Teacher some of his most frequent and fertile illustrations. As he moved amidst the crowded cities and villages of populous Galilee in the exercise of his ministry of love, and looked with compassionate concern upon the uncared-for multitudes, now flocking after him and hanging upon him, he sees their condition fitly represented by a mighty harvest, field after field ready for the sickle; Himself and his Apostles the only band of reapers; and no hope for it but in prayer for the increase of laborers. From the ancient well of Jacob, where he found a resting place at mid-day from the fatigue of a long journey, he looked out upon the fertile valley of Shechem, alive with the different processes of agricultural activity. He had just sown the seed of divine truth in the benighted mind of a Samaritan woman, and lo! a sudden

harvest of faith and love, and now as he saw the eager crowds of Sycharites thronging to his presence to share the wonder with the recent convert, he sees their ripeness for accession to Him, and proclaims his joy over the anticipated ingathering. But if his eye rested first upon this narrow field, it soon embraced in mighty vision the wider range of a world as the sphere of redeeming effort, a constant succession of commissioned laborers, ever sowing, ever reaping, and far away in the future, the joyful harvest-home, seeking to impart the same view to his chosen Apostles, who stood to him in the relation of reapers—he being at once the seed and the sower, the great seminal word or principle of life, he says to them, "Lift up your eyes and look upon the fields; for they are white already to harvest."

Mournful, yet hopeful, was the aspect of the great harvest field as it passed before the vision of the Omniscient Savior. The seeds of truth which He, as the great world sower had already scattered with lavish profusion, had fallen, so far as the Pharisaic Jews were concerned, among thorns and briars. A barren fig tree cumbering the ground, was his own parabolic description of the land of his birth and of his personal ministry, an axe ominously lying at its root prefigured the doom. Its fields waved, indeed, but it was only with tares. For him who had come seeking fruit, it grew nothing but wood for a cross, a sceptre reed, and thorns for a crown. Looking beyond the confines of Judea, the wide wastes of heathenism met his eye, a world of spiritual sterility, a world in which roots of bitterness alone luxuriated and attained a giant growth. Wherever he looked he saw scenes of human woe and guilt, the chains of captivity, the struggles of poverty, the disappointments of ambition, the misgivings of the self-righteous, the pains of superstition, the exhausted efforts of the sinner, lashed by the reproaches of an angry conscience, and unable to escape from its load of guilt, the spectacle of a world invaded, ruined, lost, and moving on in ceaseles procession to the pit of perdition. Whenever he listened, he heard the thickening cries of misery; his ear caught a sigh or sound of woe from every habitation, every breast of man, a never ebbing tide of the sounds of anguish, strife and death. And our Lord not only saw the wide-spreading desolation; he knew its deep necessities and the utter insufficincy of all mere human remedies. He knew the many vain efforts of art, science and legislation to reclaim the spiritual waste. He knew how all men's systems

had proved fearful aggravations of the evil. He had come to a world wrecked of its hopes, and whose last human expedient was exhausted.

But blending with this view of human misery, guilt and helplessness, was the divine consciousness that he bore within himself the great remedy for all. He saw in prophetic vision the mighty deed of sacrifice for sin accomplished, and the means of the world's regeneration provided. "The hour is come," said he, as he girded himself up for the great redeeming act, "The hour is come, verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." He knew that this great truth had been already proclaimed prior to his coming, and had proved to many souls of the early dispensation a word of promise more healing than the balm of Gilead, watered by dews more refreshing than those of Hermon. And now amid the barren wastes of sin, the blessed Savior saw glad and hopeful scenes. He saw a world redeemed by blood divine. He saw multitudes of souls then on earth who should yet receive the message of salvation through him, as the germ of life and peace and holiness. In the unfolding history of the world, he saw the time arrive of which prophetic promise had already been given, when his religion should become the permanent and universal religion of the race of man, supplanting all other systems and reigning supreme over the human mind: when the wilderness of earth shall become like Eden, and her desert like the garden of the Lord.

He, whose great heart throbbed with pulsations of unutterable compassion as he gazed upon the harvest-field of souls, would have the first ministers of the Word and all who should afterward receive a like commission, look at it from the same stand-point. He would have them look on man with his eyes, and in the same solemn light in which he viewed him, that the spectacle may rouse them to deeper sympathy and more strenuous effort. He would have them see a world of souls still far from from God and holiness; a world whose guilt and misery no mind but His, who made it, can fathom, a world which must be recovered or lost forever, a fallen world which must be won back from its apostacy, or swing off still further from the throne of God in endless exile. Nearly nineteen centuries have elapsed since our Lord looked upon a perishing world, and the scene which now unfolds itself to our view is essentially the same; we still look upon a *lost* world. If we

look on those who enjoy a Protestant and Evangelic faith, what multitudes are there still dead in trespasses and sin! If we look on the wide-spread Greek and Latin Churches, what have we but an unrenewed people, trusting in vain rites and gross superstitions, religion slain by her professed friends, and then laid in state and surrounded by the silent pomp of death! Then remains Mohammedanism and Paganism, dwelling in the finest portions of the earth, and comprising more than six hundred millions of its inhabitants. As systems, they are equally without life or hope in them, and by different paths lead directly to the chambers of eternal death.

If we would be duly impressed with the spiritual condition of the world, we must look and gaze and dwell on the prospect as the prophet looked upon the valley of dry bones. It must be presented to our thoughts, it must dwell in our hearts, till it is thoroughly and habitually realized. We must place man before us as a sinner, and judge of his sin by the light of Scripture. We must look on him in his state of misery, delusion and guilt; separated from the life of angels, condemned already by a righteous law, and upheld only from death and hell by a life which is as a vapor. These plain, momentous truths should have a full but never a common place in our minds. We should entertain them till they stand out as *facts;* till the salvation of every fellow man is felt to be only next to our own.

The Mohammedans have a legend, that the fidelity of Enoch, as a preacher of righteousness, was secured by the fact that he had asked and obtained permission, first to go down and see the lost in perdition. We occupy a more advantageous position. The mediation of Christ has given us a longer line for sounding the depths of evil, a truer rate and standard for computing the worth of the soul. We enter the field of ministerial labor not from the prison house of justice, but from beholding what manner of love the Father hath bestowed upou us. We stand near the cross, and see in the light it sheds upon the world, a new aspect in the moral condition of man. We see a world, loved by the Father still, though guilty, atoned for by the Son; a world, for whose regeneration, God the Holy Ghost comes down to earth, and makes it the theatre of his constant influence; a world, for whose salvation a mighty train of influences and agents are ever actively employed.

In an important sense all material and all moral agencies

are actively engaged in securing on earth the purposes of Infinite Mercy, and each has its appropriate, specific and needful office to fulfill. The Savior commands and employs the instrumentality of every one belonging to him for the attainment of this grand object. Not one of all his followers is allowed to claim exemption from this service. "He that is not with me is against me," saith Christ, "he that gathereth not with me scattereth abroad." But prominent amid all subordinate agencies, the most important, the most effective, the most exalted is the *ministry* of *reconciliation.* As a sower, the living preacher is sent forth to cast the seed of Divine truth over the great field of deathless mind spread out before him, on which the eye of our Lord is ever resting, as the scene, where the character is forming, and destiny ripening for the ingathering of the coming harvest of eternal weal or woe. As a divinely appointed agency to meet the spiritual wants of the world, the ministry is not peculiar to the Christian dispensation. In its most important attributes it has existed under every revelation of the Gospel, as the medium of spiritual blessings to man. Change of names, or forms, or outward services, does nothing to disturb what is strictly essential to the great ministerial function, nor to mar the integrity of that gracious system in which it has ever held a place. To this ministry the commission and the promise which Christ gave to his Apostles originally, remain applicable and efficient *in perpetuo.* As apostles, as companions of Christ during his earthly sojourn, and witnesses of his resurrection, their office was peculiar, beginning and ending with themselves. But as sowers of the Word, as preachers of the Gospel, they stood not alone, for the same supreme authority which gave apostles, gave also pastors and teachers.

The work of the ministry thus appointed and called is coincident with the purpose of the mission of Christ himself into the world; not indeed to make an atonement for sin, but instrumentally to make converts to his grace, and to train and cultivate them for glory, honor and immortality. It is to find its occupation in seeking to secure the great purposes of the Lord's atoning death. It is its mission, "to open the eyes of the Gentiles, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in Christ." So grand and important is the work of the laborer in the moral harvest field! He

has to do not like others with shadows, but with essences, with the sublime, the imperishable and the eternal, with the merit of an infinite sacrifice, the purposes of an infinite mind, the agencies of an infinite spirit, the everlasting destinies of souls. The earth itself exists only as a stage for carrying on the great work to which he is committed.

The means upon which the ministry must chiefly rely for the accomplishment of its mission is the faithful preaching of the Word of grace, accompanied with prayer and a holy life. This instrumentality has been consecrated by Divine precept and example. It was honored by our Lord in his devotion to it of the years of his own earthly ministry, preaching the word in the temple at Jerusalem, in the synagogues of Judea, by the way-sides of Samaria, and the blue waves of Galilee. With this seed of an immortal harvest, he entrusted the first ministers of his grace, when on the ridge of Olivet, in the hour of his departure to his native heaven, he said to them, "Go ye, *preach* the Gospel to every creature." The commission is not "go and subdue," but "go preach," "go make disciples." It was a moral victory over mind, conscience, will, a debased nature, grovelling passions. The unlettered listeners, with nothing but the simple sling of faith and the smooth pebbles from the brook of eternal truth were to go forth on their gigantic and apparently hopeless undertaking. The power, which secures all real reforms, and works out in the soul of man and in society at large, all holy and blessed ends, is still found only in the Gospel. The philosopher of this world may dream of visionary earthly antidotes; the statesman may see in some cold frigid, intellectual training, a panacea for human wrongs; the moralist may discourse on human virtue and the self-rectifying power of human goodness; the socialist may dare to propound his idle theories as the pioneers of the halcyon reign of unbounded liberty, but we have confidence that Christ and him crucified and the new life which this Lord of life has to impart, are the only true secrets of peace on earth and good will to men. He who goes forth bearing this precious seed, may go to his work with full trust in the excellence and efficacy of the religion he teaches, as containing in itself the germ of a mighty power over the thoughts and affections of man, by virtue of its direct adaptation to his nature and condition. Man is made as if there were a God who made him; and hence the idea of atheism is outlawed by the most elementary utterances of the human soul. "Give me God," is amongst the earliest, the

latest, the longest, the loudest cries of humanity, the universal shout of thought, lifting itself above the clamors of passion and of sensualism. To this urgent want the Gospel responds with its revelation of God, as the pure and perfect one, the Creator and Preserver of the Universe, the ultimate seat and centre of all law and order, Himself displaying such attributes and existing in such relations to his dependant creatures as deservedly to command their confidence, their affection, their homage. So too the condition of man in the three-fold aspect of a sinner, a sufferer and a victim of death, is such that he wants relief, not amusement, not dissipation, but *relief*, the kind which is best expressed by the term *salvation*. Though he may not always feel the want, the grounds of it are in him, and sooner or later he will feel it. He can neither think nor die, without feeling it. His condition is a reality too real and too awful to be always forgotten. Perfectly conversant with all the facts of the moral pathology of man, the Gospel approaches him, proposing to him the doctrines of pardon through a redeeming Savior and of sanctification through a renewing Spirit, encouraging him to be patient, and inspiring him with hope; revealing heaven as the possible, and where faith is present, the sure and happy sequel of dying. What a system to break the gloom of life, to cancel the prophecies of guilt, to hush the thundering of Sinai, to chase away the shades of death, and shed its light along the corridors of the eternal future! The Gospel presents this salvation to guilty, dying man, and urges it on him as an intelligent moral agent. As such he sinned, and as such he must be saved, if saved at all. He must embrace the offer of life personally, for himself, or he must perish. And this he does when he becomes a child of God, and an heir of heaven, under the motives which the Bible presents and the Holy Spirit renders effectual. It is a rational administration in the hands of God, proclaimed by a human ministry. Truth and grace are the grand agencies. It is worthy of God, and adapted to man. See why universal nature in all its races and forms of conscious life may be drawn to the cross and live forever! See with what a mighty agency the Savior of the world endows the laborers he sends into his harvest, even "with the power of God unto salvation to every one that believeth."

The universality of the design of the Gospel, its universal adaptation to the moral necessities of man, and the comprehensive commission with which the first preachers of the Word

were entrusted, prove that as there is no part of this world above the claims of our compassion, there is no part to which the obligations of ministerial labor do not extend. The field which our Lord called his Apostles to survey, embraced objects which Jewish bigotry had excluded from the provisions of Divine mercy, and consigned to darkness in life and after life. Subsequently they listened with startled ears to the strange command that "Repentance and remission of sins" must now be preached in the name of Jesus "*to all nations.*" With Palestine as their centre and starting point, the world was to be their circumference. The great mission-angel was to fly through the midst of Heaven, bearing its everlasting truths to every *nation*, and *kindred* and *tongue* and *people.* The Redeemer's expansive heart took in with a vast sweep, the wide circle of humanity, and the first use he made of his Mediatorial rule and sovereignty was to break down the barriers that had so long separated race from race, and to make the waters of salvation roll round the globe, and like its own oceans, touch every shore. The Gospel must be preached *to every creature!* No waste, so barren, as to forbid the spiritual husbandman's labor, no rocky heart, so hard, as to be passed despairingly and unheeded by. The swarming tracts, the depths of continents never fanned by a breath from heaven, prolific only in rank and monstrous growths of superstition, vice and cruelty, the blighted regions of immortal mind, whether near or afar off, civilized or barbarous, the *souls* of *men*, wherever found, whatever form they inhabit, whatever religion they profess, are all within the reach and compass of the compassion of Jesus, and the mission of his servants as laborers for God. "The field is the world," not a part of it, but the whole, not a province, a kingdom, an empire, but "the great globe itself with all that it inherits." All is to be brought under Christian culture, sowed over with the seeds of truth and made fruitful in holiness. What an object of interest and grandeur! A world of men, a world of souls! Every soul of greater value than a world, and born to live when every star which adorns the heavens shall have gone out in darkness! Can heaven itself call us to a sublimer work?

The ministry of the present day enters the field of its labors with *peculiar facilities and advantages.* The long period, which elapsed after the fall of man prior to the advent of the Savior, was a period of preparation in which the great

moral question of the world's guilt and utter helplessness was demonstrated, and its need of a Divine Mediator. The Savior himself, by his personal ministry and his death on the cross, prepared the way for the successful labors of those whom he first commissioned to preach the Gospel, so that in a sense they stood in the relation to him of *reapers*. This same relation exists between Christ and all who take up and carry on the apostolic labor, in a subordinate sense, each relay of laborers stands in a similar connexion with "those that precede them." To each generation of ministerial laborers it may be truly said, "Other men labored, and ye are entered into their labors; one soweth and another reapeth." Time was when the seed had not been cast into the ground; when the ground itself was a wilderness, when the wilderness resounded only to the roar and howl of beasts of prey. Obstacles once considered mountains, all but unscalable, are now become plains. A highway is prepared for our God. Paths are worn for our feet, paths which were not seldom watered with tears, stained with blood. Methods once untried and strange events are now familiar as laws of nature; of all the experience of the past, we are the heirs. The ministry of this age stands as, in the vista of a field of waving grain, "White already to harvest." Could the Fathers who wept and prayed and hoped and died at the commencement of this century, be now recalled to the scenes of earth, they would look with a rapture of delight upon facts which by reason of their familiarity, have ceased to excite our emotion. A few years ago, we mingled with men who knew the time when there was scarcely a foot of Pagan soil, where the devoted missionary might plant the standard of the cross, and tell the tale of its agonies and its triumphs, and now the door of access is wide open even in countries the most exclusive and most barbarous. With science and art, education and literature, the power of the press and the achievements of enterprise to aid us, with the evidences that the missionary work is no longer an experiment, but a success which has received the seal of Heaven's approbation, with the living power of the Spirit of God still breathing through all the means, the ministry of the present age takes up the work where their predecessors have left it, and adds the influence of its prayers and toils to hasten the final consummation. It falls into a train of the noblest succession and association, a train of which the front ranks have long been mingling with the ineffable glory, and which still reaches from earth to heaven.

It is encompassed with a great cloud of witnesses. It passes to its work through their bending ranks. A part of their joy consists in seeing others prosecuting their work and emulating their example.

"He that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." Thus does Christ assure the faithful laborers of all times, that joyful results and a glorious *harvest* will attend and follow the prosecution of their appropriate work; that no seed they sow will ever perish, and no effort fail of a glad and happy issue.

In the very act of sowing outwardly, the spiritual husbandman is sowing *inwardly* too, and even if the former fail, the latter will be certainly productive of fruit. To co-operate with God in his great plans of love, to follow in the pathway that Jesus trod, to labor to extend the kingdom of righteousness and peace on earth, is to bring the mind directly under the influence of those principles that will develop and strengthen its faculties, and open the sources of the most exquisite enjoyment. In scattering the seeds of life, we sow our own characters. We unite our interests with those of the great government of God. We move in a line with his purposes. Every hallowed aim takes an angel shape; every lofty aspiration enters into a bright, imperishable form. There is nothing good which it does not bless, nothing great or good which does not bless and join it. "It is more blessed to give than to receive."

Moses was a missionary of the ancient faith to the court and people of Pharaoh. His being was consecrated to the service of God, and the perpetuation and extension of the true religion, and that consecration was his educator. It disciplined his intellectual powers; sanctified the knowledge that he had acquired from the Egyptians; qualified him to lead forth the hosts of Israel; gave him insight into the principles of jurisprudence that to-day lie at the basis of all civilized governments, and placed in his hands the pen of inspiration, that renders his writings immortal. Time would fail us to speak of the host, whose souls have been enriched, whose affections have been warmed, and whose hopes have been brightened by the grandeur and the glory of the undertakings, to which they have devoted their lives. As there is no end more important than this, no charity more exalted than this, so there is no purer, more angelic, more Christ-like joy than that of being instrumental in winning souls.

Immediate success, to a greater or less extent frequently crowns the labors of the spiritual husbandman. He who tills the natural soil may not expect to gather in *his* harvest, while he is yet engaged in sowing the seed, but *he* who labors for souls *may* behold this very phenomenon. Like some trees in southern climes, the bud, the blossom and the ripened fruit are clustered close together. "There are yet four months and then cometh harvest." The seed was sown, and the harvest would come at its appointed regular season, yet four months distant. "But behold," continued the Divine Teacher, "I say unto you, Lift up your eyes and look on the fields, for they are white *already* to harvest.'; Had he spoken of the literal fields spread out before him, it would have been a strange unheard of anomaly, contrary to the universal orderings of Providence; not so, however, of the spiritual harvest, there and then to be gathered. Even as he spoke multitudes were hastening from the city to receive his message and to believe in his name. So is it often the privilege of the faithful sower of the word to realize the vision of Amos, "The plowman shall overtake the reaper, and the treader of grapes him that soweth seed."

The expectation of success has a divine warrant for its encouragement. "For as the rain cometh down, and the snow from heaven, and watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Let us not be weary in well doing, for in due season we *shall reap* if we faint not." "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Such are the divine intimations given for the consolation of him, who longing for the salvation of a lost world, goes forth to do his Master's bidding in the work assigned him.

In night seasons of despondence and trial, the Christian minister often vents the lamentation of the prophet: "I have labored in vain; I have spent my strength for naught; who hath believed my report?" His imagined failure, may be the result of misapprehension, for the *success* of the faithful minister is *not always* immediately *apparent*. Impressions are often made, of which at the time we know nothing, and of which though efficient for good, we may continue to be ignorant, until we receive the reward of faithfulness in another

world. So too the seed may lie buried long, and all expectation of its germination be abandoned, while still it has vitality, and a future day will reward the laborer as he shall cut the ripened fruit. A grain of corn was recently taken from the withered hand of an Egyptian mummy. There it had lain, since that body was embalmed, thousands of years gone by. Revolution had followed revolution since that Egyptian's death. Mighty empires had arisen and passed away. Successive generations of men have appeared upon the stage of life, have each acted its part and given place to its successor, while there in the death grasp of that once living member of our race, that grain of corn has rested, until the curious traveller but lately found it, seized it, and committed it to the earth, and we have actually looked upon the expansion of that germ so long concealed, and have gazed upon the ripened grain, multiplied a thousand fold. Thus by its successful cultivation in our day has a link been formed binding the nineteenth century of the Christian era to that distant period of Pagan Egypt's history. And so an impression, secret and unnoticed as it may be made to-day and held in the grasp of time, may become a link, binding together the season of spiritual sowing, and the distant yet certain harvest. The sowing of one day may be the reaping of another; the sowing of one age the harvest of the next. A Hans Egede may toil and preach and pray for the Christianization of Greenland for fifteen weary years, and witness not one soul converted to Christ, but the truth he has preached shall in later years spring up, and his successors shall reap the harvest of a converted nation. A Wickliffe's bones are disinterred and burned, and their ashes scattered to the winds of heaven, but already the youthful Huss, growing up in an obscure village of Bohemia, has caught the flying seed of the word, he scattered, and is divinely prepared for its reception and dissemination. Huss himself may die a martyr's death and leave the world to its moral gloom, but a century later, and Luther shall be inspired by his example, and shall surpass his labors. "And herein is that saying true, one soweth and another reapeth."

This is our comfort and consolation, that the word we preach is not the word of *man*, but the word of God. However weak and unworthy the instrument, it is God's appointed ordinance. Often when in conscious weakness and feebleness we utter its wondrous verities, when at times we are pressed down by want of faith and want of zeal, our work dimmed and clouded by human sin, and human frailty and infirmity;

or what is equally felt, often when inculcating solemn lessons, which we have most urgent need ourselves to learn, demanding tears of contrition which we need ourselves first to weep, what a comfort to feel sad on the assurance that "the Word of God is not bound!"

Nor shall the faithful minister lose his reward even with regard to those for whom he labors in vain. "For we are unto God a sweet savor of Christ in them that are saved and in *them that are lost.*" The preacher is sent forth to *sow*, not commanded to *reap*. "The field," one well remarks, "yields flowers and fruits that are swollen with the dew and redolent with the odors, even when trodden under foot of man. And though in gathering the harvest, but here and there a single sheaf, if any, be found, while the harvest is covered with tares, the reaper shall come home rejoicing. He has done a work for God, which will not be forgotten, even though his sweetest hopes have suffered sad defeat." "Let me labor for fifty years," wrote Henry Martyn, when at Dinapore he labored amid many discouragements, "amid scorn, and without seeing one soul converted, still it shall not be worse for my soul in *eternity*, nor even worse for it in time. The Lord Jesus who controls all events, is my *Friend*, my *Master*, my *God.*" And now glance at the glorious *issue* of this service; the *final recompense* of both sower and reaper. Of every seed here sown the produce shall be reaped in eternity. The faithful minister "gathereth fruit unto life eternal." He has operated on mind, cultivated spirit, sown immortal seed in immortal soil, and he goes to reap a harvest which will be ever growing under his sickle, to pluck fruit on which time and change have no dominion. It will be the reward of labor, rest after toil, repose on the bosom of Him, for whom the work is done. And then too the reward is to be enjoyed in happy fellowship with all the faithful associates in labor, and with all the fruit of labor, and is thus to be indefinitely enhanced, "That both he that soweth and he that reapeth may *rejoice together.*" How shall we picture the joy of spirits, rescued themselves from endless death, meeting alike the embrace of those, who were the means of saving them, and of those who were after saved by them. How divine the delight of finding themselves all in the presence of the Great Master, receiving his approbation, entering into his joy, rejoicing with him in the harmony and welfare of all sanctified spiritual being, in the attainment of which he allowed them the honor to participate! Assembled at the heavenly feast,

with the Savior before them, and the white-robed band of immortals, saved through their instrumentality, seated by his side, they may join in Paul's burning words of triumph, "What is our hope or joy or crown of rejoicing? Are not *ye in the presence of the Lord Jesus?*"

ARTICLE VIII.

THE LUTHERAN CHURCH IN RUSSIA.

THE reception of the "*Dorpat Review*," has directed our attention, with increased interest to the condition of the Lutheran Church, in the vast empire of Russia. Of that empire, extending more than half way around the globe, (about one hundred and ninety degrees of longitude), nearly seven thousand miles from the eastern part of Europe to the western part of America, and over two thousand miles from north to south, the portion, in which the Lutheran population predominates, may be regarded as the true source of spiritual and intellectual life and light for its immense population of more than seventy millions of souls, (71,243 616).* When Peter the Great conquered the Baltic provinces of Ingria, Esthonia and Livonia, he is said at once to have regarded them as the brightest jewels in his crown. His reason for this was, that they opened to him a direct communication with the civilized world, and they are, in fact, still the centre of its civilization, whence it must radiate into the darker and more distant parts of the empire. It is not merely that St. Petersburg, the capital of the empire, is located here, but that here alone is to be found any large body of truly civilized and christian population. (For obvious reasons, we take no account of Poland). And just here it is that the Lutheran population is found. With the exception of St. Petersburg, (formerly Ingria,) they form the almost exclusive population of the Baltic or East Sea provinces, Kurland, Livonia, Esthonia and Finland.

* Census for 1856. Now (1860) perhaps 75,000,000

Considered as a whole, Russia can scarcely be ranked among civilized nations. The nobles are, of course, the body chiefly acted upon, by the civilization which Peter the Great so nobly labored to introduce into his empire. The great mass of the people, being in the condition of abject slavery, or very little elevated above it, the very elements of civilization are wanting among them. Among the upper classes also the adoption of French ideas, in literature and social life, evidently tends rather to undermine civilization than to establish it upon a firm basis. Nor does the established Church exert any great influence in this direction. The great mass of the people know very little about the simplest doctrines of Christianity. The impression made by their most solemn religious ceremonies, such as the celebration of the mass, all the services being in an unknown language, evidently depends upon the appearance and bearing of the gorgeously robed priests more than upon any religious ideas, thus excited. The schools that exist are chiefly for the education of the clergy, and, of course, very few of the laity in the humbler classes can read. Thus has the Russian church remained for nearly a thousand years, a petrifaction of Greek errors and orthodoxy. How is this imperfect form of Christianity, to which we can scarcely apply a name so sacred, to be animated by a living faith and elevated to the dignity of a true Christian life, which is the only sure basis of genuine civilization? That it cannot be done in a day, or in a single generation, has been proved by the illustrious example of Peter, the Great. Whatever one man, invested with almost unlimited power, could do, he did. Nor can there be any doubt that he gave a mighty impulse to his empire, laying the foundations of a political and social fabric, so far as material influences and arrangements are concerned, upon which his successors have continued to build most successfully. But it is evident, that higher spiritual elements, than any communicated by Peter, or Alexander, or Nicholas, are wanting for the regeneration of such a people as the Slavonians and other great races composing the Russian nationality. That Protestantism, and especially the Protestantism of the Lutheran Church, supplies this element, is evident from the transformation which it has wrought, not only upon Germany, but upon every other country, where it has found entrance, as witness Holland, England and the United States.

Let us now look at the facilities which the Lutheran Church

possesses for the performance of this great work to which, in the providence of God, she seems called.

The Lutheran Church has undisputed possession of Finland, which forms the north eastern corner of the Russian empire. Here, out of a population of one million four hundred thousand, only thirty-three thousand belonged (according to Wiggers in 1842) to the Græco-Russian Church, so that the Lutheran population of that province must by this time be at least a million and a half. The Finns do not indeed rank among the most intellectual and highly civilized races. But that they are susceptible of a high degree of intellectual culture is proved by the progress made in all the arts of life, in religion and the science of politics, not only by the Finns of Finland proper, but also by the position of the Hungarian Magyars, who are also members of this great family.* To their moral character, Pritchard (iii, 309) pays the following compliment: "The man by his word, the ox by his horn," is an old Finnish proverb that will suit the national character, particularly in the interior of the country, where it has been preserved in its purity." He subsequently adds, "They are in general very temperate. * * The laborer works with persevering exertion; he is in the fields and meadows from sunrise to sunset, is content with scanty fare, and enjoys scarcely four or five hours of rest. The Finlanders are not deficient in mechanical skill, which is evinced in the manufacture of their various implements. * * * Quarrels, fights, or crimes of violence are seldom to be heard of in the inland parts." Even the dread entertained in early ages for the Northern Finns argues a certain ascendancy and superiority of intellectual power in the race. Comparing their present condition with the account given of them by Tacitus, eighteen hundred years ago, we cannot but be struck with their progress, however slow it may have been. "The Fenni," says that celebrated writer (in his Germania, section 46) "live in a state of amazing savageness and squalid poverty. They are destitute of arms, horses and settled abode. Their food is wild herbs, their clothing skins; their bed, the ground. Their only dependance is their arrows, which for want of iron are headed with bone, and the chase is the support of the women as well as of the men, with whom they wander in the pursuit, and claim a share of the prey. Nor do they pro-

* See Pritchard's Researches, Vol. III, pp. 324–341

vide any other shelter for their infants from wild beasts and storms, than a covering of branches twisted together. This is the resort of youth, this is the receptacle of old age." Now we see magnificent cities, smiling villages, comfortable houses, well-cultivated fields, all the arts and advantages of civilized life almost universally diffused from the Gulf of Finland to the northern extremity of the Baltic; and instead of the former stolid ignorance we have schools, gymnasia and universities, crowded churches, devout worshippers and an intelligent Christian people. It may, indeed, be said that these things have been introduced from abroad, by another and superior race, but that does not disprove the susceptibility in the Finns for these ideas, or any difference from our European races generally, especially as we are assured that even before their conquest by the Swedes in the 12th century they had already made considerable progress since the time of Tacitus, having discovered the use of iron and become cultivators of the ground. That the mingling of the Swedes with them has had a salutary influence upon their physical and intellectual development is just what we might anticipate from our own national experience, it is by the commingling of the more fiery Northmen with the sluggish Saxons, that the English race has become so powerful, and no one can doubt that American activity and power have their origin, in no small degree in the various races which here combine to form a new nationality.

As to the present condition of the Lutheran Church in Finland, Wiggers (Kirchliche Statistik, pp. 423 to 425) tells us that, "The Church of Finland has formed itself entirely after the model of that of Sweden, just as the Finnish nation is connected by blood relationship to the Swedish, and emulates it in moral power, depth and truth. Nearly all the church regulations, liturgies and church books have been transferred from the Swedish to the Finnish church." All Finland is divided into two Episcopal dioceses, Alio and Borgo, the former of which has an archbishop with an assistant bishop, but without any authority over the other diocese. The bishop and chapter of Borgo have a vote in the election of the Archbishop who resides at Helsingfors, which is the only connexion between the two dioceses. There is an Imperial Commissioner at St. Petersburg, for the decision of all affairs in Finland, those of the Church included, as the medium of communication between it and the emperor. In Finland, the Imperial Senate at Helsingfors, through its ecclesi-

astical department, is the governing power for the Church. The Archbishopric of Alio embraces twenty-one Provostships (Deaneries) and one hundred and twenty-seven Pastorates; the Diocese of Borgo sixteen Provostships, and eighty-three Pastorates, one of which, at Wiborg, is German. The congregations have frequently two ministers, one of whom is termed the "Upper Pastor," (operator) the other simply "Pastor." When a new district is formed, its minister is called a "Preacher." As nearly all the Pastors have assistants, the number of ministers in Finland, cannot at this time, be less than five hundred, which would give an average of two thousand eight hundred souls to each pastor, making the charges large and laborious. The attendance at church is very large. In some places only Swedish is preached, in others, Swedish and Finnish alternately, in others only Finnish. The instruction in the higher institutions of learning is given altogether in Swedish. The ministers frequently preach at remote points of their charge in the houses of the peasants or in the open air, such sermons being called "corner sermons." Now here, it is believed, is sincere piety more widely diffused, and recently we have notices of very extensive awakenings and increase of religious interest. The tone of Lutheranism is moderate and sectarianism is scarcely known. The University at Helsingfors is well endowed, has a learned faculty and a large body of students in attendance, a Theological Seminary for special theological and pastoral training being connected with it. A recent writer in "*Ehler's Kirchenblatt*" represents Prof. Granfeldt, who has the department of Dogmatic, as favorable to the Prussian Union, but we presume that he merely endeavored to moderate the violence of the German traveller (Brandt) who conversed with him on the subject. The Professor of Church History, Lille, is a disciple of Neander, and also of a liberal spirit. The Professor of Practical Theology, Schæumann, is of undoubted orthodoxy.

Can any one doubt the importance of this influence in the Russian empire? Here are thousands of evangelical Christians, with well trained pastors and schools and universities, with Bible and Missionary and Tract Societies in active operation among them, in daily intercourse, not only with individual Russians, but with the Russian government itself, allowed to come with its petitions even into the audience chamber of the Emperor himself. Who can say what their properly directed efforts may, in the course of time, and in the provi-

dence of God, accomplish? Especially may we look for this in the direction of their own race which occupies the immense tracts of north-eastern Europe and the adjacent parts of Asia, as far as the river Obi, from the sixtieth degree of north latitude to the shores of the White Sea and the Arctic Ocean, and down the river Volga into the very centre of European Russia.

If we turn from the countries north of the Gulf of Finland to those on the South of that great arm of the Baltic, we find another body of more than a million and a half of Lutheran population, distributed through the provinces of St. Petersburg, Esthonia, Livonia and Kurland, having Dorpat as its great theological centre, and St. Petersburg, Riga, Revel, and Mittau as its great centres of influence. The original basis of this population is Finnish also, but its leading influence is Germanic. These countries were conquered and christianized (according to the ideas then prevalent) in the 13th and 14th century, by the Hanseatic league and German knights. The aborigines were gradually reduced to the condition of serfdom, and the German became the ruling race in Kurland, Livonia, Esthonia and Ingria, (now St. Petersburg). The character of this last named province, has, of course, been greatly affected by the founding of St. Petersburg, and the establishment of the Imperial government there—its immense population being, naturally, Russian. Perhaps, however, this may, ultimately, result only in bringing the Russian population more directly into contact with German civilization and Protestant principles. Thus, for example, "the Provincial Synod of St. Petersburg," held its last meeting in that great city on the 3d, 4th and 5th of February, 1859. There were present, besides the bishop, Hillner, who also holds the rank of "Ober-Consistorialrath," *forty-two* pastors and two candidates (only half the members of the Synod are required to be present at each annual session). The meeting was opened as usual, with the preaching of a sermon by the President. The first business transacted was the reading of the Minutes of the "*Conference*" as we would call it ("*Synode des ersten Probstbezirks*") of Southern Russia, which is attached to the St. Petersburg Synod, but has to meet by itself on account of the great distance at which the small number of members, composing it, live from the province of St. Petersburg. Their field of labor is in Bessarabia, the south-western province of Russia, which borders on the Black Sea, and has Odessa as its capital, at a distance of something like one thousand

miles from St. Petersburg. We believe there are only four Lutheran ministers in that province, and the principal business which they reported, was the publication of an improved German Hymn Book, of which thirty thousand copies had been put into circulation since its first publication in 1824.

Part of the second day's proceedings of Synod was devoted to the subject of "Missions," on which pastor Bächmann, Sen., presented a report. Missionary meetings had been held in several of the churches in St. Petersburg, in Zarkoje, Panlowsk and some other places. The income had been seven hundred and seventy-five rubles, about five hundred and eighty-one dollars of our money. Of this, a part had been sent to the Leipzig Missionary Society, and part to the support of the missionary Hahn in South Africa, he having gone forth from Russia to labor among the heathen. It was likewise stated that the Finnish members* would, for the present, co-operate in the support of the Leipzig Missionary Society, *their plans for laboring among the cognate races of the north having been disappointed for the present.* On the first Sunday in Epiphany, one of the Finnish congregations took up its first collection for Missions, and the proceeds were thirty-eight rubles, eight gold finger-rings and a pair of ear-rings. We think that has the "ring of the true metal," and hail it as an omen for good to our Lutheran Church in Russia as well as to the heathen. The St. Petersburg pastors were made a committee to report at the next meeting on Sunday Schools. A resolution was adopted to petition for exemption of teachers connected with the Consistorial district of St. Petersburg from military service. Also a request to the Curator of the Dorpat district to appropriate three of the twelve stipends, which he controls in that University, to the support of Finnish students of theology, who are to labor in Ingermannland (Ingria), difficulty being experienced in getting Finnish ministers for that district, the Finns preferring to remain in their own country, &c.

Attention was also directed, especially by pastor Bächman, Sen., to the prevalent vices of St. Petersburg, and the brethren were exhorted to war manfully and fearlessly against them, whereto may the Lord grant them grace.

We might illustrate our subject by the proceedings of two

* We understand from this, that the ministers in the Grand Duchy of Finland, form a part of this Synod which thus forms a connecting link between the German and Finnish Churches.

other Russian Synods, which we find in the "Dorpat Zeitschrift," one held at Walmor, in Livonia, and the other at Reval, in Esthonia, but this we presume will suffice to show how the operations of the Lutheran Church bear upon questions of the deepest interest to Russian civilization and christianity. We proceed to a more general view of the condition of this part of the Russo-Lutheran Church.

Those parts of the Lutheran Church, not embraced in Finland, had, in 1842, (according to Wiggers Kirchliche Statistik, II, 250), a population of one million five hundred thousand, which had, according to the Gotha Almanac for 1860, increased in 1856, to one million eight hundred and thirty-six thousand nine hundred and thirty-six. With a corresponding increase of population in Finland, the whole Lutheran population of Russia cannot now be less than three millions and a half. The present organization of the church in Russia proper, dates from the year 1832, when an Imperial Commission issued from St. Petersburg a law for the Lutheran Church in Russia, instructions to its clergy and church councils, and a liturgy for the Lutheran Church, all of which applied only to Russia proper, and not to the Grand Duchy of Finland. In accordance with this, the clergy and teachers of theology are bound to teach according to the Confessions of the Lutheran Church. No deviations from the liturgy are allowed, except by the consent of the higher authorities. Funerals are to be attended by a minister or some church officer. Every member of the church is bound to commune once a year. Candidates for the ministry undergo two examinations, one before the Theological Faculty of Dorpat, another before the Consistory, which gives permission to preach, and a third authorizes installation, *but only for from one to three years*, after which another colloquium determines the minister's permanence in the ministry. (Something very much like our American plan of licensures, which has been so violently decried as un-Lutheran, and without precedent elsewhere!) Provost districts are arranged as follows: In Ingria, three; Livonia, eight; Esthonia, eight; Kurland, seven; Wilna, one; Colonies of Saratov, two: German Colonies of South Russia, two; thirty-one in all. The Provosts are the medium of communication between the pastors and Consistories, and have the general superintendence with the duty of visitation. Above them stand the Superintendents and General Superintendents, the latter name being given to those, whose districts are of extraordinary extent. The title

of "Bishop," which has been introduced since 1819, is merely honorary, not official. The Emperor nominates two superintendents for election, which is done, in some cases, by the nobles, but in Riga and Revel, by the magistrates, and in St. Petersburg by the Consistory. The ministers of each provostship nominate two candidates for the provostship, one of whom is appointed by the Imperial Ministry with the concurrence of the Consistory. There are *eight Consistories*, partly Provincial and partly in the cities: St. Petersburg, Livonia, Kurland, Esthonia, Moscow, Oesel, Riga and Revel. The Consistorial district of Kurland extends over the governments of Lithuania and White Russia; that of Moscow, (Moskau) to the neighboring governments, and Siberia, as also to the colonies of Saratov.* The Consistories consist of an equal number of clergymen and laymen, under the Presidency of a layman, all belonging to the Lutheran Church. The Superintendent is always Vice-President of the Consistory. This body has charge of marriages and divorces. The members do not all reside in the same place, and the meetings are not held weekly, but at appointed times of longer interval. A General Consistory, composed of deputies from the lower Consistories, meets twice a year at St. Petersburg, and has charge of appeals in matrimonial cases, being subject in money matters to the Senate of Control, (*dirigirender Senat*), in other matters to the Ministry of the Interior. Ministerial Synods are formed for all the Consistorial districts except that of Moscow, in which the ministers are too widely separated. Only half the ministers are required to be present at each annual session. Their object is mutual improvement in ministerial duty. Candidates do not take an active part. There are also Provost Synods. A General Synod also occasionally convenes, *but only as an advisory body*, (another cöincidence with our American system). It consists of clerical and lay delegates appointed by the Consistories and Consistorial districts.

The colonies of Würtemberg separatists in Georgia or Grusia,† were, at their own request, in 1841, united with the general government of the Lutheran Church. The history

* Saratov is the capital of a government of the same name, on the river Volga, about four hundred miles south-east of Moscow, and three hundred north-west of the Caspian sea.

† The Russian province of Grusia, which we commonly call Georgia, is situated between the Black and Caspian seas, on the southern declivity of the Caucasus, and has Teflis as its capital.

of these emigrants is, perhaps, one of the most singular chapters in the whole history of Lutheranism. In 1817, fourteen hundred families of Würtembergers, dissatisfied with the state of religion in their native land, and believing that they could only retain the true faith by going into some country, where they would be permitted to act out their conscientious convictions, believing also that Christ was about to appear and commence his personal reign at Jerusalem, where all his faithful people went to join him, obtained permission from the Emperor Alexander I, to settle in Grusia, which they had taken into their heads was in some way connected with Christ's second advent. Passing down the Danube they arrived at Odessa on the Black Sea. Here, whilst undergoing a rigid quarantine, they lost fully half their number by a terrible epidemic. This so discouraged many of them, that they determined to remain in the German colonies, already established in the neighborhood of Odessa. But four hundred families persevered in their original intention, and another hundred of those, previously settled there, becoming infected with the same views, determined to enter upon their pilgrimage with those who, were going to Palestine by the way of Grusia, where they arrived in good condition, about the end of the year 1818. There they still remain in very comfortable circumstances, settled in seven different villages, besides a large body of mechanics, who form an important quarter of the city of Teflis. Their spiritual destitution was first supplied by some missionaries from Basel, who visited Teflis with the view of establishing a mission among the Mohammedans, who also, at the request of the people, generally drew up for them a system of church government, which was approved by the civil government, and had a good influence in restoring not only external order, but also more sober ideas in religion generally. They had at first introduced persons appointed by the congregation from among its own members to perform spiritual functions, baptize, marry, bury and the like. Now they requested that preachers might be sent them from Basel, which was done until 1842, since which time they receive pastors from Dorpat, who labor among them with evident tokens of the Divine blessing.

In 1842 there were about thirty thousand Lutherans in Russian Poland, with forty pastors, chiefly among the German population, which is also very widely dispersed, so that many portions were only visited by their ministers at long intervals.

Of the fragments of the Lutheran Church in Siberia and Russian America we have not space to speak upon this occasion. But what we have said may suffice to show how widely diffused this element is through the Russian empire, and who can doubt, that if it were universally animated by the Spirit of Christ, it would be a "leaven to leaven" the whole mass through which it is thus spread?*

* Since writing the above we have met with the following abstract of the Report on the State of Religion in Finland, presented to the second Scandinavian Church Diet, which met at Lund, in Sweden, from August 31st, to September 1st, 1859. It contains a few points not embraced in our statement, but gives some details, of which we were not then in possession:

"Finland does not properly belong to Scandinavia, but the bonds of a common religion and (partly) of a common language, and the strongest mutual attachment, unite it closely with Scandinavia. A report of the Finnish Provost, Alopaeus, on the religious condition of his country, was therefore listened to by the Scandinavian Diet with the deepest emotion, and made a profound impression. The old church-history of Finland is closely connected with that of Sweden. At the beginning of the present century, Neology was generally prevailing, until, about twenty-five years ago, a powerful revival took place through the labors of a peasant, Rutsalainen. At the University of Helsingfors, a circle of Pietists formed itself and founded a "*Collegium Pietatis.*" The theologian, Stenbeck, and the translators of the Bible, Ingman and Berg, were the leaders, Long they had to struggle against a powerful opposition, but at length they acquired general esteem. Stenbeck is at present Professor of Pedagogics at the University, and Ingman has earned great merits on behalf of the circulation of the Finnish Bible. The Moravians found many friends, especially through the writings of Rev. Mr. Rengwist. Old Lutherans are found in the middle and the south of Finland. They place the writings of Luther almost on a level with the Bible, and reject everything that does not come from Luther. On the frontier of Russia, finally, there is a sect of Jumpers, who despise the ministry, marriage, and everything connected with the State Church. The present theological faculty exert a very marked influence on the religious condition of the province, in particular the Professors Schaumann and Granfelt. The former is the editor of a *Journal for the Finnish Church*, and one of the founders of the Finnish Missionary Society, which publishes both a Swedish and a Finnish missionary paper. There is also a Bible Society, founded in 1812, and an Evangelical Association, for the circulation of tracts, but both are said to be in a certain state of lethargy. The meetings of the clergy awaken, every year, a greater interest, and a Synod meets ever other or every third year. Among the population of Finland, which amounts to one million five hundred thousand souls, there are no more than forty thousand Swedes—the others are Finns, but the Swedish language is generally the language of the educated classes, of the learned schools, and in particular of the University."—*N. Y. Ind.*

ARTICLE IX.

THE DIVINITY OF CHRIST CLEARLY ESTABLISHED FROM THE HOLY SCRIPTURES.

By Rev. R. Weiser, Des Moines, Iowa.

THE Divinity of our Lord and Savior Jesus Christ, is, and forever must remain, "THE GROUND AND PILLAR OF THE TRUTH," the grand centre, around which all the doctrines of Christianity must revolve in concert and harmony. Destroy this great doctrine, and you blot the sun of our moral heavens from existence, you destroy the atonement, you make "the blood of the everlasting covenant of none effect," and turn the poor sinner adrift upon the boisterous ocean of doubt and perplexity. The Church of Christ has always, from the beginning, held fast to this blessed doctrine. Even the Church of Rome, with all her glaring errors, has never abandoned this doctrine. Here she stands as firm and immovable as when in the Council of Chalcedon, she nobly condemned the heresy of Nestorius. In this, the fourth General Council of the Church, held in 431, the Supreme Divinity of our Lord was fully established as a cardinal doctrine of Christianity. And the doctrine then and there established, has been the doctrine of the whole Christian Church down to the present day. It is true, there have been those in every age, who did not receive the doctrines as set forth in the Council of Chalcedon, as the Eutychians, the Monophysites, the Jacobites, and in later times the Socinians and the Unitarians of our own day. But the great mass of Christians, have always, and do now believe the doctrine as then established, or rather as then defined. And this doctrine is incorporated into the creeds of all orthodox Churches. Our own Confession has fully endorsed this doctrine in Article III. It is there set forth in clear, strong and unequivocal language: "We believe and teach, that God the Son became man, that he was born of a pure virgin, and that the two natures, human and divine, are inseparably united in one person, constituting one Christ, who is true God, and true man, that he was truly born, that he suffered, was crucified, died, was buried, that he became a sacrifice, not only for original, but for all other sins, and that he appeased the wrath of God." This is the

first clause of the Augustan Confession. The same doctrine is set forth, if possible, even more clearly and distinctly in the Westminster Confession, in these emphatic words: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and ETERNAL GOD of one substance with the Father, took man's nature in the womb of the blessed Virgin of her substance, so that the two whole and perfect natures, that is to say, the godhead and the manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man." Nor should we forget that noble testimony contained in what is called the Apostles' Creed, coming down from the remotest Christian antiquity, which we all love and cherish as we do the memory of our early home scenes. We learned to repeat it with our infant lips, and may we not hope and pray that we may not forget it in our dying moments. Nor should we in this place overlook that other noble testimony which is almost Apostolic in the Nicene Creed which reads thus: "I believe in one only Lord Jesus Christ, God's only Son, begotten of the Father before the foundation of the world, God of God, Light of Light, True God of the True God, born, not created, in substance one with the Father, through whom all things are made, who on account of our sins came down from heaven, and was crucified, dead and buried for us." Nor should we forget that other noble testimony of the ancient Church, the Athanasian Creed, which says: "The Father is neither created, nor made, nor born, the Son is of the Father, not made, nor created, but born. This is the true faith, viz: That we believe that our Lord Jesus Christ is the Son of God, true God and true man." This is the voice of the ancient Church as uttered by a long line of confessors and martyrs, yea, by the piety of all ages down to our own day. This is evidently the doctrine of the Bible, and has been from the beginning. Nor does it require any great amount of philosophy or philology to prove it from the Word of God. We shall therefore not enter into the hidden mazes of theological researches, nor follow the devious intricacies of learned dogmatics to prove the divinity of Christ, but confine our present examination to the Word of God alone.

The incarnation of Jesus Christ, in the Bible, is called a "mystery," 1 Tim. 3: 16, "Great is the mystery of godliness," because like everything else appertaining to the Great God, it is incomprehensible to finite minds. We cannot com-

prehend God as a unit, any better than as a Trinity. In either aspect he is to us incomprehensible. "Who, by searching can find out God," either as a Unity or a Trinity? All we know of God, except a dim, glimmering, shadowy outline of his existence which is reflected from the light of nature, we have received from the Bible. All we know of God as to his mode of existence, we have learned from his own Revelation, and in this Revelation he has been pleased to make himself known as a Triune Being. Some learned Theologians believe that the doctrine of the Trinity is clearly revealed even in the Old Testament, whilst others doubt it. It does not fall within our present scope, to enter into this controversy. We would merely say at this point, that the truth seems to be this, by the superior light of the New Testament we can clearly trace the doctrine of the Trinity in the Old Testament. This is clearly set forth in an able Essay on the Doctrines of the Trinity, by Dr. George Calixtus, (in 1645). As the doctrine of the Trinity, which of course involves the Divinity of Jesus Christ, is one of pure revelation, we shall confine ourselves exclusively to the Biblical arguments. We believe that Jesus Christ is, "God over all blessed forever more." And we are ready to give to every man a reason of the hope that is within us. We believe that Jesus Christ is God for the following reasons, viz:

I. Because the names, that belong exclusively to God, are freely applied to Christ.

II. Because the highest honors of divine worship are paid to Christ on earth and in heaven.

III. Because the incommunicable attributes of the Great Eternal Jehovah are freely and unreservedly ascribed to Christ.

IV. Because he has hitherto comforted and sustained all those who have put their trust in him, in life and in death.

That Jesus was God, manifested in the flesh, is clear from 1 Tim. 3: 16. "And without controversy great is the mystery of godliness, God manifested in the flesh." We are aware that some learned men in ancient as well as in modern times, have tried to throw doubts over this pure gem of revelation. The reading in Greek, which is, Θεος εφανερώθη, is said to be in a number of manuscripts and versions; ός, or ό instead of Θεος, it would then read, "who was manifested in the flesh." But it can easily be shown how, by the usual mode of contracting words in Mss., the word Θεος, is frequently thus formed, The whole sense of the passage ex-

cludes the very idea of connecting Θεος, into ὁς or ὁ. It must therefore stand as we find it in the Latin Vulgate, "*Deus manifestatus est in carne,*" and as Luther has it, "*Gott ist offenbaret im Fleisch,*" and our English version "God manifested in the flesh." But for a full confirmation of this manifestation of God in the flesh, look at Isaiah 7: 14, "A virgin shall concieve and bear a son, and shall call his name Immanuel," i. e., "God with us."

That this passage clearly and unequivocally refers to Christ, is beyond all controversy, proved from Matt. 1: 23, "Behold a virgin shall be with child, and shall bring forth a son, and shall call his name Emmanuel, which being interpreted is God with us." In Isaiah 9: 6, he is called "THE MIGHTY GOD, the Everlasting Father, the Prince of Peace."

Would it be right and proper to apply such titles to any being less than God? What else was Jesus Christ but a clear manifestation of the hitherto unseen and invisible God? Did not Solomon also strongly shadow forth this idea in Prov. 30: 4, when he asked the questions, "Who hath ascended up into heaven, or descended, who gathered the winds in his fist, who hath bound the waters in a garment, who hath established (or founded) all the ends of the earth, what is his name, and what is his Son's name?" Ages after Solomon slept with his fathers, a little fleet of boats might be seen on the sea of Galilee, the sea was rough by reason of the storm, the waves were rising mountain-high; there was one there asleep in the hinder part of a frail vessel, his terrified disciples called upon him for help, "Lord save or we perish." He arose and rebuked the raging tempest, and there was a great calm! What was his name, and what was his son's name? His name was Jehovah, Jesus. Here is an answer to Solomon's question. His name is Emmanuel, God with us, or God manifested in the flesh. John tells us in plain and explicit words that Jesus was God, verse 1, Θεος ἡν ὁ λογος "And God was the word," and in the 14th verse the meaning of John in the first verse, is so clearly and unequivocally determined, that no language can make it any plainer, "and the word became flesh, and dwelt among us." In 1 Cor. 2: 8, Jesus is called the "Lord of glory," τον κύριον της δόξης. Is not this one of the names of God?

In Acts 20: 28, Paul says, "Feed the Church of God, which he, (God) purchased with his own blood." How could God purchase the Church with his own blood otherwise than as God incarnate? God is immortal and invisible, and as a

pure spirit must necessarily be impassible, (incapable of either suffering or dying), it was therefore necessary for him to vail his purely spiritual nature in the habiliments of humanity, that he might suffer and die for perishing sinners. This is another of those difficult passages that Socinians cannot reconcile with their *unbiblical* creeds, and therefore they endeavor to destroy its power by an appeal to the blunders of those who copied the ancient manuscripts and codices. It appears that some Mss. of great authority instead of εκκλησιαν του Θεου, read εκκλησίαν του κυρίου, and some very respectable Mss. read εκκλησιαν του κυρίου καὶ Θεου. This last reading is adopted by Wetstein and Griesbach. But Wakefield, an honest Unitarian, admits the first reading of του Θεου, of God, but tries to destroy the force of the passage in another rather strained and fanciful way. In Rom. 9: 5, we have another strong text, "of whom as concerning the flesh Christ came, who is over all, God blessed forever more." This is a passage that has given those who deny Christ's divinity, considerable trouble, but unfortunately for their cause, they receive no countenance from any respectable ancient Mss. Our English translation is not as strong even as the Greek will allow. Luther has the precise meaning of the Greek, "*Der da ist Gott über alles, gelobet in Ewigkeit, Amen*, "Who is God over all, blessed forever more, Amen. This is the plain meaning of the whole verse, and no ingenuity or skill can derive any other meaning from it. He is indeed God over all, and as such will reign until all shall bow before him. In Phil. 2: 6, "Who being in the form of God thought it not robbery to be equal with God." This is a very forcible passage for Christ's divinity, and like all such has been tortured by Socinians and Arians to mean anything but that which would strike the plain common-sense reader at once. Christ is not said here to be ομοίος Θεω, *similis Deo*, similar to God; but ισα Θεω, *æqualis vel par Deo*, equal to God, i. e., like God in every respect. Hence Jesus says in John 10: 30, "I and my Father are one." If one, then there must be a perfect equality. No wonder the Jews, who certainly understood the full force of this declaration, attempted to stone Jesus, and said because thou, "being a man makest thyself God." In Col. 2: 9, "For in him dwelleth all the fulness of the godhead bodily." What stronger language could be used? The word Θεοτης means the entire being and attributes of God; these dwelt bodily, i. e. really, actually in Christ. In Isaiah 6: 1–10, we have a remarkable vision of

Christ, "I saw also the Lord, (in Hebrew, Jehovah; in Greek, κυριος), sitting upon a throne, high and lifted up, above it stood the seraphim, and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts, and he said go make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." Who was the Being seen in this vision? No man can doubt, for a moment, that it was any other than the Great God. But by referring to John 12: 37–41 we find that the Being seen in this vision was no other than Christ. "These things saith Isaiah when he saw his (Christ's) glory, and spake of him." Christ is therefore called the Lord of hosts In the 45th Ps. the Father addresses the Son, "Unto the Son he saith, thy throne, O God is forever and ever." But in Hebrews 1: 8, Paul assures us that this language was addressed to Christ. Christ therefore is God. In Acts 10: 36, Jesus is called "Lord of all," in Rom. 10: 12, he is said to be "the same Lord over all," in Phil. 2: 9, we are told that "his name is above every name." Now how could this be if he were not God. would not God's name be above his? In Rev. 22: 6, Jesus is called the Lord God of the Holy prophets, (see in connexion verse 16,) in Rev. 17: 14, Jesus is proclaimed "Lord of lords and King of kings." In 1 John 5: 20, it is said of Jesus, "This is the true God and eternal life." Are not the names of God freely applied to Christ? and if he were not God to all intents and purposes, would not this be an utter perversion of language? But he is God over all blessed forever more. Here we might stop, but we proceed to prove his Divinity from the Divine honors that are paid to him on earth and in heaven.

The highest honors are paid to Christ, he is worshipped as a God, and hence either he must be God, or those who worship him are idolaters. Jesus clearly teaches in Matt. 4: 10, that God only is to be worshipped, "Thou shalt worship the Lord thy God, and him only shalt thou serve." This corresponds with the teachings of the Old Testament. *Vide* Deut. 6: 13. No Being but God is to be worshipped. This seems clear throughout the whole Bible. If we examine a few passages of Scripture, e. g., John 5: 23, "All should honor the Son, even as they honor the Father." Does not this clearly teach that Divine honors are to be paid to Christ? No amount of ingenuity can impair the force of this text. In conformity with this view the Apostles themselves worshipped Christ as

God. The Apostles, in Acts 1: 24, when they were about to fill the vacancy, occasioned by the death of Judas Iscariot, directed their prayers to Jesus. "Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen." The Apostles not only paid divine honors to Christ themselves, but they also taught others to do the same. Hence we need not be surprised that the first converts to Christianity are uniformly represented as worshipping Christ as God. In Acts 9: 14, we learn, that those holy men, whom Paul in his madness persecuted, were in the constant habit of calling upon the name of Jesus, "He hath authority to bind all that call on this name." Look, too, at 1 Cor. 1: 2, "With all that everywhere call upon the name of Jesus Christ." Does not this show the universal prevalence of worshipping Christ in the first age of Christianity? We have even the testimony of heathen writers to this fact. Pliny says, speaking of the followers of Chrestus in Asia Minor, in the year A. D. 107, "*Carmen Christo, quasi Deo, dicere secum invicem.*" Eusebius in his His, Eccl. 5: 28, appeals to the ancient Hymns of the Church to prove that Christ was recognized as God. There are many other instances of divine worship having been paid to Christ while on earth, without even a hint on his part that there was anything wrong about it. Just before his ascension, his disciples worshipped him, and after he was taken from them they worshipped him, (Luke 24: 52), and from that day to the present millions have worshipped him on earth, and countless millions are now worshipping him in heaven. Would Christ who was so zealous for the honor of God, have permitted himself to be worshipped if he had not been God? Surely not.

Not only do the pious on earth worship Christ, but all the redeemed in heaven. Rev. 1: 5–6, "Unto him that loved, and washed us from our sins in his own blood, to him be glory and dominion forever and ever." And again in Rev. 5: 11–12, "I heard a voice of many angels round about the throne, and the elders and the numbers of them ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." If this be not supreme worship paid to Christ, then there is no such a thing in heaven or on earth.

When Stephen, the first Martyr, was in the agonies of death, he prayed thus: "Lord Jesus receive my spirit." Was not this a direct prayer to Christ under the most solemn cir-

cumstances? And as he soon after fell asleep, are we not to infer that Jesus heard and answered his prayer?

Now look at the Divine attributes ascribed to the Son of God. God possesses two kinds of attributes, viz: 1. Those which are common to God and man, and those which belong exclusively to God. The first are love, mercy, compassion, &c.; these are called communicable attributes. The second are eternity, omnipotence, omniscience, omnipresence; these are the incommunicable attributes of God, and cannot, therefore, be ascribed to any other being, no matter how exalted, than God himself. Therefore the Being, to whom these incommunicable attributes are ascribed, must be God. But we now intend to show from the Scriptures that not only one, but all these incommunicable attributes are freely and without doubt ascribed to Jesus. 1. Eternity is ascribed to Christ, John 1: 1; John 17: 5, "Christ is called the First and the Last, the Alpha and the Omega." "Before Abraham was, I am." 2. Omniscience. Peter says, "Lord thou knowest all things," who but God can know all things? Matt. 11: 4, "And Jesus knowing their thoughts." John 2: 24, "He knew all men." Acts 1: 24, "Thou knowest the hearts of all men." In Col. 2: 3, it is said, "in him, (i. e. in Christ) are hid all the treasures of wisdom and knowledge." He who possesses all the treasures of wisdom and knowledge must be an Infinite Being, and must therefore be God. 3. Omnipotent power and creative energy belong to Christ. The work of creation belongs exclusively to God, yet the work of creation is ascribed to Christ, Col. 1: 16, "For by him, (Christ) were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist." The enemies of Christ's Divinity find no comfort in the ancient Mss., for they are all with us, but they say this is to be understood thus: God worked through Christ in the creation, as through an agent, that Christ had a delegated power to do these things. How absurd the idea, if the creative energy were delegated to Christ, he were not God. The language of this passage is too plain, too emphatic and too well fortified by the whole context, to be frittered away by errorists. John in the first chapter, v. 10, also confirms what Paul here teaches, "All things were made by him." In Heb. 3: 4, Paul says, "he that made all things is God." We can therefore be at

no loss for Paul's meaning, when he ascribes the creation of all things to Christ. In Heb. 1: 3, Christ is represented as "upholding all things." Jesus is the Creator and upholder of all things in heaven and on earth. The creation of an atom or a world, an insect or an archangel is the work of Christ. What an exalted view does not this give us of our glorious Redeemer? Not only our little earth with its few millions of inhabitants, but all yon rolling spheres were created, and are kept in motion by the Almighty arm of Jesus Christ! Look at a few instances of his omnipotent power, when he was on earth. Occasionally his divinity flashed out through the vail of his humanity. See him at the grave of Lazarus, "Come forth!" the chilled blood warms into life and courses through the chambers of that silent heart! "I will;" says Christ to the humble suppliant, "Be thou clean." Do we not see the omnipotent power of God flashing through the vail of humanity? The Apostles too, wrought all their miracles in the name of Jesus. Peter says to Eneas, "Jesus Christ maketh thee whole." In Rev. 1: 8, Jesus says, "I am the Almighty." In Rev. 1: 18, Jesus is said to have "the keys of death and hell." All power in heaven and on earth are his. "We must all stand before the Judgment seat of Christ." 4. Omnipresence is freely ascribed to Christ. Matt. 18: 20, "Where two or three are gathered together in my name, there am I in the midst of them." Who but the omnipresent God could make such a promise?

Did not Jesus, when he made this promise to his Church, know that the time would come, when his people would be gathered together in thousands of places at one and the same time, all over the habitable globe, and how could he be present at all places at one and the same time? As God, he is present everywhere, in heaven and on earth. This is one of the strongest passages in the whole Bible for Christ's divinity. Christ, as Godman, is present in the Holy Supper, but how, we do not know. Nor is it necessary for us to perplex ourselves as to the mode of his presence, let it be enough for us to know, that he is present, to cheer and comfort our hearts in his holy ordinances. We see then that all the incommunicable attributes of the Eternal God are freely ascribed to Christ, he must therefore be God. He is God over all blessed forever more.

Jesus has hitherto sustained and comforted all those who have put their trust in him. No other being but God could do this. "No man can see God and live." This was an axiom in Hebrew Theology, but we who live under the full

blaze of the Gospel light, can now look upon the *Incarnate God* with an undimmed eye. We can now see God, clothed in human flesh, though a "man of sorrows and acquainted with grief" yet glorious as the Savior of his people. We can now look upon him as our "Elder Brother," our "Great High Priest." His voice does not now shade the mountains as of old, but cheers and sooths the troubled heart. He sustained Stephen, who cast himself upon him; his grace was sufficient for Paul; he sustained the Confessors and Martyrs amid all their sufferings. He has sustained all his people in every age. His promise and "Lo I am with you to the end of the world," has never yet failed, and never will fail.

Look at the long and glorious catalogue of dying Christians in every age, from Stephen down to the present hour, and has not Jesus been present to sustain and comfort. Did you ever hear or read of one true Christian heart that Jesus did not sustain in a dying hour? In the brilliant language of Dr. J. M. Mason, "The doctrine of our Lord's divinity is not as a fact more interesting to our faith, than as a principle, it is essential to our hope. If he were not the true God he could not be eternal life. When pressed down by guilt, and languishing for happiness, I look around for a deliverer, such as my conscience, my heart and the Word of God assure me I need, insult not my agony by directing me to a creature, to a man, a mere man like myself. A creature! A man! My Redeemer owns my person. My immortal spirit is his property. When I come to die, I must commit it into his hands. My soul! my infinitely precious soul committed to a mere man—become the property of a mere man! I would not trust my body to the highest angel, that burns in the temple above. It is only the Father of spirits that can have property in spirits, and be their refuge in the hour of transition from the present to the approaching world. In short, the divinity of Jesus is, in the system of grace, the sun to which all its parts are subordinate, which binds them in sacred concord, and imparts to them their radiance, and life, and vigor. Take from it this central luminary, and the glory is departed, its holy harmonies are broken, the elements rush to chaos, the light of salvation is extinguished forever!" This is the only view of Christianity that fully meets the wants and the woes of lost and ruined sinners. Jesus now sitteth at the right hand of God, all power in heaven and on earth are his; he has power over death and hell; we have the privilege then to adore and worship him, and it is our

duty. Well may we adopt the glowing language of one of our most gifted American pulpit orators, Dr. Griffith: "How delightful to contemplate the honors that encircle the Lamb in the midst of his Father's throne! After wandering an exile from heaven for more than thirty years for our revolt, how joyous to know that he has found a home! After the crown of thorns, we are happy to see him wear the diadem of the universe. After depending for bread upon the charity of his female followers, we are glad to see him the heir of all things, and able in his turn to impart to others. After being so long despised and neglected by men, we rejoice to know that he has found those, who know how to honor him; we exult to hear the shout of all heaven in his praise. After the agonies of the garden and the cross, we sing and shout for joy that he has found infinite and eternal delight in the glory of his Father, and the salvation of his Church. Let him have his happiness and his honors. Amid all the sufferings of life, it shall be our solace that the despised Nazarene has found his throne, that the man of sorrows is happy at last. Of all the luxuries that ever feasted the human soul, the sweetest is to see the Lamb that was slain in the midst of his Father's throne! We will embalm his name in our grateful hearts. We will embalm it by our praise, which shall live while we have breath, and sink away upon our dying lips! And we will embalm it among the songs of the upper world. If we are permitted to come and to stand where the elders bow, how will we bow and sing!

When we look back to Calvary, and then look up and read the touching traces of love in those melting eyes, and among the prints of the nails and the thorns, we will embalm his name, if love and song can do it. We will tell all heaven of his love. If ever new inhabitants should come in from other worlds, they shall hear the story of Calvary. If commissioned in remote ages of eternity to visit other systems, we will carry the amazing tidings to them. We will tell them to all we meet. We will erect monuments of the wonderful facts on every plain of heaven, and inscribe them all over with the story of the manger, the garden, and the cross! While gratitude and truth remain, the name and the love of Jesus shall never be forgotten." This Redeemer is able to keep that, which is committed into his hands. Our souls, our bodies, our property—all we have and are belong to him. Let us love and serve him while we live. We shall then be permitted to praise him forever in heaven.

ARTICLE X.

REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

Swedish Lutheran Church.

A colony of Swedish Lutherans reached this country as early as the year 1638, and settled on the banks of the Delaware. The settlement was contemplated, during the reign of Gustavus Adolphus, with the Christian wish of planting the Gospel on missionary ground, but the design was not executed, during his life time. After his death, the long cherished project claimed the early attention of Oxenstiern, prime minister of Sweden, one of the ablest and best men, that ever governed a kingdom. He assumed the chief control of the enterprise. These colonists came with a strong attachment to the faith in which they had been reared. They brought with them the Bible, the Confession and the Catechism of the Church, as well as the minister of religion to instruct them and their children in the knowledge of Divine truth. Reorus Torkillus accompanied the first colonists and officiated among them as a spiritual teacher, until death terminated his labors in 1643. Governor Printz joined the colony in 1642. The royal letter of instruction enjoined upon him above all things, to "labor and watch, that he render in all things to Almighty God the true worship, which is his due, the glory, the praise and the homage, that belong to Him, and take good measures that the Divine service is performed according to the true Confession of Augsburg, the Council of Upsal and the ceremonies of the Swedish Church, having care that all men, especially the youth, be instructed in all the parts of Christianity, and that a good ecclesiastical discipline be observed and maintained." John Campanius came, at this time, in the capacity of Chaplain, a man of enlightened zeal, deeply interested in his work, and burning with a strong desire to promote the spiritual interests of the Aborigines of the country. He labored faithfully for their good. He devoted himself to the study of their language, that he might the more effectually gain access to their hearts and make known to them the riches of redeeming love. He also trsnslated into their tongue Luther's Smaller Catechism.

This was, perhaps, the first work ever rendered into the Indian language, and the Swedes were most probably the first missionaries among the Indians in this country. Campanius labored here for six years and then in 1648, returned to his native land. It was the usual practice for the Swedish ministers to be recalled after a few years residence in the colony, for the purpose of occupying some important position in the Church at home, as a reward for laborious and faithful services. Then came Lokenius, Holgh and others. Fabritius, who had been preaching for the Dutch in New York, settled among the Swedes in 1677, and served them fourteen years, nine of which he was entirely blind. Rudman, Björk, Auren and Sandal followed. The next re-enforcement consisted of Hesselius and Lidenius. They were succeeded by Dylander, Nœsman, Parlin, Acrelius and others, who rendered important and valuable service to the German Lutherans, who by this time were beginning to immigrate, in large numbers, to this Western land, and in their destitution, naturally looked to their Swedish brethren of the same faith for help. Their application was generally received with favor. Those, who were acquainted with the German language, kindly came to their assistance and labored among them, visiting members scattered in different directions and performing for them ministerial service. At several points they also established congregations. Dylander organized and consecrated the Church at Germantown in 1738, and, for some time, regularly officiated as Pastor. The Swedish ministers were men of sterling character, and generally well educated. They maintained the most friendly relations with their German Lutheran brethren, and when our earlier ministers from Halle reached these shores, they co-operated with them most cordially in Synodical convention. When Dr. Muhlenberg arrived in 1742, the Swedes generously offered the use of their churches, and the church; in which the Patriarch first proclaimed the Gospel, was that of the Swedes at Wicacoa. He was on the most intimate and fraternal terms with them. He exercised over them considerable influence. He visited them, preached the Word and administered the Sacraments. The two nations labored together for the advancement of the Lutheran Church in America. They were of "one heart and one mind;" they kept "the unity of the Spirit in the bond of peace." At the organization of the first German Lutheran Synod in this country, in 1748, the Swedish ministers Sandin and Nœsman

were present and participated in the deliberations. They took part in the dedication of the Church in Philadelphia, and assisted in the ordination of J. N. Kurtz to the Gospel ministry. In 1752 the Swedish Provost, at a Synodical meeting, consecrated the new Church at Germantown, just completed, and the next day delivered a congratulatory address at the opening of the Synodical exercises. At the funeral of Rev. J. M. Heintzleman, Acrelius preached the funeral sermon and baptized his posthumous child. The only distinction between the two Churches was national. In Sweden, it is true, the Episcopal government is recognized and maintained, but simply on the ground of political expediency or convenience, and not on the principle of Apostolic succession or the claim of Divine right. The Swedish ministers, from the very beginning, rejected every such arrogant pretension. As early as 1691, when it was feared that Fabritius might be removed from his labors, in consequence of the increasing infirmities of old age, the Swedish Churches of this country addressed an appeal to the Lutheran Church at Amsterdam, earnestly requesting them to ordain and send to them some faithful Swedish student, qualified to instruct them in spiritual things. The ordination, thus requested, was granted, and, although it was in accordance with that of the German Lutheran Church, it never seemed to occasion any difficulty. About the year 1701, Falkner, a student of Divinity, was set apart to the work of the ministry by Messrs. Rudman, Björk and Auren, the first Lutheran minister ordained in this country. If there were no other fact, this would be sufficient to repel the assertion, that the Swedish Lutheran Church received the doctrine of Episcopacy, in the sense in which it is taught by the Church of England. At a later period, in 1788, Rev. Christian Streit, Pastor of the Lutheran Church in Winchester, Virginia, who had studied Theology under the direction of Rev. Dr. Wrangel, received a call to fill a vacancy in one of the Swedish churches, but declined the invitation, in consequence of the precarious state of his health, and the impracticability of securing a successor for his Virginian congregation. No objection, however, was presented by any one, on the ground that Episcopal hands had not been laid upon him.

The first colony of the Swedes in this country was planted at Fort Christina, at present the city of Wilmington, Del., in 1638. Tinicum, now the Lazaretto, twelve miles below Philadelphia, in 1646, was selected as the residence of Governor

Printz, and a Church was also established at Wicacoa, now included in the Southwark District of Philadelphia. With this mission was afterwards connected Kingsessing and Upper Merion. There was likewise a settlement at Racoon (Swedesborough,) with Penn's Neck, in New Jersey. Each Church had its own Pastor, but they were all under the general care of one of these Pastors, who was distinguished with the title of Provost.

The question here naturally arises, how is it that these Swedish churches, which were for a long time so promising, gradually declined and finally passed over into the Episcopal communion? The answer is obvious. Swedish colonization ceased, at a very early period. After the year 1656 there were few accessions from the parent country, and the rising generation, mingling with the English population, soon became identified with them in interest. Another reason is that after a brief service, the Swedish ministers were recalled to their native land. Just as many of them were becoming fully acquainted with their field of labor and acquiring efficiency in their work, they were required to enter upon another sphere of usefulness at home. And then the growing necessities for religious exercises in the prevalent language of the country increased the demand for men, who might be able to officiate in English as well as Swedish. Few of the Swedish ministers could preach in English. There was no provision made to meet the want, and very naturally the congregations turned to their Episcopal brethren for assistance, and thus, feeling under obligations to them, readily changed their ecclesiastical connexion. If at the beginning a school had been organized for qualifying young men to preach the Gospel, the result would have been far different. In this respect a great mistake was committed. If the German Church would have relied entirely upon a ministry from abroad, and the tide of immigration from Germany ceased, we would, no doubt, have suffered in the same way, and shared a similar fate. Our churches would have been absorbed in the Episcopal Church, particularly as some of our earlier ministers discouraged the idea of perpetuating an English Lutheran Church in this land, and advised our English members to connect themselves with the Episcopal Church. As it is, we sustained a great loss in our larger cities; other denominations built on our material; thousands abandoned their parental communion, because they derived no benefit from the services of the sanctuary, conducted in a language with which they were im-

perfectly acquainted. The Lutheran Church in America would, at this time, present a very different aspect, if the difficulties connected with the introduction of the English language had not prevailed and retarded our progress, and, if at the commencement of our career, an institution had been established by the Church for the education of a pious and learned ministry.

After these explanatory remarks respecting the Swedish Lutheran Church in this country,* we will, from the material we have been able to gather, present a brief sketch of

CHARLES MAGNUS WRANGEL, D. D.,

who, in his day, was held in high esteem, and justly regarded as the ablest and most efficient of all the Swedish Lutheran ministers, who labored, at an early period, in this land. Cotemporary with Dr. Muhlenberg, he was a man very much of his character and spirit. Gifted, laborious and successful, he accomplished important results, not only for his own countrymen, but for our Lutheran Zion generally. He was one of those noble, faithful, devoted men, who stand up, like promontories in the sea of life, to help, guide and encourage others in the work of the Lord. His memory should be cherished with gratitude and reverence. He entered upon his labors in this country, accredited as Provost or chief Pastor of the Swedish churches in 1759, seventeen years after the arrival of Muhlenberg, and was, from the beginning, considered a superior young man, with few equals in the Church. He had a clear vigorous intellect, a warm pure heart. His natural endowments and careful culture, his varied and enlarged acquisitions, his profound piety and earnest efforts, his eloquence and success as a preacher made a deep impression upon all who were brought in contact with him. In the pulpit he had more than ordinary power. He is represented as having been exceedingly popular. When the weather permitted, he was usually obliged, in consequence of the crowds that attended his ministry, to preach in the open air. His eloquence was of a most winning and captivating character. In his manner there was an air of sincerity and an af-

*For a more detailed account of the Swedish Lutheran Church in this country, refer to the *Hallische Nachrichten;* Dr. Reynolds' Discourse before the Historical Society of the Lutheran Church; Dr. C. W. Schaeffer's Early History of the Lutheran Church; Dr. Hazelius' American Lutheran Church; Dr. Clay's Annals of the Swedes; and Hazard's Annals of Pennsylvania.

fectionate earnestness, deeply impressive. His heart seemed to be in sympathy with every word he uttered, his spirit devout and fervid, his exhibitions of Divine truth were simple and lucid, his appeals earnest and stirring, his teachings most effective and salutary. He was a man of great integrity of character, of unsullied life, illustrating, in his intercourse with others, the power and blessedness of the Gospel. No one could be long with him without a strong conviction of the soundness of his principles and the fixedness of his purposes. His piety and motives were beyond suspicion. He was distinguished for his simplicity and gentleness. His conversation was always instructive and tended to edification. He made the ministry of the Word the grand aim of his life. He was wholly given up to his work. His heart went forth in tender sympathy with his flock. Their welfare occupied his constant thoughts. He labored indefatigably for their spiritual improvement. His own people looked upon him with feelings of deep affection and cordial sympathy. He occupied a high place in the confidence, respect and good will of his brethren, who observed with interest the ardor and enthusiastic devotion, with which he labored. "The good Provost," writes Dr. Muhlenberg, in a communication to Halle, "has a burning love for Christ, and does really more than his body can bear, and yet he complains, that he has not done enough for his Lord and Master." He deeply felt the responsibility of his position. Zealous, watchful, discreet, he was ever diligent in promoting the prosperity of Zion. Prompt to give his attention, whenever sickness or sorrow required his services, able to attract and win the youthful part of his charge, as well as to interest and quicken the aged,

"Young and old rejoiced
Under his spiritual sway."

He was just such a Pastor as seemed to be needed. He spent much time in pastoral visitation, and preached the Gospel from house to house. The congregational schools also claimed his earnest attention. Catechetical instruction he invested with peculiar interest, and endeavored by this means to present Divine truth in a plain, simple, attractive form. He took great delight in instructing the rising generation in the principles of the Christian religion. His labors were unremitting, and remind one of Apostolic times. He went about doing

good in the name of the Lord. He was always busy, thinking nothing done, while aught remained to be done—

Nil actum reputans, si quid superesset agendum.

During the brief period of his ministry in this country two new churches were built, one at Kingsessing, and the other at Upper Merion. He also frequently labored among the Germans. We find him at one time preaching at Lancaster, and then assisting at the consecration of a Church at York, engaged in every good work, calculated to promote the great object, which had brought him to this missionary field. He could preach with facility and acceptance, in Swedish, German and English, and it is greatly to his credit, that he was willing to teach the children of his congregations, through the medium of the English language. Our earlier ministers were, however, generally disposed to make use of the English, whenever the interests of the people, or an opportunity of usefulness afforded. He also translated Luther's Catechism into English for their use, which was subsequently approved and recommended by the Synod of Pennsylvania, for introduction into those churches, in which the English language began to prevail. He was a man of enlarged views and liberal spirit. He loved all who loved the Lord Jesus Christ in sincerity. He was disposed to live in harmony and maintain friendly intercourse with Christians of all denominations. In his relations with his German brethren, he was particularly cordial. With Dr. Muhlenberg he faithfully labored, shared the care of the churches, and in every way co-operated in promoting the interests of our Lutheran Zion. A few statements will furnish some idea of the kind feeling and friendly relations which subsisted, as well as the devoted spirit and earnest effort exhibited in the discharge of duty. "On the Lord's Day, July 26th, 1761, in the afternoon, Muhlenberg preaches English in one of the Swedish congregations, and returns through a heavy rain, to Wicacoa. Late at night Wrangel comes back to Wicacoa, wet and sick from New Jersey. The next day they ride to the residence of Pastor Handschuh, and with the elders and members of the Church, the children and teachers of the congregational school, they walk in procession to the new school house of the Germans, and solemnly consecrate it. In the afternoon Muhlenberg, Wrangel and Handschuh edify themselves in reading the word of God and in prayer. On Tuesday Muhlenberg and Wrangel visit some Christian friends together, and are much

refreshed in spirit by their godly conversation. At night they arrive at Wicacoa and there remain. The next day they set out to pay pastoral visits in the Swedish congregations, and after a day of physical toil but of spiritual joy, they arrive at the residence of one of the proprietors of Tinicum. This man had been a Quaker, but after receiving religious instruction from Wrangel was baptized. With him and his believing wife, they remain and continue in Christian conversation and prayer, until the hour of retiring. On Thursday they visit the old grave-yard at Tinicum, and gaze thoughtfully upon the memorials of the ancient Swedes, and upon the ruins of the first Christian Church erected in these Western wilds. At noon Muhlenberg preaches to an attentive congregation, and in the afternoon they take part in a meeting, called for the purpose of devising measures to erect a new Church. On the following Sabbath evening we see them again together at Wicacoa, both exhausted by the labors of the day and seeking to refresh their spirits at the mercy seat. A day or two after we find Wrangel, after performing Divine service in the morning, accompanying Muhlenberg from house to house in the afternoon for the purpose of conversing with awakened and inquiring souls."

According to the instructions, which Dr. Wrangel brought with him from the Archbishop of Sweden, he cordially and actively co-operated with our German ministers in the upholding of their common faith, and under this salutary influence the Swedes and Germans were perfectly united, and frequently met together in Conference for the transaction of ecclesiastical business. At these Conventions Dr. Wrangel was very active and prominent, assisting in the examination and ordination of candidates for the ministry, suggesting measures for the improvement and progress of the Church, and in encouraging and cheering the hearts of his brethren in the ministry. His character was appreciated, his counsels valued and his influence for good extensively felt.

The subject of our sketch was a man of great success. By his zealous, earnest and untiring efforts the Church prospered. His labors were remarkably blessed. All thought that a special blessing rested upon him, and a special Providence protected him. His praise was not only in his own, but in all the churches. Dr. Muhlenberg, in a letter written in 1761 says, "There seems to be a more than ordinary revival and a peculiar blessing abiding upon the Swedish Churches." Faithfully and successfully he discharged his obligations and

gave full proof of his ministry, Not only were many added to the Church from among those, who had special claims upon his care and attention, but Roman Catholics, Friends and Africans were, through his instrumentality, brought to a saving acquaintance with the truth as it is in Jesus. So earnest, steadfast and ceaseless was he in his labors to build up the interests of the Church and to extend the triumphs of the cross, that it was often said, "He is working himself to death." But the heavy and incessant drafts, made upon him, so affected his physical constitution, naturally vigorous, that it began, at length, to decline. In 1766 he was visited with a severe attack of sickness. He lay, for some time, in a precarious condition, and no hope of his recovery was entertained. But God blessed the remedial agencies, employed for his resuscitation, and raised him from his apparently dying couch. During his illness he was in a calm and comfortable frame of mind, and seemed disposed cheerfully to acquiesce in whatever might be the will of his Heavenly Parent. His greatest grief was, that he had accomplished so little for the cause of Christ. On his recovery he resumed his labors with his accustomed alacrity and renewed purpose.

But after a residence of nine years in this country, he was recalled to his native land. He returned to Sweden in 1768, and received from the government an Episcopal appointment, one of the most prominent positions, which Sweden had in its power to confer. The departure of this distinguished man from America elicited many expressions of regret from the whole Church. The people of his charge, who had learned to regard him with the affectionate interest, due a true and devoted friend, were overwhelmed with grief. Muhlenberg, who had known him long, and intimately enjoyed his confidence and friendship, records the deep sorrow he personally experienced, and the irreparable loss the interests of the Lutheran Church in this country sustained in the removal from her service of one of her best and most efficient ministers. After a career of further usefulness in his native land, in the year 1786 he passed away to that

> "Undiscovered country, from whose bourne
> No traveller returns."

He was summoned from the toils of earth to the rewards of Heaven, to occupy a still higher position in the upper sanctuary; he was called "to the general assembly and Church of the first-born, who are written in Heaven, and to God, the judge of all, and to the spirits of just men made perfect."

ARTICLE XI.

Dorpater Zeitschrift für Theologie und Kirche, unter Mitwirkung mehrerer Pastoren herausgegeben von den Professoren und Docenten der theologischen Facultät zu Dorpat. Erster Band, Jahrgang 1859. [*Dorpat Review &c.*]

We have received the first three Nos. of this new Review, the first No. of which we were accidentally prevented from noticing in our January No. Few publications will excite a more lively interest among students of theology and the connected sciences generally, and especially those who are interested in the Lutheran Church. The University of Dorpat has for the last twenty-five years maintained a high reputation among the scientific institutions of Europe, and the writings of Sartorius, Kurtz and Keil especially have attracted the attention of all the leading theologians of the day. The Professors, who at present compose the Theological Faculty are, Dr. J. H. Kurtz, who lectures on Old Testament exegesis and the history of Theology; Dr. A. Christiani, on Liturgik, Catechetik and Homiletik; Dr. A. v. Oettingen, on Dogmatik and New Testament exegesis; Dr. M. v. Engelhardt, on Church History and Symbolik; and Mag. J. Lütkens, on New Testament exegesis. The relation of Dorpat to the Lutheran Chruch in Russia and to the diffusion of evangelical principles in that mighty empire, gives it a still stronger claim upon our attention. Of the five hundred and ninety-four students, attending its current semester (from the fall of 1859 to Easter 1860) one hundred and fifty-four are Russians, a pledge that its influence is not to be confined to the Germanic and Protestant population of the Baltic provinces, for which it is more immediately intended. This periodical is also the only work of the kind published in the whole Russian empire, where it thus vindicates the intellectual superiority of Protestantism over the Greek as well as over the Romish Church.

The Nos. before us fully meet our anticipations in regard to the character of this Review. The opening article by Prof. von Oettingen, is a discussion on "*Theology and the Church*," not only scientific, but likewise practical in its character. The following passages will serve to give some idea

of its spirit and of the theological stand point of this Review: "In the closest connection with this warm and true love for the church and the congregations it is the *chief* object of theology, if not, as Vilmar maintains, its sole one—to train apt scholars who may render profitable service to the church as pastors. "Like the Church," says a recent theologian, "science is a *theologia militans;* like faith it makes proselytes. We are to form fearless and faithful soldiers who can steadily look the enemy in the face; shepherds who can console, preachers who can admonish, catechists who can instruct. Our Theological Faculties and their Professors were never intended to make scientific experiments and cut capers, (Bocksprünge)," p. 27.

"The theology of our Church is *bound* to its *Confession* and to the Scriptural source from which its understanding of the Scriptures is derived. The Confession of the Evangelical Lutheran Church itself *requires* the Scriptures as the only recognized *norm*, yea, in a certain sense recognizes them as the only *source* [of authority], in so far as all other traditional authorities bear only a secondary character, and must be derived from this fountain-head of the holy Scriptures, if they are to be divine and true. But as members of the Lutheran Church we cherish the conviction, that our Confession is the result of obedience to God's word. * * * * Nor do we thus by any means destroy the universal, or *Catholic* unity of the one, Apostolic, Universal, Christian Church *in which we believe.* We must in the most decided manner reject as falsely exclusive and liable to misunderstanding, the proposition: *the Lutheran Church* (that is the body of Christians who adhering to the Lutheran Confession) is *the Church*. For everywhere, those baptized in the name of the Triune God, are through *faith* incorporated into Christ by the *word* and *Sacraments; there is the Church of Christ*, there we find true members of His body. p. 30.

"To be sure, our modern theology has been satisfied to be bound to the symbols, but with *a limitation.* Even *Credner*, undoubtedly, in accordance with his associates in the "Protestantische Kirchenzeitung," says, "The symbols are binding, *quatenus consentiunt" scil. cum scriptura sacra.* But there is palpably folly, if not conscious deception concealed behind this expedient, a "mental reservation" of which honest theologians should be ashamed at the present day. For it is self-evident, that with this addition, I might take my oath

upon the Koran and the Talmud, "in so far as" they accord with the sacred Scriptures." p. 32.

We are sorry that we have not room for the whole of what he says on page 33, in regard to *scientific theology*, the necessity of *progress* and development in the doctrines of the Church, and the infallibility of our Confessions. This last point especially, he argues with great clearness and force. "*We Protestants*," says he, "*do not regard our Confession as infallible*, but our conviction of its essential freedom from error rests upon the certainty of its agreement with Scripture, (*quia*), from which necessarily follows personal (believing as well as scientific) investigation, we are necessitated not only to compare the Confession with the word of God, but also to continually *reproduce it in a living form from its sacred source, according to the standard of the divine rule of right.*" Still further (on p. 38 *et seq.*) he answers the question, "Do we not, then, thus bind the theologian to the letter of the Confession, and to its fixed formulas?" thus: "By no means. On the contrary, we demand, without contradicting ourselves, that the scientific theologian (and in a certain sense, also, the practical one in the pulpit) should not mechanically repeat or echo *the words* of the Confession. For all reproduction proceeding from a true and living appropriation must give the truth a new individual form."

This, we believe will suffice to indicate the spirit of the article and also of the Review, of which it is the leading article, designed, doubtless, as an exponent of the principles upon which it will be conducted. These, we take it, will not be those of a high church, exclusive Lutheranism on the one hand, much less those of a merely nominal Lutheranism on the other.

Art. II. "The marriage of the prophet Hosea, (on Hos. 1: 3), by Prof. Dr. J. H. Kurtz, covering nearly fifty pages in this No. and thirty in the second is doubtless a very able discussion of a difficult subject, but we have not found time to read it.

Art. III, is much more to our taste, and a sample of what we consider one of the most interesting features of this Review, its sketches of the condition of the Church in Russia. This is an account of "The Provincial Synod of Livonia in 1858, held at Wolmar from the 13th to the 16th of August." A Lutheran Synod in Russia! that will, doubtless, have some interest for our Lutheran readers, and we are sorry that we have not time here to reproduce Dr. Engelhardt's very inter-

esting and satisfactory sketch. At another time we may do so. But we may observe, in passing, that this is the Province in which Dorpat is situated, and that two of its Professors, together with seventy pastors and ten candidates for the ministry were present, Dr. Walter, the General Superintendent, presided.

Art. IV. "The Public Schools of Livonia, by C. Maurach, pastor of Oberpahlen, and School Director for the district of Fellin," is a very spicy defence of the clerical management of the Public Schools of that Province, in regard to the merits of which we do not feel competent to decide, though we infer from the statements here given that they are improving, and that the Lutheran pastors are here doing a great and good work.

Art. V, is a notice of the permission given by an imperial decree of August 8, 1858, to collect funds for the support of destitute Lutheran congregations and other benevolent objects, such as a Pastors' Fund, schools and the like. Part of these funds we see are to be appropriated to a *Siberian Mission.*

Art. VI, under the general head of "*From abroad,*" embraces 1, "*Church Conventions,*" and 2, "*Prospects of the United Church of Prussia.*" Under the first head we have interesting notices 1) of the 10th general meeting of the Catholic Association at Cologne; 2) of the 10th German Evangelical Church Diet; 3) of the friends of *Inner Missions*; and 4) of the Lutheran Conference at Rothenmoor. In regard to this last, the reviewer expresses his amazement that certain parties in the Lutheran Church should take the position "*that a genuine Lutheran can not even pray with a member of the Reformed Church,*" very properly declaring, that "it betrays the extreme of confessional narrowness."

Under the head of "*Literary*" we have two articles; 1. "Critical contribution to Prophetic Theology," and 2. "The Biblical doctrine of Justification." The first of these articles, from the pen of Dr. A. Christiani, is the commencement of a series of discussions which he proposes giving upon this subject in the form of reviews of works. He here deals in a very able manner with *Althaus*, (Die letzten Dinge, 1858,) and *Diedrich* (Wider den Chiliasmus, two vols. 1857 and '58), expressing a very decided dissent from the views of both. These articles (the second of which appears in No. III)

will undoubtedly possess a high value to the student of prophecy.

We ought to have noticed before that the articles of this Review are arranged under the three general heads of "Essays" (Abhandlungen), "Communications" (Mittheilungen), and "Literary" (Literärisches). The following are the contents of Nos. II and III:

No. II. Essays; 1) The marriage of the Prophet Hosea: By J. H. Kurtz, (second part). 2) The Liturgy for burials: By Dr. Girgensohn, Superintendent of Reval (with reference to Dr. Kliefoth's "Liturg. Abhandlungen.") 3) Knöpken, Tegelmeyer and Lohmüller, the three reformers of Livonia, and their times: By Friedr. Dsirne, Cand. Th. in Fellin. Communications; 1) Home Report of the Ministerial Synod of the Consistorial district of Esthonia for the year 1858: By C. Knüpfer, pastor of St. Marien in Esthonia. 2) Foreign Communications from the Lutheran Church of Bavaria. Literary: 1) Ed. John Aszmuth, pastor at Torma-Lohhusu in Livonia. A life-picture, etc., noticed by Dr. Christiani of Dorpat. 2) "The Book of Job. An essay by Dr. Berkholz;" and "The Book of Job, by Dr. Ebrard," noticed by Dr. Keil of Dorpat. 3) Dr. v. Hoffman and his latest opponents. Notice of the Essays of Dr. Kliefoth and Dr. Dieckhoff in opposition to Dr. v. Hoffman's Scriptural proof, by Mag. Lütken's, pastor at Dorpat.

ARTICLE XII.

NOTICES OF NEW PUBLICATIONS.

The First Adam and the Second. The Elohim Revealed in the Creation and Redemption of man. By Samuel J. Baird, D. D., Pastor of the Presbyterian Church, Woodbury, N. J. Philadelphia: Lindsay & Blakiston.—1860.

This is a stout volume of 688 pages, and furnishes an elaborate and clear exposition of the faith, which was delivered to the Church, not, we think, by the Bible, but by John Calvin and the Westminster Assembly of Divines. All who desire to understand the highest phase of Calvinistic orthodoxy in our land, and to hear its objurgations against affiliated but

diverging systems of the same school, will find Dr. Baird's work satisfactory. It does not, however, we discover, give perfect satisfaction in the circle, whose sympathies it specially claims, and New Haven will appear as a Protestant against it. Lindsay and Blakiston, responsible not for its dogmas, but for the mechanical execution, will command more general approbation. Their ordeal is easier than that of the industrious author.

History of the Old Covenant, from the German of J. H. Kurtz, D. D., Professor of Theology at Dorpat. Vol. III. Translated by James Martin, B. A., Nottingham. Phiadelphia: Lindsay & Blakiston.—1859.

This completes the division of Dr. Kurtz's great work on the History of the Old Covenant, embracing the Pentateuch. We have so often comended Dr. Kurtz's work, and amongst others, the earlier portions of this work, that we deem it superfluous to give any additional endorsement now. The three volumes can now be had, and we believe that they will make an important addition to our theological stores.

The Historical Evidences of the Truth of the Scripture Records stated anew, with special reference to the doubts and discoveries of modern times. In eight lectures delivered in the Oxford University Pulpit, in the year 1859, on the Hampton Foundation. By George Rawlinson, M. A., late Fellow and Tutor of Exeter College, Editor of the History of Herodotus, &c., from the London edition. With the notes translated by Rev. A. N. Arnold. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Company. Cincinnati: Geo. S. Blanchard.—1860.

Apologetics will number this amongst the best aids, received on the lists for some time. Scholars will hail it with high pleasure. It garners up with great fidelity the accumulation of recent decennia, corroborative of our faith, and illustrative of dark places in the Sacred narrative. We can very cordially recommend it to all, whose studies lie in the direction of preparation for being always ready to give a reason of the hope that is in us.

Christ in History. By Robert Turnbull, D. D. Author of "Genius of Scotland," "Pulpit Orators of France and Switzerland, "Life-pictures from a Pastor's Note Book," &c. New and Revised Edition. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Co. Cincinnati: Geo. S. Blanchard.—1860.

Belonging to the same general department with the preceding work, it presents less original matter, but is nevertheless an interesting and

sometimes eloquent exposition of the truth, that Christ in the History of the race has been the centre around which the moral world revolved.

Smith, English & Co., have brought out an Edition of Stier's words (discourses) of Christ, considerably cheaper than the European Edition, (see advertisement on the cover) which will be completed before our present number is published. It contains, in the closing volumes, the discourses of the Savior after his resurrection and ascension, never before published in English, as likewise the beautiful homilies of Stier on the Epistle of James. We have so often recommended this universally admired work of Stier, and he is so well known in our Church, that we abstain from further commendation, but advise the purchase of the Book.

Dr. Brown's excellent Inaugural Address has come to hand and we have read it with great pleasure. Defending theological training in general, and knowledge of the original Scriptures in particular for the ministry of the Gospel, it is a timely protest against an uneducated or a half-educated corps of religious instructors.

We have received and read with much pleasure Dr. Lieber's Ancient and Modern Teacher of Politics. An introductory Discourse to a course of the Lectures on the State. Delivered on the 10th day of October, 1859, in the Law School of Columbia College. Published by the Board of Trustees. New York.—1860.

Dr. Lieber is a sound political philosopher, a veteran in the science, to which he has devoted himself, and an ornament to his adopted country.

The Still Hour; or Communion with God. By Austin Phelps, Professor in Andover Theological Seminary. Boston: Gould & Lincoln, 59 Washington Street.

An admirable book, admirable in its style, and religious tone, well suited to aid in self examination and to aid in determining our spiritual position as well as to stimulate to excelsior efforts.

The same House, Gould & Lincoln, have published an Edition of Gotthold's Emblems, recommended so decidedly and so deservedly in a former number of our Review.

1. Hymns selected and original, for Sunday Schools of the Evangelical Lutheran Church, revised and enlarged, with an Appendix, and forms for opening and closing Sunday Schools, with Prayers, &c. Also a supplement, containing hymns for the use of Infant Schools. Baltimore: T. Newton Kurtz, No. 151 West Pratt Street.—1860.

2. Hymns selected and original, for Infant Sunday Schools of the Evangelical Lutheran Church. Baltimore: T. Newton Kurtz, No. 151 West Pratt Street. 1860. Edited by Rev. M. Sheeleigh.

A Book of Forms, for the use of Christians, the Family and the Closet; or Helps and Directions for the observance of the Rites and Ordinances of the Christian Religion in Public and Private. By Joseph A. Seiss, D. D. Philadelphia: Lindsay & Blakiston.

This book is not merely a Liturgy for the services of the sanctuary. Although it embraces Church forms, partly original and partly compiled from various approved sources, ancient and modern, German and English, these form only a part of the work. The greater portion consists of devotional exercises for families and the closet, conceived in a fervent spirit and expressed in Scriptural language. Whilst we like uniformity and would prefer one Hymn Book one Catechism and one Liturgy for the whole Church, yet as no one of the Liturgies, now in use, seems to give general satisfaction or is uniformly adopted, the publication of Dr. Seiss' book may do good in directing the attention of the Church to the subject, and in bringing the next Convention of the General Synod to some action in reference to a Liturgy, that may be generally and cordially adopted by all the Churches in connexion with the General Synod.

The Gospel in Leviticus; or Exposition of the Hebrew Ritual. By Joseph A. Seiss, D. D. Philadelphia: Lindsay & Blakiston.

Dr. Seiss must be a very industrious man and diligent student. He is placing the Church under great obligations to him by the numerous productions of his pen. The volume before us has met with a most favorable reception and has been commended in the leading Quarterlies of the country. It is deserving of the high praise which has been bestowed upon it, and may be regarded as the most interesting and instructive of all the author's publications. Evangelical in doctrine, clear in exposition, happy in illustration and practical in its application, it is a valuable contribution to the literature of the Church.

A Gallery of Famous English and American Female Poets. With an Introduction by Henry Coppee, A. M., Prof. of English Literature in the University of Pennsylvania. Richly illustrated. Philadelphia: E. H. Butler & Co.

As a work of artistic merit, we presume, this book has never been surpassed by any issue of the American press, except its predecessor and companion, published last year by the same House. It is an attractive and magnificent volume, of solid and permanent value, highly creditable to our country, and worthy of all praise. Its pages abound in the most beautiful selections from English and American writers, with productions that have often charmed the ear and gladdened the heart, here

gathered together, still to interest and instruct the reader. The Editor has shown great taste and discrimination in the performance of his part of the labor. The volume is also richly and profusely illustrated with engravings, from a variety of sources, executed in the highest perfection of the art. The work is in *quarto* size, printed on thick, tinted paper, in large and beautiful type, and bound in Turkey morroco, presenting a most sumptuous appearance and reflecting great honor on the enterprising publishers.

Life of Mrs. Virginia Hale Hoffman, late of the Protestant Episcopal Mission to Western Africa. By the Rev. George D. Cummins, D. D. Philadelphia: Lindsay & Blakiston.—1859.

We have read with the greatest satisfaction the memoir of this lovely and devoted woman, whose Christian zeal and deep interest in the benighted heathen prompted her to consecrate herself to the work of missions. No one can read the work without interest and profit.

A Commentary, Critical, Expository and Practical, on the Gospels of Matthew, Mark and Luke, for the use of ministers, Theological Students and Private Christians, Bible Classes and Sabbath Schools. By John J. Owen, D. D., 2 Vols. Leavitt & Allen: New York.

Dr. Owen has long been known as a ripe scholar and devout Christian, and the volumes before us are worthy of the high reputation which he enjoys. His experience as an instructor, his familiarity with the Greek language, his acquaintance with the principles of interpretation, fully qualify him for the labors, in which he is engaged. He has brought to the work all the abilities, which characterize his former efforts and produced a well digested and satisfactory Commentary on a most important portion of the New Testament. His expositions are clear, independent and thorough, judicious, practical and admirably adapted to general use. Difficult and obscure passages are faithfully encountered, and although we may not be able to adopt his conclusions on all points, yet we most cordially acknowledge his candor and ability. We regard the work as a most valuable addition to our Biblical literature and an important aid in the study of the Holy Scriptures.

Commentaries on the Laws of the Ancient Hebrews; with an Introductory Essay on Civil Society and Government. By E. C. Wines, D. D. Philadelphia: William S. & Alfred Martien.—1859.

These Lectures on the laws and polity of the Ancient Hebrews have been, for some time, before the public, and have been regarded by the most competent witnesses as able and learned. The whole discussion

displays a thorough acquaintance with the subject and abounds with important and valuable information, The work is highly interesting and instructive, and cannot fail to occupy a prominent position among the standard publications of the country.

1. *The Pentateuch and the Book of Joshua, with an original and copious, critical and explanatory Commentary.*
2. *The Historical Books of the Holy Scriptures, Judges, Ruth,* I & II *Samuel,* I & II *Chronicles, Ezra, Nehemiah, Esther, with a critical and explanatory Commentary.* By Rev. Robert Jamieson, D. D., Rector of St. Paul's Parish, Glasgow, Scotland. Philadelphia: W. S. & A. Martien.—1860.

We have examined with interest Dr. Jamieson's Commentaries. We are pleased with their design and character. They fill a place, not occupied by any similar work on the Old Testament. The publishers have done a good service in introducing the work to the American public.

Elements of Rhetoric; designed as a Manual of Instruction. By Henry Coppee, A. M., Professor of English Literature in the University of Pennsylvania. Philadelphia: E. H. Butler & Co.—1859.

Professor Coppee is favorably known to the public as a writer and an experienced and successful instructor. The treatise before us is the result of labors, growing out of his position as Professor of Rhetoric in the University of Pennsylvania. It is a work of much merit. Its striking characteristics are clearness and comprehensiveness. The author is always intelligible and has brought together and digested everything, that enters practically into the subject under discussion. We thank him for the service he has rendered by his seasonable and well-directed effort, trusting that his labors may be appreciated, and that, amid the cares of professional duties, he may be encouraged to continue the honorable and useful career so successfully commenced.

The Nonsuch Professor in his meridian splendor; or the singular actions of sanctified Christians, laid open in seven sermons. By William Seeker, to which is added the Wedding Ring, a sermon by the same author. With an Introduction by C. P. Krauth, D. D. New York: Sheldon & Co.—1860.

We are not surprised that, after the lapse of two centuries, this work should still be valued so highly. The author was a dissenting minister, a man of genius, erudition and deep religious feeling. The book is a treasure of thought, full of rich, evangelical sentiment, expressed in

strong, forcible language. Some one has said, in reference to the work, that it is "worth its weight in gold." The introduction by Dr. Krauth, Jr., although brief, is good. It is marked by all the excellencies, which characterize the productions of his pen.

The Gospel in Burmah; the story of its introduction and marvellous progress among the Burmese and Karens. By Mrs. Macleod Wylie. New York: Sheldon & Co.—1860.

This is an exceedingly interesting volume. It gives the reader a detailed narrative of the history and progress of Missions in a field of labor, which has for some years awakened the sympathies and interest of the Christian's heart. No one can read the triumphs of the cross, as here presented, without profit and gratitude to God for what has been achieved.

Annual of Scientific Discovery, or Year-Book of Facts in Science and Art, for 1860. By D. A, Wells, A. M. Boston: Gould & Lincoln.—1860.

This is a book of great value. It presents a condensed outline of the inventions, discoveries and contributions to human knowledge, in every department of science, during the last year. It will be found most useful for reference and is worthy a place in the hands of every intelligent man.

Hymns from the Land of Luther. Translated from the German. Taken from the last Edinburgh Edition. New York: Anson D. F. Randolph.

The modest introductory note prefixed to this little volume is calculated to disarm criticism of all severity and inclines us to give only words of encouragement to the translators, editors and publishers. We give this as a very fair account of the contents of the book: "A few of the following poems may be considered as rather *imitations* than translations, although the ideas and structure are too much borrowed to allow them to be called original. It is hoped, this small Selection may give pleasure to some who are not acquainted with the German language, and lead others to explore further for themselves its treasures of devotional poetry." No one can find fault with the idea of constructing hymns upon the principle of imitation rather than of translation, and we doubt not that our English Psalmody might be greatly enriched in this way. But for ourselves we are much more anxious to see either translations or original compositions in the same metres with our standard German hymns, in order that we may have the benefit of that grand body of church-music and hymn-tunes, the peculiar treasure of our German and Scandinavian churches for nearly three hundred years past. This we can do only by having the metres, to which these tunes are set. Experience proves that this can be done, many of the most difficult having been given to

us from time to time. All that is now wanting is for some one who understands the subject, and is familiar at once with our German hymns and church-music, and has the spirit of a true poet, who has drunk deeply of the crystal waters of "Siloa's brook, that flow'd fast by the oracle of God," to take the matter seriously in hand and give us a collection of these hymns in adequate translations or imitations, either by himself or by others. If we understand the signs of the times, the day is not distant when this will be done.

The little volume before us may contribute indirectly to this end, by exciting an interest in German hymns, but it contains very few hymns of the kind of which we speak, that is to say, reproducing alike the letter and the spirit of our standard German hymns. There are, however, a few of this class, as for instance the translation of Gottfried Hoffman's hymn commencing, "*Zeuch hin, mein Kind,*" which is very well done indeed. The piece entitled "Light in darkness" and imitated from Spitta, is also very good, although we do not recollect the original. There is also a very fair translation of the hymn of Laurentius Laurenti, which commences, "*Ermuntert euch, ihr Frommen.*"

We are sorry that we cannot speak so favorably of some others, as for instance Paul Gerhard's "*Nun ruhen alle Wälder*" and "*Nicht so traurig, nicht so sehr,*" "*Ich will dich lieben*" of Johann Angelus, Neander's "*Lobe den Herren,*" and some others. Still we have read most of the pieces with both pleasure and profit, and commend the book to our Christian readers.

Lectures on the Moral Government of God. By Nathaniel W. Taylor, D. D., late Dwight Professor of Didactic Theology in Yale College. 2 Vols. New York: Clark, Austin & Smith.—1859.

Dr. Taylor was a man of high reputation and extraordinary influence. He had the power of attaching to him, in an eminent degree, all who were brought in contact with him, and of awakening for his opinions the most profound regard. For a long period he was connected with a leading institution of our country and was identified with a Theological system, which has been the occasion of no little controversy. The work before us was the great work of his life. On it he was engaged thirty-six years with intense and unwearied labor; his mental powers were concentrated on its achievement and completion. The subject of the Lectures is an important one, the discussion is of great practical value, the language employed is of the most vigorous and impressive character. The work does not, however, need our commendation and although we may differ on some points from the author, the thoughts are worthy of careful consideration and prayerful reflection.

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